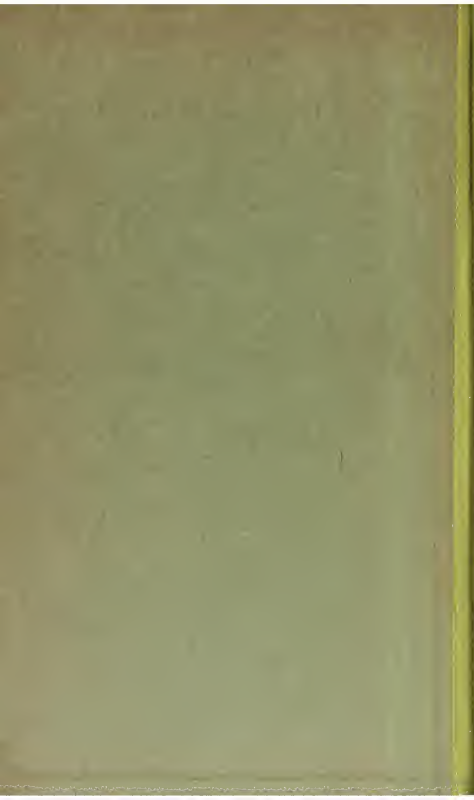


NYPL RESEARCH LIBRARIES



3 3433 07079129 2



Z R A
Christian



571
THE
CHRISTIAN JOURNAL,

AND
LITERARY REGISTER,

FOR THE YEAR OF OUR LORD

1823.

VOLUME VII.



NEW-YORK:

PRINTED AND PUBLISHED BY T. AND J. SWORDS;
No. 99 Pearl-street,

1823.

INDEX

To Ordinations, Institutions, Removals, Deaths, &c. of Clergymen noticed in this volume.

Adams, Parker	page 322	Garfield, John M.	page 249,	Pilmore, James	page 315
Addison, Walter D.	290		250, 253, 321	Plumb, Elijah G.	325
Ainsworth, Grandison	290	Gibbes, Henry	167, 328	Poster, Alonso	6, 326
Alden, Charles Henry	311, 379	Gilbert, Joseph M.	167	Powers, Henry P.	324, 324
Allen, Benjamin	325	Glover, Bennet	321	Prestman, Stephen W.	253
Andrews, George B.	321	Gray, Jordan	288, 308	Proal, Alexis P.	322
Anthony, Henry	329	Green, William M.	200, 327, 328	Ravenscroft, John S.	191, 307,
Armstrong, John	263, 339	Grigg, John	322, 354		255, 286, 328
Armstrong, William	289	Griawald, George	379	Richmond, William	5, 322
Avery, John	327	Hall, John	362, 332	Ridney, jun. John	324
Aydellott, Benjamin P.	289	Hannibon, Charles W.	7	Rogers, Joshua M.	7
Babcock, Deodatus	329	Heez, Hurton H.	98, 329, 353	Ruid, John C.	286
Baldwin, Amos G.	8, 354	Higbie, Daniel	19, 324	Rutledge, Edward	167, 310, 321,
Barlow, William	322, 356	Holcomb, Origen P.	250, 321		328
Baury, Alfred	311	Hollister, Algeron S.	5, 328,	Rutledge, F. H.	329
Bauman, jun. J. P.	205, 290, 322		349, 354	Salmon, Richard	315, 356
Bayard, Lewis P.	7, 324, 324	Hooper, William	327, 328	Schoffey, George B.	203, 255, 290
Beach, Stephen	250, 308, 321	Hoschkins, Henry N.	313, 324	Schridder, Frederick	159, 290,
Beardsley, Seth W.	322, 350, 353	Hubbard, Reuben	290, 355		365
Beall, Gregory T.	257, 325, 328	Hull, Lemuel B.	249, 250, 253,	Sellon, John	96, 322, 353
Beckett, Moses P.	203, 321, 325		321	Shaw, Henry M.	7, 290, 322
Blaisdell, Silas	311	Humphries, Aaron	310	Shelton, William	286, 355
Blake, John L.	311	Huntington, David	322	Sitgreaves, jun. Samuel	203,
Blakeley, Solomon	321	Huntington, Enoch	350		254, 328, 328
Botsford, David	250, 321	Huse, Nathaniel	8, 354	Smith, Charles	250
Bowden, James J.	290	Hutchins, Joseph	323	Smith, Lucius	354
Bowman, —	349	Irvine, William S.	7, 298, 354	Smith, Orasmus H.	191, 358
Boyd, George	203	Ives, Edward	330	Smith, William	321
Boyle, Isaac	309, 311	Ives, Levi S.	7, 322, 354	Somers, Daniel	289, 321
Brady, John	290	Jackson, Thomas	349	Spencer, Joseph	293, 289, 325
Brainerd, Elijah	308	Jackson, William	290	Stebbins, Cyrus	322
Brinckle, Samuel C.	245	Jaquet, Joseph	64, 202, 324, 325	Steel, Asabel	350
Brown, David	223, 354	Jarvis, Samuel F.	311	Stratton, Samuel C.	290
Bruce, Nathaniel F.	354	Jarvis, William	249, 250, 391	Strang, Samuel	331
Buchanan, John	152	Jewett, Stephen	7, 321	Taft, George	211
Bulkley, William J.	240, 321	Johnson, William L.	8, 69, 322,	Taylor, Thomas H.	168, 324, 329
Burt, Moses	7, 322, 293, 329		324, 354	Thomas, William B.	5, 322
Bury, Richard	8, 69, 292, 349,	Jones, John M.	253	Thompson, William	322, 325
	354	Jones, Lott	64, 311, 316	Thorn, John V. E.	322
Bush, Leverett	322	Judd, Henry R.	250, 290, 321	Tiffany, Frederick T.	324
Cadie, Richard F.	244, 355	Judd, Jonathan	250, 290, 321	Todd, Ambrose S.	250, 286, 321,
Campbell, David J.	167, 328	Kearney, Ravaud	7, 352		322
Carter, Abel	324	Keeler, James	350	Todd, Charles I.	350
Carter, Lawson	7, 322, 335	Kellogg, Ezra B.	97, 202, 322, 352	Turner, Joseph	325
Chandler, John W.	328	Lemmon, George	290	Turner, Samuel H.	7
Chase, jun. Philander	98, 253	Lowe, Enoch M.	126	Tyler, John	124, 250, 321
Clark, Peter G.	321	McCabe, Charles	322	Tyng, Stephen H.	290, 308
Clark, William A.	322	M'Ivaioe, C. P.	159, 200, 324	Upland, George	322
Clarke, James P. F.	322, 353	Mansfield, Richard	321	Van Pelt, jun. Peter	167, 202,
Clay, Jehu C.	325	Mason, Henry M.	253		324, 325, 329
Clay, Slater	325	Mason, Richard S.	327	Wainwright, Jonathan M.	255,
Clown, Timothy	354	Matthews, Edmund M.	321		322
Converse, Augustus L.	191, 322,	Miller, Robert J.	201, 327, 328	Walker, Joseph R.	167, 290
	353	Mitchell, William H.	329	Wall, Spencer	98, 263
Croes, Robert B.	315	Montgomery, James	203, 325	Ward, John M.	17, 324
Cushing, Francis H.	322	Morgan, Richard U.	203, 324, 325	Warner, Ransom	31, 249, 250,
Cutler, Benjamin C.	309, 311	Morse, Intrepid	98, 332		321, 350
Davis, Robert	200, 327, 328	Motte, Meluh J.	63, 167, 329	Warner, Thomas	321
De Laney, William H.	5, 208,	Mullenberg, William A.	325	Weller, George	299
	322, 325	Murray, Rufus	262, 332	Whipple, Phineas L.	7, 315, 322,
Dickinson, Rodolphus	167, 328	Nash, Norman	203, 325		354
Doane, George W.	296, 322, 354	Nash, Sylvester	253	Wickes, William	290
Dorr, Benjamin	63, 322, 353	Ninde, William	290	Wilcox, Milton	7, 354
Douglas, Jacob M.	322	Northrup, Beardsley	250, 321	Willard, Joseph	379
Duffie, Cornelius R.	286, 353	Osborne, Thomas A.	167, 329	Williams, jun. Peter	322
Dyer, Palmer	7, 321, 322, 354	Paddock, Seth B.	64, 249, 321	Wilmer, Lemuel	289, 290
Eastburn, Manton	7, 322, 355	Purdie, Amos	7	Wilmer, Simon	324
Empie, Adam	327	Peck, Thomas K.	7, 322, 349	Wilson, Bird	323
Fitch, Augustus	354	Perry, Marcus A.	5, 322	Woodcut, Calvin	309
Fleming, Benjamin H.	125, 329	Pfeiffer, Henry H.	253	Woodruff, George H.	224, 325
Fowler, Edward K.	315, 354	Phillips, Edward	167, 329	Wright, Thomas	168, 200, 327,
Fox, James A.	273	Phillips, John	194, 328		322
Freeman, Silas B.	263	Phinney, Samuel	7, 322	Wydown, Samuel	257

INDEX.

	Page.		Page.
Accommodation, essay on the doctrine of	106	Consecration of Christ Church, New-York	138
Account of a young man desirous of becoming a good slave for holy officers	65	St. Andrew's, Philadelphia	221
Address, Bp. Hobart's	5, 353	St. George's, Hempstead	315
Cross's	17	St. James's, Delaware	220
Chase's	27, 257	St. Stephen's, Wilkesbarre	254
Dr. Upfold's	129	St. Thomas's, Manarocock	244
Bp. Bowen's	167	Consumption	47
White's	222	Convention of Maryland, address to the members of	183
Mr. Rutledge's	234	Convention of the Eastern Diocese, notice of its meeting	316
Bp. Brownell's	249	Correction of an error	22
Kemp's	289	Correspondents, notes to	64, 122, 160, 194, 256, 282, 290, 332, 380
Albany Bible and Common Prayer Book Society, report of	192	Country Clergyman, the	92, 161, 339
Angel, remarks on the word	148	Cross, Right Rev. Bishop, his address	17
Anecdote of Cyprian, and of Raphael related by Dr. Sprat to his clergy	256	Dawo, the	96
Apparition, the	305	Deuteronomy vii. 7, 8, 9, illustrations of	367
Appointments, ecclesiastical	50	De Lunsay, Rev. Wm. H. his remarks	219
Arminianism, misrepresentations of	178	Devotion, Musselmén	26
Archiep, verses addressed to the	252	Domestic and Foreign Missionary Society of the Protestant Episcopal Church	311
Auxiliary New-York Bible and Common Prayer Book Society, 7th report	82	Domestic missions	30
Baltimore Female Tract Society, report of	292	Donations, liberal	31
Baron of Surmatra, religion of them	245	Easter, verses on	96
Beasley's steam printing press	374	Easter—1 Cor. xv. 20.	117
Berlin, Rev. William, his sermon	1	Ecclesiastes i. 1. remarks on	196
his Prayers reviewed	279	Education Society of Maryland and Virginia, managers of addressed	362
Bible societies, address to those who promote them, and reject the Prayer Book	181	Episcopal Acts	50, 63, 96, 123
Biblical illustrations	255	Episcopal office, dignity and usefulness of	33
Bishop of Calcutta, his death	129, 153	Erroneous impression corrected	249
Bishop White Scholarship	157	Exodus vi. 3. explained	68
Blood's attempt upon the crown	24	Extract	256
Bon Constructeur	377	Forewell, by Julian	128
Bowen, Right Rev. Bishop, his address	107	Fortune, the fickleness of	146
British libraries	298	Free church, utility of	295
Brown, Rev. David, his sermon	36	Free discussion	256
Brownell, Right Rev. Bishop, his address	239	General Convention, session of in 1823	190
Calendar, notices of for January, 1824	380	Genesis xlvii. 27, 28. illustration of	307
Cadell, notices of the late Archbishop of Cashel, on the word	238	Georgian Islands, new code of laws for	246
Central Bible and Prayer Book Society	246	Grave, whisper from the	62
Certain practices at church proper	119	is not my home	280
Charleston Missionary Society, 4th report	228	Greatest at Fort Edward	63
Sunday School Soc. 4th report	231	Greek Testament, integrity of its text	111
Chase, Right Rev. Bishop, his address	27, 257	Heber, Dr. Lord Bishop of Calcutta	215
departs for Europe	374	Hebrews xii. 17. remarks on	145
Chateau Grignan, the	45	Hobart, Right Rev. Bishop, his address	5, 353
Christ Church Missionary Society, report	284	departs for Europe	312
Christian, remarks on the term	193	arrives at Liverpool	380
religion, brief sketch of	365	Homily Society of St. Paul's, Philadelphia	132
Christianity, Society for the Advancement of in Pennsylvania	217	Hope, lines to	32
Church, on devout attendance at	94	Hough, Rev. J. his missionary report	37
progress of the	161	Howrah, immolation at	244
a new one at Mayville, N. York	197	Human life, lines on	32
a new one at New-Hutchelle	213	Jerusalem, modern	27
new one at Lewistown, Pennsylv.	315	Johnson, Dr. his advice regarding libraries	298
report on the state of it to the U.S.	321	Journey, adventure in one from Jerusalem	296
a free one in Charleston	343	Kemp, Bp. his address	289
a new one in Worcester, Mass.	350	Kruitznar, review of	236
Church Missionary Society, its progress	278	Laban, character of	181
Churches, destruction of	29	Lamentations ii. 10—13, 18, 19. verses on	379
Churchmen, the title of applied to Episcopalians	176	Lines on the 17th verse of the 51st Psalm	128
Clerical profession, questions concerning	151	by M. A. W.	160, 224, 252
Coal pit, steam engine at the bottom of	31	written at sunset	192
Colina's Ode on the Passions, addition to it	62	by Julian	323
Columbia College, commencement of	235	Literary honours	254
Communications	96, 191, 315	Livingston, Brookholst, character of him	126
		Lord's Prayer versified by Delta	379
		Medical advice, universal proneness to	267
		Middletown, Bp. his death	129, 153

INDEX.

	Page.		Page.
Ministry, advantages of a public education	267	Psalms, reverence required in singing	216
Missionary funds, accession to	350	Pulpit eloquence, attainment of	230, 300, 357
Mountains, height of	378	Ravencroft, Bp. emaciation of	191
Mummy, description of the	351	his pastoral letter	548
My home is the grave	252	Religious newspaper, modern enthusiasm	142
Newfoundland, Nova-Scotia, and the Cana-		and liberality in one	362
das, interesting particulars relating to	52	Religious periodical publications, utility of	145
Newton, ancient customs in	247	Remarks on Hebrews xii. 17.	145
New-Rochelle Bible and Prayer Book So-	221	the word angel	342
cieties, Sunday school report	344	1 Timothy iv. 1, 2, 3.	304, 360
New-York Prot. Epis. Missionary Society,		Romans xiv. 25.	388
extracts from the report of	58	Rest, the season of	194
New-York Protestant Episcopal Tract So-		Reverence at the name of Jesus in the	194
cieties, 13th report	86	Creed, hints on the observance of	87
New-York Bible and Common Prayer Book	120	Review of Percival's Poems	87
Society, 13th report	134, 157	Ohio, No. 1. and II.	87
New-York Protestant Episcopal Sunday		Prometheus, Part II.	87
School Society, 6th anniversary	182	Krutzner	236
New-York hospital, governors of	349	Berrian's Prayers	332
New-York Convention, notice of its session	302	Bp. White's Address	304, 360
Northern lakes, sketches of them	31	Romans xiv. 23 remarked on	324
Obituary of Joan(lun Ingersoll	39	Rubrical observance	214
Elias Shipman	64	Rutledge, Rev. Mr. his address	96
Julia Irving	64	Sacred concert at Utica	338
Eliza D. Montgomery	124	Saints, on the perseverance of the	98
Rev. John Tyler	125	Scoreby's discovery	218
Violetta H. Taylor	126	Scripture, frequent misapplication of in	241
Rev. Enoch M. Lowe	126	the pulpit	241
Wm. W. Van Ness	126	Scripture, various readings of the original	241
Hester H. Hrusly	126	text of	241
Brookholt Livingston	123	Scripture Hymns	251, 287, 320, 350, 380
Edward Jenner	123	Sermon, Rev. Wm. Berrian's	33
Bp. Middleton	128, 153	Rev. David B. own's	61
Rev. John Buchanan	255	by a young man	60, 154
Rev. Samuel Wydown	258	Society lands in Vermont	217
Rev. Jordan Gray	316	Society for the Advancement of Christian-	224
John Wells	318	ity in Pennsylvania, 11th report	224
Sarah Ogden	319	Spring, lines on	224
Rev. W. A. B. Johnson	319	St. Andrew's Church, Philadelphia, conse-	224
Pope Pius VII.	319	crations and the abolition of	224
Rev. Joseph Willard	379	St. Paul's Cathedral, London	224
Occasional prayers and thanksgivings, on	242	St. Peter's Cathedral, Rome	123
the rubric concerning them	242	St. Stephen's Church, Philadelphia	37
Occurrence, a remarkable one	160	Syrian Churches, report on the	43
Okill, Mrs. her school noticed	340	Syrian Metropolitan, his letter	254
Omission rectified	340	Theological commencement	255
Ordinations	63, 96, 193, 159, 191, 253, 254, 286, 315, 349, 379	Library	157
Pastoral Letter from the House of Bishops	270	Seminary, standing rule of	193
Percival's Poems reviewed	87	statutes of altered	240
Philadelphia Recorder, prospectus of the	128	Society of the General Semi-	240
Pittsford's Island, note respecting it	379	nary, constitution of	240
Pope Leo XII. his election	379	Travancore, state of the mission there	123
Printing press by steam, Bensley's	374	Upfold, Rev. George, his address	61, 158
Protestant Epis. Soc. for the Advancement		Vermont, Society lands in	61, 158
of Christianity in So. Carolina, 13th report	102	Whisper from the grave	208
Protestant Epis. Soc. for the Advancement		White, Bp. his address	378
of Christianity in Georgia, constitution of	187	Wilson, Rev. Bird, his address noticed	378
		Young Cottager and Dairyman's Daughter	32

INDEX to Conventions, of the Proceedings of which Abstracts are given in this volume.

Connecticut, 1823	page 317	New-York, 1822	page 60
Delaware, 1823	225	North-Carolina, 1823	128
General Convention, 1823	307, 321, 370	Ohio, 1822	97
Georgia, 1823	183	1823	257
Maryland, 1823	282	Pennsylvania, 1823	202
Massachusetts, 1823	282	South-Carolina, 1823	166
New-Jersey, 1822	17		

INDEX to Canons published in this volume.

General Convention, 1823	page 373	Georgia, 1823	page 136
--------------------------	----------	---------------	----------

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 1.]

JANUARY, 1823.

[Vol. VII.

For the Christian Journal.

A Sermon, preached on the re-opening of the Churches in the city of New-York, after the late visitation of the city by malignant fever, by the Rev. William Berrian, an Assistant Minister of Trinity Church.

Ⓞ *Lord: I have heard thy speech, and was afraid—in wrath remember mercy.* HABAKKUK iii. 2.

IN the calamities which fall upon us as a community, or in the visitations which afflict us as individuals, we cannot forbear from acknowledging the agency of a higher power. The thoughtful and reflecting perceive this agency in all the operations of nature, and all the incidents of human life: the careless and ungodly only in those which are violent and painful. Then, indeed, each one of us hears the speech of the Lord—the declaration of his will in regard to his judgments. We tremble at the effects of his anger. We strive to avert them by repentance. We beseech him *in wrath to remember mercy.* And he, whose ears are ever open to the cries of the contrite, hearkeneth to our prayers. A voice comes from the mercy-seat to *revive the spirit of the humble.* Their hearts are filled with joy, and their tongues break forth in praise. “Behold, saith the Lord to Ahab, I will bring evil upon thee, and will take away thy posterity. And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not in his days bring the threatened evil upon his house.” When Hezekiah was sick unto death, Isaiah, the prophet, said unto him, “Set thy house

Vol. VII.

in order, for thou shalt die and not live. Then Hezekiah prayed unto the Lord and wept sore. In the cutting off of my days, he said, I shall go to the gates of the grave. I shall behold man no more, with the inhabitants of the world. Mine age is departed and removed from me as a shepherd’s tent. He will cut me off with pining sickness. Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears, behold I will add unto thy days fifteen years.” Then Hezekiah exclaimed, “In love to my soul thou hast delivered it from the pit of corruption, for thou hast cast all my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth.” Thus *in wrath God remembereth mercy*; and his conduct towards cities and nations is a counterpart to his dealings with individuals.

It is to be presumed, that, at this time, no subject can be more in harmony with your feelings; and if I were to suffer the present occasion of improvement to pass by, I should not discharge my own. Fire and sword, pestilence and famine, are the scourges of God. In the former he acts by the instrumentality of man, in the latter by himself. When the fire blasts, and the sword destroys, his purposes are not so visible; but when in famine he withholds his goodness, and his creatures wither away, or in pestilence the angel of destruction goes before him, we see God above, his power, and his designs. His judgments are sent upon earth that the people may learn righteousness, and he suspends them to animate obedience by gratitude.

My brethren, as believers in the Divine Word, we cannot doubt that all the extraordinary visitations of Providence are intended to remind us of our sins, and excite us to repentance, or to purify and exalt our virtues.

Nor can we doubt that every merciful deliverance from them, is designed to quicken the other motives to our moral and religious improvement, and to draw us to God by the cords of love.

In regard to the afflictions of individuals, it is, perhaps, neither safe nor true to suppose, that they are usually sent upon them by a special judgment of God, and for the punishment of particular transgressions. This persuasion, which is apt to disquiet the scrupulous and timid, should be indulged in with caution by the afflicted themselves, and never entertained or expressed by others. "Suppose ye that those Galileans, whose blood Pilate mingled with their sacrifices, were sinners above all the Galileans because they suffered such things? I tell you nay, but except ye repent, ye shall likewise perish. Or those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay, but except ye repent ye shall all likewise perish." From these words of our Lord we may justly infer, that, in ordinary cases, the afflictive dispensations of Providence are not to be considered as the punishment of personal transgressions. The same inference may be gathered from other parts of Scripture. "There is one event to the righteous and the wicked. God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." And, as this is not the place for the strict and final settlement of men's lots, but a day is appointed in which the world will be judged in righteousness, the tares and wheat are often suffered to grow up together. Still, however, there are many instances recorded in Scripture of punishments being inflicted on men for particular sins. They were denounced by the prophets, and executed directly by the power of God. And though we have now no mode of ascertaining the precise cause of our evils, yet, if they are such as naturally

arise out of our vices, or have any congruity with them; if they follow closely upon crime, poisoning the stings of conscience, and covering us with confusion; if they are the just and merited retribution of our deeds; then, reasoning from the analogy of Scripture, and the natural feelings of the heart, we may at least apprehend that these evils are the special marks of the Lord's displeasure. When our lives are merely wicked in an ordinary degree, without any striking and heinous offences, we may regard our calamities as the consequence of sin in general, which brought sorrow and death into the world. Thus much is evident from our Saviour's remarks on the Galileans. They did not suffer because they were greater sinners than other men; but, had they been without sin, like man in his first estate, they would not have suffered at all. *Except ye repent, ye shall all likewise perish.* As, therefore, the Jews, whom Christ was addressing, would be destroyed if they did not sincerely turn unto God, so the destruction of the Galileans was in some way connected with their guilt, as partakers of the general corruption and wickedness of our nature, and their impenitence, as obstinate and persevering sinners.

One thing, however, is established here beyond contradiction, that the design of all these visitations is to alarm the careless and ungodly, and to lead them to repentance and newness of life. But the pure and holy, who endeavour to keep a conscience void of offence, have no reason to consider their afflictions in any other light, than as the trials of their faith, and the chastisements of love. The same observations may be applied to cities and nations. A community, or people, have a character of their own in their social capacity, as well as each individual comprehended in them. They are distinguished by the prevalence of impiety, licentiousness, and crime, or by the predominance of religion and virtue. If, in this character, they are sunk in ungodliness and vice, and the cities and countries around them are corrupted by their example; or if, by the lustre of their piety and the purity of their manners, they glorify God and sanctify his people, is it

unreasonable to suppose that the moral Governor of the universe will deal with them collectively according to their deeds? We may not always be able to discover this righteous dealing in the history of cities and nations, though the careful observer will find many facts which furnish a strong presumption of it. But in a subject so much above us, God has not left us entirely to our own reasonings. "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it. But at what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy it, if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." "Know that the Lord thy God," saith Moses to the children of Israel, "is the faithful God which keepeth covenant and mercy with them that love him to a thousand generations. He will set them on high above all nations of the earth. Blessed shall they be in the city and in the field, blessed in the fruit of their body and the fruit of their ground, blessed in their basket and their store, blessed in their going out and coming in. The heaven shall give rain in his season, and the Lord shall bless all the work of their hand." But hearken to the terrible words of God's wrath against a proud and sinful city. "Lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north country. They shall hold the bow and the lance, they are cruel and will not show mercy, their voice shall roar like the sea. Put yourselves in array against Babylon, all ye that bend the bow shoot at her, spare no arrows, for she hath sinned against the Lord. Shout against her round about—her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord; take vengeance upon her, as she hath done, do unto her. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. Open her storehouses, cast her up as heaps, and destroy her utterly. A

sword is upon the inhabitants of Babylon, upon her princes and upon her wise men. A sword is upon her mighty men, and they shall be dismayed. A sword is upon her horses and her chariots, and upon all the mingled people that are within her, and they shall become as women. A drought is upon her waters, and they shall be dried up, for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein, and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation." Such is the record of God's dealings with cities and nations in former days. Such are the threatenings and promises which were then held out; and though the children of Israel were the Lord's peculiar care, and his righteous providence frequently extended itself, on their account, to the surrounding people with whom they were connected, yet the general reasons for his conduct can never cease. But even in cases where public calamities cannot be regarded as the punishment of special and extraordinary guilt, we must at least acknowledge them to be sent for the wholesome purposes of moral discipline.

In what way God interferes with human designs, so as to make the schemes of the ambitious, and the cruelties of the blood-thirsty subservient to his righteous purposes; in what way he bows the heart of a nation as the heart of one man, and works all things according to the counsel of his own will, our faculties are not large enough to discover. But the intellect which is too feeble to comprehend this mysterious fact, should not have the presumption to deny it. How also wind and storm, pestilence and famine, and other instruments of his Providence, which seem to depend in some measure upon fixed laws, nevertheless fulfil his word, we are again at a loss to determine. We do not know enough of these things to reason about them with certainty. In the operations of nature there are, undoubtedly, secret principles of action, an unseen control, which exerts a perpetual influence on the course of human

events. Such is the untaught persuasion of the heart; such the opinion of all ages; such the clear, constant, reiterated declaration of the word of God. What we cannot, therefore, fully understand, we believe and adore.

But if the visitations of Providence are intended to remind us of our iniquities, and to purify our virtues, ought not our deliverance from them to quicken the other motives to our moral and religious improvement, and to draw us to God by the cords of love?

I will not, at this time, my brethren, enter into any general considerations which would be proper enough on another. From the subject which probably now occupies your minds, and the feeling which is uppermost in your hearts, you foresee the course of my remarks. *The compassion of the Lord faileth not, and his mercies are renewed to us every morning.* But we have just received one of the greatest which his goodness can bestow. *The pestilence that walketh in darkness hath stopped its deadly march, and the sickness that cloudeth the noon-day with sadness, destroyeth no more.* With a few lamented exceptions *no evil hath happened unto us, neither hath any plague ravaged our dwellings.* Is it because we have called upon the Lord that he hath heard us, because we have turned from our evil ways, in consequence of his wrath, that he hath remembered mercy? Is it because he hath set his love upon us, that he hath delivered us from trouble, and showed us his salvation? We know not what share our conduct may have had in appeasing the anger of the Lord, and restraining the effects of his displeasure. But we can all perceive, and believers at least will feel, the affecting and overwhelming nature of his mercy. There is something inexpressibly awful in the pestilence from which we have escaped. In contemplating its progress, the mysterious horror comes upon us, which fell upon Job in his vision, and "made all his bones to shake. A spirit passed before his face, the hair of his flesh stood up. It stood still, but he could not discern the form thereof, an image was before his eyes, and there was silence." So fearful is the presence of this de-

stroying angel. He passeth on unseen—men are blasted by the breath of his mouth, the dead are under his feet, and desolation is behind him. The end of our days, which, under other circumstances, is usually met with a decent composure, and often with joy and triumph, is here regarded with weakness and terror. We pass almost instantaneously from the fulness of health to mortal sickness. In a few days, and even a few hours, we run through all the changes which *bring down our strength to the grave.* We are agitated both by the violence of the disease, and by the hurry and confusion of all within and without us. Our neighbours and friends stand afar off. The strong ties of nature alone keep a few around us, who, distracted with anxiety for us and themselves, minister to our wants with fear and trembling. Recovery so doubtful as to fill us with despair; the grave eager for its prey; a hurried burial, with scarcely a mourner in the streets; the survivors sickening, perhaps, and already numbering themselves with the dead; these are the terrific circumstances of that *noisome pestilence* from which we have just been delivered. That it did not spread so rapidly as to anticipate flight, so irregularly as to baffle precaution, so generally as to cover the city with mourning; that *mercy has been remembered in judgment*; that we are nearly all once more assembled in this house to turn supplication into praise; are so many subjects of thankfulness to God, and congratulation among ourselves. Brethren, what must be our thoughtlessness, if we do not view this solemn visitation in a religious light? Have we improved it by self-examination, sanctified it by repentance and newness of life, and made it instrumental to the purification of our virtues, and to the increase of our eternal glory? Do we feel that gratitude for our deliverance which becomes the greatness of the gift, and the compassion of the Giver? Let us not *despise the goodness, and forbearance, and long suffering of our God.* Let us not abuse the benefits procured for us by the merits and intercession of his Son. Woe be to us, if *when stricken we have not grieved, and when cor-*

sumed we have refused to receive correction! Woe be to us, if mercy does not soften the heart which remains unsubdued by calamity! May we know better the way of the Lord, and the judgment of our God!

In our last number, page 379, our readers were promised for the present number an abstract of the proceedings of the last Convention of the Church in this diocese. The printing of those proceedings being yet unfinished, our abstract is necessarily deferred; but in the mean time we insert the address of Bishop Hobart to the Convention.

Address delivered to the Convention of the Protestant Episcopal Church in the State of New-York, in St. Paul's Church, Troy, on Tuesday, October 15, 1822, by the Right Rev. John H. Hobart, D.D. Bishop of said Church.

Brethren of the Clergy and Laity,

IMMEDIATELY after the meeting of the last Convention, on the 18th Sunday after Trinity, October 21, I held an ordination in St. Paul's Chapel, New-York, and admitted *William B. Thomas* to the holy order of deacons, and the *Rev. Marcus A. Perry*, deacon, missionary at Unadilla, Otsego county, and parts adjacent, to the holy order of priests. Mr. Thomas has, since his ordination, officiated at Fishkill, Dutchess county, and occasionally in some other vacant congregations.

On the 23d Sunday after Trinity, November 25, in St. John's Chapel, in the city of New-York, I admitted Mr. *Algernon S. Hollister* to the order of deacons. Mr. Hollister soon after entered on duty as a missionary in the town of Trenton, in Oneida county, where a small number of individuals, whose meritorious exertions I noticed in my address of the former year, had organized an Episcopal congregation, and, with much difficulty, through the want of pecuniary means, have succeeded in nearly completing a place of worship. It ought to be kept in mind, that, in many instances, new congregations have been organized, and edifices for worship erected, by a very few individuals, whose pious zeal has manifested itself in contributions and exertions

more than ordinary, and deserving of the highest commendation. This has been remarkably the case with the congregation at Trenton. It has been made a missionary station, though the funds did not admit of fixing the salary of Mr. Hollister at a higher sum than one hundred dollars per annum.

I have to notice the destruction, by fire, in the month of December, of the Church of St. Philip's, New-York, appropriated to the people of colour. This congregation was increasing in numbers, in piety, and in attachment to the sober and orderly worship of our Church, under the ministrations of Mr. Peter Williams, jun. one of their own colour, who had been recently admitted to deacons' orders. Happily, the building was insured; and the insurance money, with some additional contributions, for which, the congregation being generally in low circumstances, they must trust to public beneficence, will enable them to erect a structure of brick, instead of the one of wood, which was consumed. The building is nearly completed, and it will give me great pleasure to see assembled in it the decent and devout congregation whom I have often witnessed in the former edifice. There is every prospect that the spiritual condition of the people of colour, belonging to our communion, in the city of New-York, will be essentially improved by this arrangement of their forming a distinct congregation, under the judicious, zealous, and prudent ministrations of their present pastor.

On Friday, December 21, being the festival of St. Thomas, in St. Michael's Church, Bloomingdale, I admitted the *Rev. Wm. Richmond*, deacon, the officiating minister of that church and St. James's, to the order of priests.

On Wednesday, the 6th of March, in Trinity Church, New-York, I admitted the *Rev. Wm. H. De Lancey*, deacon, minister of St. Thomas's Church, Mamaroneck, Westchester county, to the order of priests. Mr. De Lancey was soon after appointed assistant minister to the Right Rev. rector of the united churches, Christ Church, St. Peter's, and St. James's, Philadelphia, and has removed to that city.

In the month of March, it gave me

great pleasure to lay, with suitable religious solemnities, the corner stone of a new building for the parish of Christ Church, in the city of New-York. This congregation, one of the first organized in that city since the revolutionary war, and which, for several years, has been under the charge of the Rev. Dr. Lyell, have worshipped in a building in Ann-street, which requiring very extensive repairs, the parish resolved to erect a new edifice in a more eligible site, and in a style of greater taste and convenience. The Episcopal churches in New-York have hitherto been erected, either wholly or in great part, at the expense of the vestry of Trinity Church. The condition of the funds of that corporation has compelled them to withhold those liberal grants, by which, in various parts of the state, the congregations and the clergy, previously to the period of my Episcopal administration, were aided. This circumstance, though of course retarding the progress of our church, and operating unfortunately in many cases, has not prevented the formation of new congregations, and the erection of new churches, under circumstances which, from the comparatively small number of the individuals composing the congregations, require great effort, great zeal, and great pecuniary liberality. But no new congregations, and no new churches had, as yet, been organized and erected in the city of New-York, independently of the bounty of Trinity Church. The parish of Christ Church has the credit of setting the example of a parish in that city resolved to erect a building, the expense of which will amount to twenty-five thousand dollars, entirely on their own responsibility. This, indeed, is doing no more than what has been done, in many instances, by other denominations of Christians. It is earnestly to be desired, that the numerous, respectable, and wealthy Episcopalians of New-York would cease to depend on a bounty which it is now impossible should be extended, and would meet the demands of the increasing population of the city, and imitate the spirited efforts of other religious communities in erecting new churches.

The ordinance of confirmation was

administered in the churches in the city of New-York as follows :—

The fourth Sunday in Lent, March 17, a. m. in Trinity Church, 54 confirmed; p. m. in Zion Church, 120 confirmed; on the following Sunday, the 24th, in St. Paul's Chapel, a. m. 71 confirmed; on the next Sunday, the 31st, a. m. at Grace Church, 49 confirmed; p. m. at St. John's Chapel, 77 confirmed; on the third Sunday after Easter, April 25, at St. George's Church, 97 confirmed; the following Sunday, at Christ Church, 45 confirmed; and the next Sunday, at St. Stephen's Church, 130 confirmed; on Sunday, June 2d, at St. Mark's Church, 19 confirmed.

On Wednesday, May 1, the festival of St. Philip and St. James, I held an ordination in Trinity Church, New-York, and admitted Alonzo P. Potter, at that time tutor in Union College, Schenectady, to the order of deacons. This gentleman has since been elected professor of mathematics and natural philosophy in that institution.

On Ascension-day, the 16th of May, I consecrated to the service of Almighty God, the new church of St. Luke's, in the city of New-York; having the pleasure, on this occasion, of the attendance and participation in the services of the Right Rev. Bishop Brownell, of Connecticut. This church is situated in that part of the city of New-York which is called Greenwich. The building is a neat and commodious edifice, of moderate dimensions. The desk, the pulpit, and the chancel are constructed with great judgment and taste; and the chancel is so elevated in front of the former, that the congregation may see with convenience all the services performed there. The congregation of St. Luke's was organized about two years since, and has been gradually increasing under the services of its rector, from thirty families to more than double that number. The lay gentlemen who associated for the building of this church deserve great credit for their zealous and persevering exertions; and it is much to be desired that their example should be imitated by others, and that new churches might thus be erected in other parts of the city where they are much needed.

On the next day, Friday, at an ordi-

nation in St. John's Chapel, New-York, Manton Eastburn, of that city, was admitted to the order of deacons.

On the following Sunday, in the afternoon, confirmation was administered in St. Luke's Church to 33 persons.

In the month of June I held confirmation in St. Peter's Church, Westchester, and confirmed 11 persons; and in Trinity Church, New-Rochelle, and confirmed 16 persons.

On the 27th of June last, I held an ordination in St. James's Church, Goshen, Orange county, and admitted the Rev. James P. Cotter, deacon, the officiating minister of that church and St. Andrew's, Coldenham, to the order of priests. On the next day I performed divine service in this latter church, in the morning, and, in the afternoon, at the village of Montgomery.

On the sixth Sunday after Trinity, the 14th of July, in St. George's Church, Flushing, the rite of confirmation was administered to 60 persons. On the next day, Monday, I consecrated the new church in Jamaica, Long-Island, which the respectable congregation of Grace Church, in that village, one of the oldest in the state, had erected on the site of their former edifice. The church is remarkably neat and handsome; and the chancel, the desk, and the pulpit, are so conveniently arranged as to accommodate all the worshippers with a full view of the chancel. In this part of the church the Episcopal solemnities, and some of the most interesting parochial offices are celebrated; and yet, in almost all the old churches, and in many of the new ones, it is so low, or otherwise so placed, as to be concealed from the great body of the congregation. It would be very desirable that this defect should be remedied; and I am gratified to find, in several of the new churches, that the chancel is elevated, and placed in full view of the congregation.

On the 9th Sunday after Trinity, August 4, in St. John's Church, New-York, I admitted Thomas K. Peck, Levi S. Ives, and William S. Irving, who had pursued their theological studies in the diocesan seminary in that city, and the two latter, subsequently, in the general institution, to the holy

order of deacons. And it gives me pleasure to mention, that these gentlemen immediately entered on their duties in the western parts of the state. Mr. Peck, as missionary at Onondaga, in the place of Mr. Wilcox, whose health required his removal; Mr. Ives, at Batavia; and Mr. Irving, as officiating minister at Le Roy, both in the county of Genesee.

I had made arrangements for performing various Episcopal acts in the congregations in the northern part of the state, in the Black River and St. Lawrence country, and to the westward, but have been prevented by a dispensation of Providence, in an illness of some weeks continuance, from which I have just recovered.

In addition to the particulars already mentioned, the following are to be noticed:—

In consequence of the establishment of the general theological seminary in the city of New-York, this diocess has received the valuable accession of the Rev. Dr. Turner, and the Rev. Dr. Wilson, professors in that institution.

The Rev. Mr. Pardee has removed to Oswego, from the missionary station at Manlius, Onondaga county, which is now filled by the Rev. Mr. Dyer, from the diocess of Connecticut. The Rev. Lawson Carter has taken the missionary station at Ogdensburgh. The Rev. Mr. Shaw has removed to the diocess of Maryland; and the congregation at Sacket's-Harbour, where he officiated, is now supplied by the occasional services of the Rev. Mr. Rogers, the missionary at Turin. The Rev. Phineas L. Whipple, deacon, officiates as missionary at Fairfield, Herkimer county; and the Rev. Moses Burt, deacon, at Granville and Hampton, Washington county, in the place of the Rev. Mr. Jewett, long the active missionary in those places, who has removed to the diocess of Connecticut. The Rev. Ravaud Kearney has resigned the charge of the church at New-Rochelle, and the Rev. Lewis P. Bayard that of Eastchester, and the latter gentleman is now the rector of the church at New-Rochelle. The Rev. Charles W. Hamilton has resigned the charge of the church at Duaneburgh, and the Rev. Mr. Phinney

officiates in a congregation recently organized at Ithaca, at the head of the Cayuga lake, in the county of Tompkins. The Rev. Nathaniel Huse has resumed the charge of the churches at Richfield and Paris, and the Rev. Amos G. Baldwin officiates as missionary at Sandy-Hill, and some other places.

I have also to record the admission, this day, to the order of deacons, of Richard Bury and William L. Johnson.

The following are candidates for orders:—George M. Robinson, Eleazar Williams, Roosevelt Johnson, Augustus G. Danby, David Osborne, Henry N. Hotchkiss, Seth W. Beardsley, Richard Salmon, Orsimus H. Smith, Marvin Cady, W. W. Botswic, Edward K. Fowler, Augustus L. Converse, Burton H. Hecox, W. C. Meade, Samuel Morse, Edward Neufville, jun. Henry W. Duchacket, Cornelius R. Duffie, Lewis Bixly, William R. Whittingham. There are several preparing for orders in the academy at Geneva, and elsewhere, who are not yet admitted candidates for orders.

At the last Convention a resolution was passed, pledging the Convention to concur in any plan for consolidating the diocesan seminary with any general seminary established by the General Convention in the state of New-York, on certain conditions; and with the provision that the terms should be approved by the Bishop of the diocese, and the clerical and lay delegates to the General Convention; and also by the trustees of the Protestant Episcopal Theological Education Society in the state of New-York, or the board of managers acting under their authority. The plan of consolidation in the constitution of a general seminary, permanently established in the state of New-York, which was adopted by the General Convention, has received the approbation specified in the resolution of the last Convention, and the seminary has gone into operation in the city of New-York, and a branch school at Geneva. It may be proper, as a matter of form, that this Convention, agreeably to the pledge given by the last Convention, should concur in the plan of consolidation.

This arrangement was the result of a happy spirit of compromise, which

animated the deliberations of the General Convention. Its adoption called forth the liveliest emotions of pleasure in the members. They cherished the persuasion that the plan of the general seminary then adopted, would unite the efforts of all parts of the Church in its support, and that it would thus assume an importance worthy of the high station which our Church occupies; and not only furnish her with a ministry of learning, piety, and zeal, but also greatly contribute to secure her purity, unity, and peace. It is most earnestly to be desired that no circumstances may occur to disappoint these gratifying expectations, and that Episcopalians generally, viewing this institution as one of the most powerful instruments, under God, of extending our Church, and of thus advancing the interests of pure religion, may afford it that liberal support which will be essential to its extensive and permanent dignity, prosperity, and usefulness.

As connected with this subject, it is with the highest gratification that I inform you of the incorporation of a college at Geneva, in this state. With the exception of Columbia College, which, eminently useful and respectable as it is, must, from obvious circumstances, accommodate almost solely the citizens of New-York, the colleges of this state are under the management of non-Episcopalians. Extending our views to the other states of the Union, the numerous colleges that are established in various parts, with increasing funds and influence, are, with one or two exceptions, under the same control. The fact is an alarming one, and were it not for the very peculiar circumstances of depression and difficulty under which she has laboured, and which rendered all her exertions necessary for providing the means essential to her existence, would be a disgraceful one to our Church. The union between science and religion, and their reciprocal influences, are so intimate and powerful, that no religious community can flourish where that union is not recognized, and that influence maintained in literary institutions and colleges subject to its paramount control. There is no instance of any universities or colleges in the Christian

world, in which some religious denomination has not directly or indirectly predominating influence. The causes of this may be traced to the intimate union between science and religion, and to principles deeply seated in human nature. And it is believed that no universities or colleges, whatever may be their professions, will long be managed on any other footing. But, without digressing into these general views, it is surely obvious that episcopalians, in common with other Christian denominations, ought to have colleges in which their candidates for orders may receive preparatory instruction, and in which they may have an opportunity of educating their sons under circumstances most favourable to their being confirmed in those principles and views of religious truth, maintained by the church of which they are members.

An eminently favourable opportunity of obtaining a college of this description is now afforded. The regents of the university in this state, recognizing the right of all religious denominations to colleges of their own; and viewing, in the competition thus excited, results highly favourable to the general interests of science, have, with great liberality, granted conditional charters for two colleges, one at Ithaca, and the other at Geneva: the former of which, it is understood, will be under Methodist influence, and the latter, under that of our own church. Not that there is to be exacted any religious test for office, or any exclusion from the benefit of these institutions of those of other denominations, or any restraint imposed on the religious principles of the students, or any obstacles presented to their worshipping where they may think proper. But it is presumed that, without infringing on the rights or privileges of others, these institutions will be managed as other institutions are, with an especial reference to the interests of those religious denominations who have the principal control over them.

In my address at the last convention, I took the liberty to allude to the eminent advantages of Geneva as the site of a literary institution, and I much question whether, in any part of the

continent, a place can be found, uniting so many advantages for a college which is to accommodate episcopalians generally. Central in its situation in reference to the western and atlantic states; immediately contiguous to the canal, the great water communication between them; in a country that is destined to be the garden of America, affording from its soil the richest products, and in its numerous lakes and diversified surface, the most interesting and picturesque views, the healthy village of Geneva unites all the local requisites for the site of a literary institution. Our church has now an opportunity of obtaining a college that may be made, in all respects, to answer her wishes; and much is it to be desired that episcopalians, laying aside all local jealousies and partialities, should unite their liberal and zealous efforts in the establishment of an institution that will be honourable to their church, and productive of incalculable and lasting benefit. It is believed that the institution may be so organized as to present powerful inducements to general support.

A Domestic and Foreign Missionary Society was organized at the last General Convention, and is recommended to the patronage of the members of our church; and so far as may be compatible with the claims of this diocese, where there is so extensive a field for missionary exertions, I trust this patronage will be extended. I should much fear, however, that any plan of constant and permanent operation, such as the constituting of auxiliary societies, would essentially interfere with the missionary system of this diocese, which has been so successful in its operation, and to which we are indebted for the organization of many new congregations, and for the resuscitation of some which were nearly extinct. In order to increase the missionary fund, the last convention provided, by a canon, for the formation of parochial associations, or societies; and it is hardly to be expected that our parishes would liberally support more than one association or society for missionary purposes, or if constituted, that they would not materially interfere with each

other. I should therefore consider, as a preferable mode of aiding the General Missionary Society, occasional collections, to meet special exigences, or to answer particular appeals. Of this description was the recent call from the state of Ohio for pecuniary aid, for the support of missionaries, which was answered in this state, and particularly in the city of New-York, and in the city where we are now assembled, with a promptness and liberality which prove that, strong and numerous as are the claims upon us from the destitute portions of our own diocess, we are not insensible to the urgent wants of our brethren in the western states.

The field for missionary labours in this diocess is very extensive. Many portions of the state have been recently settled, where, as well in some older settlements, there are opportunities of establishing our church. The want, however, of clergymen, and especially of the means of supporting them as missionaries, is a great obstacle to its increase, and is a loud call on episcopals to continue and to increase their contributions for the purpose of extending the ministrations and ordinances of religion to their brethren who are deprived of them.

The thanks of the church are due to the New-York Protestant Episcopal Missionary Society, and the societies auxiliary thereto, for the funds which they have collected and placed at the disposal of the committee for propagating the gospel, to whom the appointment and control of missionaries are confided by the convention. There are auxiliary societies organized in Zion Church, in Christ Church, in Grace Church, and in St. Paul's and St. John's Chapels, in the city of New-York; and those churches which have not these societies organized are not backward in their contributions at the public collections for missionary purposes. There are also similar institutions existing at Geneva, Utica, and some other places in the state; and the collections elsewhere for the purpose prescribed by the canon, are generally made. The missionary society has authorized me to draw on the treasurer for the sum of one thousand dollars, collected by them

and by the auxiliary institutions. In the hope of the increase of contributions, and in compliance with urgent solicitations for the purpose, some new missionary stations have been established; but it did not seem prudent to assign a higher salary to these new missionary stations than one hundred dollars per annum, fifty dollars less than the other missionary salaries. And still there are many urgent applications for missionary aid. One of the last which I have received is from Fredonia, Chautauque county, in the south-west corner of the state. It contains so striking an exhibition of the situation of the new settlements, that I am induced to lay before you an extract from the letter of the gentleman who addressed me on behalf of the vestry:—

“There are but few episcopal families here, and, as is generally the case in new settlements, they are *poor*, and need assistance in the commencement. And although we are thus situated, there appears to be a disposition in the people, and especially among those who, strictly speaking, are attached to no religious society, to connect themselves with the church; and if we were blessed with the labours of a good minister, and had suitable accommodations for the congregation, there is not a doubt, in my mind, that in one year our society would become large and respectable.

“This fertile and healthy section of the state, (Chautauque,) which but a few years since was a wilderness, contains, at this day, a population of 15,000 inhabitants; and, incredible as it may seem, there is not a church, or house of public worship, in the county, except in the town of Portland, where a small building has been erected for the Presbyterian society at that place. With a view to accommodate our society, we have put up a large school-house, which will probably be finished in decent style by the 15th of October, and sufficiently large to contain from two to three hundred persons. The property of this house is in the trustees of the school district. To fit this building for the use of the church has called forth individual exertions and considerable ex-

pense, which cannot, and ought not, to be a charge on the district. We intend to have a stove and a small bell for the house. These expenses, thus laid out, will exhaust all, and, in truth, more than we are at present able to furnish."

After stating the want of Prayer Books, he observes—

"We are also destitute of a minister, and at present unable to support one. If the friends of the church—if the missionary society—if those whose bounty is bestowed on foreign missions, should extend the fostering hand to this destitute part of the diocese, their charities would not be thrown away or misapplied. On the contrary, we believe a little assistance would be the means of enabling us, in a few years, not only to support the church here, but also to contribute to the general fund. Much is done for the spread of the gospel in foreign countries, whilst thousands at home, by reason of their poverty, are destitute of the ministrations and ordinances of the church. And, although no person has a right to control the bounties of others, is it not a Christian duty first to provide for our own household?"

Many are the new settlements nearly similarly situated, where our church could be established without difficulty, could they be supplied with missionaries. Let me then earnestly press you, my brethren of the clergy and of the laity, to state to the episcopals of the diocese, as it may be in your power, that many opportunities exist for establishing new congregations, if the means of aiding missionaries were furnished; and to endeavour to call forth their contributions for this highest object of Christian charity, the extension of the blessings of the gospel to the destitute members of our own household.

From my official station, I have so many opportunities of observing the powerful claims of destitute congregations upon the zealous exertions and liberal contributions of their brethren, and their wants so often press upon my feelings, that I cannot cease to lament that so large a portion of the bounty of

episcopals flows in a channel over which their own church has no control, and from which it derives no immediate advantage.

One would think it obvious that it is the duty of episcopals consistently and zealously to bend all their efforts to the advancement of their own church, and "to avoid all admixture of administrations," and of exertions "in what concerns the faith, the worship," and the ministry of the church. On this subject there is so much of sound wisdom, of correct principle, and of decided and true policy, united with Christian meekness and benevolence, in the observations contained in a recent address of the bishop of the church in Pennsylvania, to the convention of his diocese, that, notwithstanding their length, I am induced to lay them before you. They derive high interest and force, from the peculiar agency which their venerable author has had in our ecclesiastical councils, and from his long experience in the concerns of our church. These are the observations to which I allude:—

"There is a subject on which your bishop wishes to record his opinion, matured by the long experience of his ministry, and acted on by him, as he thinks, to the advantage of the church. It is the conduct becoming us towards those of our fellow Christians who are severed from us by diversity of worship or of discipline, and in some instances by material contrariety on points of doctrine.

"The conduct to be recommended, is, to treat every denomination, in their character as a body, with respect; and the individuals composing it with degrees of respect, or of esteem, or of affection, in proportion to the ideas entertained of their respective merits; and, to avoid all intermixture of administrations in what concerns the faith, or the worship, or the discipline of the church.

"On the conduct to be observed towards every denomination, it is not intended to recommend silence concerning any religious truth, from the mistaken delicacy of avoiding offence to opposing error; nor to censure the expos-

ing of the error, if it be done in a Christian spirit, and in accommodation to time and place. To take offence at this, is to manifest the spirit of persecution, under circumstances which have happily disarmed it of power. But when, instead of argument, or in designed aid of it, there is resort to misrepresentation and abuse; or, when the supposed consequences of an opinion are changed as the admitted sentiments of the maintainer of it; these are weapons as much at the service of error, as at that of truth; are the oftener resort ed to by the former; and are calculated to act on intelligent and ingenuous minds, as reason of distrust of any cause in which they may be employed.

"It is no small aggravation of the evil, that it tends to retard the time, which we trust will at last be brought about by the providence of God; when, in consequence of friendly communications, arising out of the ordinary intercourses and charities of life, there will be such an approximation of religious societies in whatever can be thought essential to communion, as they shall "with one heart and one mouth glorify God." For, to those who have attended to the first workings of what has ended in the divisions and subdivisions among Christian people, it must have been evident, at least in the greater number of instances, that with diversity of sentiment, there might have continued the "unity of the spirit in the bond of peace," had it not been for the intrusion of personal injury, or provocation, the effects of passion or of interfering interests, which have sometimes insensibly induced the persuasion of service done to the cause of God, when, in fact, human views had a dominant share in determining the conduct.

"There has been referred to, in favour of the point sustained, the danger of exciting and increasing unfriendly feeling between differing denominations. It is on this principle—although there are other considerations tending to the same effect—that your bishop has resisted all endeavours for an intermixture of administrations, in what concerns the faith, or the worship, or the discipline of the church. In every

known instance, in which it has proceeded from the usurpation of authority by individuals, it has been productive of conflicting opinion, and of needless controversy. On some occasions, our institutions have been treated with disrespect, and doctrines unknown in them have been taught, within our walls. There have even been advanced claims of rights, to what was granted as temporary indulgence; and thus our property in religious houses has been rendered insecure: all under the notion of liberality and Christian union. It would be painful to have it supposed, that any reference is here had to the many respectable ministers of other denominations, whose characters are in contrariety to the offences stated. Of the intrusion of such men, there is no apprehension entertained at present: and if the door should hereafter be thrown open, the most forward to enter it would be persons of the most moderate pretensions in talent and in acquirement.

"It is confidently believed, that what is now said, would not be offensive to the more respectable and prominent persons, whether clerical or lay, in the concerns of other religious societies: who would probably concur in the declaration, that the contrary assumption, when carried into effect, in opposition to the governing authority in any religious denomination, is the intolerance, which, in former ages, pursued its designs by penal laws; but is now reduced to the necessity of making hollow professions of fraternity: the object being the same, with difference only in the means. By any among ourselves favouring such designs, for what they may conceive to be a righteous end; it should be considered, that, however commendable the being "zealously affected," there is the qualification of "a good thing;" and that there can be no goodness in what is contrary to modesty, and tends to unnecessary controversy and division: for, if the attempted intermixture should be accomplished, there must be the severance of those who would "seek the old paths," not without sensibility to the hinderances opposed to the "walking in them." Thus, there would be an increase of di-

vision, growing out of what had been professedly undertaken for the healing of it.

"It is difficult to be on the present subject, without giving occasion to the injurious charge of bigotted attachment to our communion: to guard against which, consistently with the acknowledgment of decided preference, it may be expedient to be more particular.

"Our church calls herself Episcopal. She affirms episcopacy to rest on scriptural institution, and to have subsisted from the beginning. On the varying governments of other societies, she pronounces no judgment. The question is, not whether we think correctly, but whether we are to be tolerated in what we think. If this be determined in the affirmative, we must, to be consistent, interdict all other than an episcopalian ministry, within our bounds.*

* May I be excused for making a few additional observations on the topic noticed in this part of the address of my venerable father in the episcopacy. The distinction is important between *episcopacy*, considered as the government of the church, and *episcopacy*, considered as the constitution of the Christian ministry. In the latter sense, *episcopacy*, strictly speaking, means the ministry, as subsisting in the three orders of bishops, priests, and deacons; the bishops possessing particularly the power of ordination, of superintendence, and of supremacy in government. In this sense, episcopacy is of "scriptural institution," and has "subsisted from the beginning." But *episcopal government* means the particular organization by which the bishops, the clergy, and the laity, exercise, in their appropriate spheres, the legislative, executive, and judiciary powers; including also the officers instituted by the church for these and other purposes. This organization, and these officers differ in different countries; the Church of England, for example, in these respects, being constituted in a very different manner from the Episcopal Church in this country. *Episcopal government*, in this sense, is of human arrangement; no form of government, as shown by the "judicious Hooker," in his Ecclesiastical Polity, being unalterably prescribed in God's word. But *episcopacy*, in its strict sense, denoting the three orders of bishops, priests, and deacons, with their respective functions, is the same in all episcopal churches. These orders, with their appropriate powers, are unchangeable; resting on "scriptural institution;" and have accordingly "subsisted from the beginning;" as our church declares, "from the Apostles' times." As this is the sentiment of the Episcopal Church; so in common with their presbyterian brethren, episcopalians maintain the necessity of an *external commission*, derived by succession from the Head of the church, the "being called of God, as was Aaron," in order to constitute a

"Again; our church is decidedly in favour of a form of prayer, believing it to be sanctioned by divine ordainment under the law; by the attendance of our Saviour and of his apostles, on composed forms in the synagogues and in the temple; and by indications of their being in use in the primitive church. We do not judge harshly of the public prayers of our fellow Christians; but we allege, that among ourselves, the people are not to be dependent on the occasional feelings, or the discretion, or the degree of cultivation of an officiating minister. With such views, it is contrary to what we owe to the edification of the people, were we to give way to the introduction of the latter species of devotion.

"Once more. That our church teaches the doctrines of grace, and holds them to be of paramount importance, is obvious to all. Man's utter want of righteousness by nature; his absolute incapacity of merit, whether in the state of nature, or in that of grace; his being under the government of passions impelling to sin, any further than as counteracted by principles derived from grace; the agency of the Holy Spirit in this, going before, that he may have a good will, and working with him in the exercise of it; and finally, the meritorious ground of all benefit, in the propitiatory offering of the Redeemer; are not only affirmed in our institutions, but pervade them. We rejoice, so far as any of our fellow Christians consent with us in acknowledging the said essential truths of scripture. But in some public confessions, we think we find embodied with those truths, dogmas neither revealed in scripture, nor deducible from its contents; and, in some instances, contradicting what our church explicitly

lawful ministry; and as the officers of ordination declare that God, "by his divine providence and Holy Spirit appointed divers orders of ministers in his church," among which are bishops, with their appropriate power of ordination, of conveying the ministerial commission; is there not a further reason than that of *consistency* for our "interdicting all other but an episcopal ministry within our bounds?" There is a certainty that such a ministry has a lawful commission. Can there be certainty as to any other?

J. H. H.

teaches. The introducing of such matter, among ourselves, is what we cannot countenance: and introduced it would be, under the intermixture here objected to. Of this we have had instances, where an alien agency has been obtruded: and, if it should be countenanced, the consequences would be in the greatest degree injurious.

"If, after all, there should be a leaning in any mind to the plausible plea of liberality, let there be an appeal to the fact, which will bear a strict investigation, that every proposal to the purpose, when explained, amounts to the surrendering of one, or of another of our institutions, without conformity to them in any instance.

"Brethren—It is fit, that there should be explicitly declared, the motive for the present expression of opinion. It has been confidently acted on by the deliverer of it, in alliance with esteem for worth, in whatever individual or body of men it was discerned to reside. It cannot be expected, that he will continue much longer to sustain any of his opinions, either by argument, or by example. He hopes, that they who may be expected to survive him, entertain similar views of what the exigences, and even the existence of our church require. But, lest an effort to the contrary should hereafter be made by any, he wishes to oppose to it, and to leave behind him, his premonition; and to attach to it whatever weight, if there should be any, may be thought due to his long experience and observation. Under this impression, he has made it a part of his official address, to appear, for the purpose stated, on your journal."

¶ A strict adherence to these principles and views, stated with so much interest, must indeed be considered as "required by the exigences, and even the existence of our church." The spirit of them seems to me applicable to *all* associations for religious purposes where Episcopalians unite with those "severed from them by diversity of worship, discipline, or by contrariety in points of doctrine." We ought indeed to "treat every denomination in their character as a body with respect, and the individuals composing it with degrees of re-

spect or esteem, or of affection, in proportion to the ideas entertained of their respective merits." But a due regard both to principle and sound policy, and even Christian harmony, requires, in the judgment of him who addresses you, that we avoid all intermixture with them in efforts for religious purposes; and that for the propagation of the Christian faith, by whatsoever particular mode, we associate only among ourselves, and act exclusively under the guardianship and authority of our own church.

The views founded on this opinion, the propriety of which seems to me so obvious, which originally influenced me with respect to the union of episcopalians with other denominations in Bible societies, have gained strength by subsequent reflection and observation. These societies seem to me erroneous in the principle on which, in order to secure general co-operation, they are founded—the *separation of the church from the word of God—of the sacred volume from the ministry, the worship, and the ordinances which it enjoins as of divine institution, and the instruments of the propagation and preservation of gospel truth.* As it respects churchmen, the tendency of these societies has appeared to me not less injurious than the principle on which they are founded is erroneous. They inculcate that general liberality which considers the differences among Christians as non-essential; and they thus tend to weaken the zeal of episcopalians in favour of those distinguishing principles of their church which eminently entitle her to the appellation of apostolical and primitive.

The success of institutions which are erroneous in the principle on which they are founded, or in the measures which they adopt, cannot vindicate them; except on the maxim, that "the end justifies the means." Nor is this success to be considered as evidence of the favour of heaven: for then, divine sanction would be obtained for many heretical and schismatical sects, which, at various times, have obtained great popularity, and corrupted and rent the Christian church.

It is a satisfaction to me, that in

withholding my support from Bible societies, I act with those in the highest stations in the church from which we are descended, and with the great body of its clergy.* But it is a source of

painful regret to find myself differing, on this subject, from many of the clergy and members of our own communion whom I greatly esteem and respect. I would wish to guard against the supposition of any design on my part to censure those episcopalians who deem these societies worthy of their support, and the proper channels of their pious munificence. Among the episcopal laymen of this description, I recognize in the president and acting vice-president of the American Bible Society, individuals who are not for a moment to be suspected of acting from any other principle than a sense of duty, and whose pure and elevated characters adorn the church of which they are members. My object is not to censure others, but, in the discharge of my official duty, to state and defend the principles on which I think churchmen should act in their efforts for the propagation of the gospel; and to ask for those who do act on these principles, the credit of an adherence to the dictates of conscience, and an exemption from the imputation of being unfriendly to the distribution of the oracles of truth. No imputation can be more unjust, injurious, or unkind. It is not to the distribution of the Bible, but to the mode of distribution that our objections apply. We deem ourselves not warranted in sanctioning what appears to us a departure from the apostolic mode of propagating Christianity—in the separation of the sacred volume from the ministry, the ordinances, and the worship of that mystical body which its Divine Founder has constituted the mean and the pledge of salvation to the world. And we think that episcopalians

Waterford; Honourable and Right Rev. Thomas P. Lawrence, Bishop of Cork; Right Rev. Charles Mangan Warburton, Bishop of Cloyne; Right Rev. Richard Mant, Bishop of Killdare; Right Rev. John Leslie, Bishop of Elphin; Right Rev. Christopher Dutton, Bishop of Clonfert; Right Rev. James Verchyle, Bishop of Killala. To whom are to be added the bishops of the Scotch Episcopal Church—Right Rev. George Gleig, Primus, Bishop of Brechin; Right Rev. Alexander Jolly, Bishop of Moray; Right Rev. Daniel Sandford, Bishop of Edinburgh; Right Rev. Patrick Torry, Bishop of Dunkeld; Right Rev. William Skinner, Bishop of Aberdeen; Right Rev. David Low, Bishop of Ross. Total 45.

* The names of the following bishops of the Church of England and Ireland appear among the supporters of the British and Foreign Bible Society:—

Most Rev. Peor Trench, Archbishop of Tuam; Honourable and Right Rev. Shute Barrington, Bishop of Durham; Right Rev. John Buckner, Bishop of Chichester; Right Rev. Thomas Burgess, Bishop of St. David's; Right Rev. John Fisher, Bishop of Salisbury; Right Rev. Henry Bathurst, Bishop of Norwich; Honourable and Right Rev. Henry Ryder, Bishop of Gloucester; Honourable and Right Rev. Thomas Lewis O'Beirne, Bishop of Meath; Honourable and Right Rev. Charles Lindsay, Bishop of Kildare; Honourable and Right Rev. William Knox, Bishop of Derry.—10.

The names of the following do not appear among the supporters of the British and Foreign Bible Society:—

Right Honourable and Most Rev. Charles Manners Sutton, Archbishop of Canterbury; Right Honourable and Most Rev. Edward Venables Vernon, Archbishop of York; Most Rev. Lord John George Berisford, Archbishop of Armagh; Most Rev. William Magee, (author of the work on the Atonement,) Archbishop of Dublin; Right Honourable and Most Rev. Richard Lawrence, (author of the celebrated Bampton Lectures on the Articles,) Archbishop of Cashell; Right Honourable and Right Rev. William Howley, Bishop of London; Right Rev. George Tomline, Bishop of Winchester; Right Rev. William Henry Majendie, Bishop of Bangor; Right Rev. Richard Beadon, Bishop of Bath and Wells; Right Rev. John Kuge, Regius Professor of Divinity, Cambridge, Bishop of Bristol; Right Rev. Samuel Goodenough, Bishop of Carlisle; Right Rev. George Henry Larn, Bishop of Chester; Right Rev. Bowyer E. Sparke, Bishop of Ely; Right Rev. William Carey, Bishop of Exeter; Right Rev. George Isaac Huntingford, Bishop of Hereford; Honourable and Right Rev. J. Cornwallis, Bishop of Litchfield and Coventry; Honourable and Right Rev. George Pelham, Bishop of Lincoln; Right Rev. William Van Mildert, Bishop of Landaff; Honourable and Right Rev. Edward Legge, Bishop of Oxford; Right Rev. Herbert Marsh, Bishop of Peterborough; Right Rev. Walker King, Bishop of Rochester; Right Rev. John Luxmoore, Bishop of St. Asaph; Right Rev. F.H.W. Cornwall, Bishop of Worcester; Right Rev. George Murray, Bishop of Sodor and Mann; Honourable and Right Rev. R. Ponsonby, Bishop of Down and Connor; Right Rev. William Bivet, Bishop of Raphoe; Right Rev. Nathaniel A'cumler, Bishop of Clogher; Right Rev. George De La Poer Bevesford, Bishop of Kilmore; Right Rev. James Saurin, Bishop of Down; Right Rev. Robert Fowler, Bishop of Ossory; Right Rev. Lord Robert Tottenham, Bishop of Ferns; Right Rev. Thomas Frlington, Bishop of Limerick; Honourable and Right Rev. Richard Bourke, Bishop of

ans will best preserve their attachment to the distinctive principles of their apostolic church, and thus best advance the cause of primitive Christianity, and most effectually avoid all collision with their fellow Christians who differ from them, by associating for all religious purposes only among themselves.

The Bible and Common Prayer Book societies continue their eminently useful operations; and one in the central counties is distinguished for its zealous exertions. It is highly gratifying to see churchmen uniting their efforts and their contributions in the extension of our church; and with it, of the truths, the ministry, and ordinances of that gospel, which is the power of God unto salvation, in their primitive purity.

It gives me pleasure to notice the prosperous condition of the Sunday schools which are instituted in several congregations of our church. As the principal object of these schools is the religious instruction of the young, it would seem that they ought not to be liable to any influence or any control but that of the authority of the church, the young members of whose fold they profess to instruct in Christian truth and duty.

And here, my brethren of the clergy, I would earnestly call your attention to the important part of our office, the religious instruction of the young members of our flocks, as the best security, against enthusiasm on the one hand, and lukewarmness on the other, and as a principal mean, with the divine blessing, of establishing them in the principles and habits of sound piety.

I am not influenced by any apprehension that this important duty is neglected. On the contrary, I well know that some of the clergy have extended this instruction beyond the formula set forth by the church designed for children, to explanations of the Christian system, suited to those of riper years. My object is to suggest the importance of uniformity, as far as may be practicable, in this particular. It would seem that the Church Catechism supposes some preliminary religious instruction, and that this excellent formula will admit of a subsequent enlarge-

ment of the course of religious instruction. Under this impression, a short Scripture Catechism, which has been prepared and submitted to the revision of the venerable senior bishop of our church, and the alterations suggested by him adopted, has been published. It is my intention to pursue the same course with the Explanation of the Church Catechism in use in this diocese, and with the volume on the Festivals and Fasts, the basis of which is the standard work of Nelson, the pious layman of the Church of England. It would then seem that in the Scripture Catechism, in the Church Catechism broke into short Questions and Answers, in the Catechism explaining and enlarging the Church Catechism, and in the work on the Festivals and Fasts, there will be a course of instruction embracing the whole circle of religious truth and duty, the ministry and liturgy of the church, and those parts of the sacred volume which establish and enforce the doctrines and duties of the plan of salvation which it reveals. It is my intention to take measures to have these books stereotyped, so as that they may be procured at a low price.

The importance of this subject will, I trust, account for the solicitude with which, in the discharge of my official duty, I would press it on your attention.

In conclusion—I am averse to obtrude my personal concerns or feelings on your attention. But I trust I shall be excused for a single remark. The recent illness, which suspended, for a time, the exercise of my official functions, in the evidence which it afforded me of the interest which I have in the kind regards of my brethren of the clergy and the laity, has imposed on me the obligation to devote, with renewed zeal, my exertions in their service. And it powerfully excites to the same course, by the admonition which I ought to derive from it, of the uncertainty of the time when I may be called to give an account of my stewardship in that station which it has pleased our Divine Master to assign me in his church.

JOHN HENRY HOBART.

Troy, 15th October, 1822.

Abstract of the Proceedings of the Thirty-sixth Annual Convention of the Diocese of New-Jersey, held in Christ Church, Shrewsbury, August 21st and 22d, 1822.

THE convention was composed of the Right Rev. Bishop Croes, four presbyters, two deacons, and twenty-five lay delegates, representing ten parishes.

It was opened with morning prayer, conducted by the Rev. Abiel Carter, rector of St. Michael's Church, Trenton, and a sermon by the Rev. John C. Rudd, rector of St. John's Church, Elizabeth-Town.

The Rev. John Croes, jun. was elected secretary, and the Rev. Clarkson Dunn appointed assistant secretary.

Agreeably to the provisions of the forty-fifth canon of the General Convention, the Right Rev. Bishop Croes then delivered the following address:—

*My Brethren of the Clergy,
and of the Laity,*

In making the address, required by the canons, at every meeting of diocesan conventions, I have the pleasure to commence with remarking, that I have been enabled, through divine goodness, to visit almost every church in the diocese since we last assembled.

On the termination of that meeting, I proceeded immediately to admit, in St. Andrew's Church, Mount-Holly, to the holy order of deacons, John Mortimer Ward, of this diocese.—The Sunday succeeding, I visited St. Mary's Church, Colestown, preached to a numerous congregation, and administered the communion. I was assisted in the latter office by the Rev. Mr. Ward; with whom the congregation, long vacant, immediately made an engagement for the half of his services. The residue, I engaged him to devote to the vacant churches as a missionary.

In September I visited Christ Church, Shrewsbury, preached three times, and administered the holy rite of confirmation to 26 persons. The church at Shrewsbury preserves its strength and respectability; and its spiritual, as well as its temporal concerns, may be considered in an improving state. Since my last visit, the congregation has repaired and painted the interior of its

house of worship.—In the same month I visited St. Thomas's Church, Alexandria, preached to a large and attentive congregation, and administered the holy communion. The building belonging to this congregation, after having laid in ruins many years, is at length neatly repaired and improved.—The day succeeding, I visited the congregation of St. Andrew's Church, Amwell, and officiated.—On Sunday, the 23d of September, I visited the vacant church at Spotswood, and preached. I did the same also on the following Wednesday.—On Sunday, the 30th of September, I visited Trinity Church, at Newark, and performed divine service, and preached twice; and, on Wednesday following, I officiated also at Williams-ville, near Newark. The congregation of Trinity Church, Newark, preserves its standing, both as to numbers and respectability; and it is to be hoped that its spiritual condition keeps pace with its temporal.

On Friday, the 5th of October, I visited the congregation of Christ Chapel, Belleville, vacant, and preached.—On Sunday, the 7th, I visited also the vacant church at Paterson, celebrated divine service, and preached twice. This congregation, I have since learned, are using means to procure funds for the erection of a church.—I visited, on Monday, the 8th, St. Matthew's Church, Jersey, and officiated. This church, I am informed, is regularly supplied with a minister, the Rev. Cave Jones, of New-York, on every second Sunday.

From the 30th of October, to the 3d of November, I attended a special session of the General Convention, assembled in Philadelphia, on matters relating to the general theological seminary.

I again visited, on the third Sunday in Lent, (March the 10th, 1822,) the still vacant church at Spotswood, preached twice, and administered the holy communion.

On Sunday, the 14th of April, I performed divine service and preached at St. James's Church, Piscataway, which still continues vacant.—On the third Sunday after Easter, I administered the apostolic rite of confirmation in Christ Church, New-Brunswick; on which occasion 16 persons were confirmed.

This church has, within a short time, been newly roofed, and otherwise repaired and improved: the congregation, though not large, are attached to the doctrines and worship of our church; and unite in her holy services with much propriety, and, I trust, real devotion.

I visited, on the 21st of May, St. Michael's Church, at Trenton, and preached on the occasion.—On Sunday, the 26th of that month, I visited St. John's Church, Salem, and officiated in the morning. In the afternoon I preached at St. George's, Pennsneck, and administered confirmation to five persons. These churches preserve their standing.—The succeeding Thursday, I visited St. Thomas's Church, Glassborough, and St. Stephen's Church, Mullica-Hill, both vacant, and performed divine service, and preached at each of them.

On Sunday, the 2d of June, I visited Trinity Church, Swedesborough, and preached in the morning. In the afternoon of that day I preached also at St. Peter's Church, Berkeley.—I visited St. Andrew's Church, Mount-Holly, on Wednesday, the 5th of June, on which occasion I preached, and held a confirmation. The number confirmed was 10. I preached also in the evening.—On the succeeding day I visited St. Mary's Church, Burlington, and preached in the evening. It was also my intention to visit again St. Mary's Church, Colestown, and preach, and administer the communion; but, though I succeeded in making the visit, on Sunday, the 9th of June, I was prevented, by sickness, from performing any duties. From the same cause, I was not able to fulfil an appointment which I had made, to visit, in the afternoon of the same day, and officiate at St. John's Church, Chew's Landing, vacant for many years, and almost extinct.—On Sunday, the 16th of June, I visited St. John's Church, at Elizabeth-Town, and celebrated divine service, and preached twice. The congregation of this church, since my last report, has procured a handsome organ, which has already tended to improve its sacred music.—On Sunday, the 30th of June, I visited the congregation of Christ Church, Newton; but was prevented from preaching and administering the holy communion,

as I had appointed, by severe indisposition. This congregation continues to flourish, and means are in progress to erect, with the divine blessing, a handsome stone church, the next summer. From the cause above mentioned, I was also prevented from proceeding to fulfil an appointment, made to preach at Christ Church, Johnsonburgh, on the afternoon of the same day; and to preach and administer the holy communion on the following day at St. James's Church, Knowlton.

I visited, on Sunday, the 21st July, Trinity Church, at Woodbridge, and preached.—On the following Sunday, I visited St. Peter's Church, Perth-Amboy, and preached both morning and afternoon.

I again visited St. James's Church, Piscataway, on Sunday, the 11th of August, and officiated.—On Sunday, the 18th, I visited Christ Church, Middletown, and preached; and, on the afternoon of the same day, I again visited Christ Church, Shrewsbury, and also preached.—On Monday, the 19th of August, I visited St. Peter's Church, Freehold, and officiated. This church is still vacant; but has the prospect of obtaining a minister very shortly.

It is with great gratification that I am able to state to you, my brethren, that more of the churches in the diocese have had stated regular service during the year just past; and that the residue, still vacant, have, in general, been more frequently opened for public worship, in the same time, than at any former period: eighteen churches having had regular service, and ten having been occasionally, though often, served by the missionary, and other clergymen.

This state of things, under the divine blessing, will, I have reason to hope, gradually improve; and, that, at no very remote period, several of the yet vacant churches will also be regularly supplied with ministers.

One person only has been admitted a candidate for holy orders since the last convention, Mr. John Sellon, of Shrewsbury.—There has been also but one ordination, that of the Rev. John M. Ward, before mentioned.—Four confirmations have been held. The number confirmed 57.

The Rev. Daniel Higbee, late a presbyter of this diocese, has removed to the diocese of Delaware.

These several institutions in the diocese connected with the church continue, through the divine blessing, to prosper. The funds belonging to them gradually increase; and to the application of one of them, the missionary fund, is principally to be ascribed, under God, the improved state of some of our long vacant and almost ruined churches, and the establishment of ministers in others. —The Sunday schools also are generally flourishing, and continue to produce their usual beneficial effects among the children of the poor, and upon society in general.

It affords me a high degree of gratification to communicate to you, that at a late General Convention, specially convened for the purpose, the conflicting claims of the general theological seminary, and of a theological seminary established in the diocese of New-York, relative to a bequest of the late Mr. Jacob Sherred, and which threatened for a time to disturb the peace and unity of the church, were happily brought to a termination, by the organization of a seminary to be composed of both, and, according to the conditions of the bequest, to be established in New-York. —The seminary thus instituted is already in successful operation, under professors of acknowledged talents and fidelity; and with students, respectable as to numbers, capacity; and diligence. —It is to be hoped, that the members of the church in this diocese, especially those upon whom God has bestowed wealth, will not be backward in contributing to the support of an institution of such immense importance to the well-being and respectability of their church, and of the holy religion which they profess. The ultimate success of it, indeed, under the blessing of the divine Head of the church, will greatly depend upon their liberal donations, in connexion with the donations of the wealthy episcopalians generally throughout the United States. Let none, therefore, withhold his proportion from an object of such weighty consequence to the church of which he professes himself a member; and in whose

respectability and usefulness he cannot but feel the deepest interest.

I consider it my duty also, and it is with no small degree of pleasure I perform it, to announce to you, that the General Convention of 1820 instituted a Domestic and Foreign Missionary Society for general purposes. This was, however, not matured till the late special General Convention, when its organization was completed. The society is now in operation. Its objects are to send missionaries into the states and territories in which our church is not yet organized, and collect together the scattered members of our communion who have migrated to those remote parts, and are now wandering about as sheep without shepherds—to afford temporary and occasional assistance to those dioceses which are not able of themselves to support the requisite missionaries; and to send missionaries also to the heathen of our own country, and, when opportunity offers, and its means are sufficient, to the heathen on the eastern continent, for the purpose of endeavouring to “turn them from darkness to light, and from the power of Satan unto God.”

It is desirable that every churchman, who can conveniently pay three dollars a year, should become a member of this very useful society. But, as many persons are unable to pay that sum, it is recommended to the several dioceses to establish auxiliary societies or associations, the members of which to pay a much smaller sum, or to adopt any mode to give aid to the parent society, which, in cases in which diocesan institutions already exist, may not interfere with such institutions.

I would, therefore, suggest to the convention, the expediency of recommending to every congregation in the diocese, to form a missionary association; the contributions of which to be transmitted every year to the treasurer of the convention, in aid of the collections which are annually made in the several churches for missionary purposes; and that the board of directors of the missionary fund be authorized to transmit annually so much of the avails of the fund as they may think expedient, to the treasurer of the general mis-

sionary society, for the use of the society.

The liberal support of this truly Christian institution, is a duty which we owe to ourselves as members of the Protestant Episcopal Church; the reputation of which, in this period of unusual exertion in the extension of the gospel, is deeply involved in its success; also as members of the Christian church at large, which necessarily imply, that we use the means and powers with which God has endowed us, in endeavouring to extend the blessed kingdom of his Son, and to promote the spiritual interests of our fellow creatures.

I now offer the parochial reports which have been presented to me, in conformity with the provisions of the 45th canon of the church, by the rectors, ministers, and wardens of the several congregations in the diocese, that they may be read for the information of the convention, and inserted in the journal.

JOHN CROES.

Shrewsbury, August 21st, 1822.

The parochial reports mentioned by the bishop present the following aggregate:—Baptisms (adults 16, infants 50, not specified 82) 148—marriages 41—funerals 195—communicants 679.

On motion, the clergy were called on for their reports of services rendered as missionaries to vacant churches:—

The Rev. Mr. Rudd reported, that he officiated twice, on a Sunday, in Christ Church, New-Brunswick, while the bishop was absent in the discharge of episcopal duties; and twice, on the eleventh Sunday after Trinity, in St. Peter's Church, Spotswood. On the latter occasion he baptized one child.

The Rev. Mr. Chapman transmitted a report, that he officiated, on two Sunday afternoons, in Trinity Church, Woodbridge; and, on one Sunday, in Christ Church, New-Brunswick, in the absence of the bishop.

The Rev. John Croes, jun. reported, that he officiated, one Sunday, last autumn, in St. Peter's Church, Freehold; and, that he has since attended one funeral, and performed two baptisms in said church. He also preached, one Sunday, in Christ Church, New-Brunswick,

on occasion of the bishop's administering confirmation.

The Rev. Clarkson Dunn reported, that, since the last convention, he has officiated twice at Christ Church, Johnsonburgh; twice at Trinity Church, Woodbridge; twice at Belvidere; twice at Hope; once in the township of Frankford; twice in the neighbourhood of Sparta; and, one Sunday, at New-Brunswick, in the absence of the bishop.

The Rev. Mr. Carter reported, that he officiated, on one Sunday, in Christ Church, New-Brunswick, in the absence of the bishop; and, on one Sunday, at Belleville and Paterson.

The Rev. Mr. Morehouse reported, that, in consequence of absence from home, and other circumstances, he has been unable to fulfil his missionary appointments.

The Rev. Mr. Ward reported, that, in addition to his appointments as missionary, he has preached three times on Sundays, and once on a week day, at St. Peter's Church, Berkeley; on a week day at St. Peter's, Freehold; three times, on week days, at Spotswood; on two week days at Mullica-Hill; on a week day at Glassborough; twice, at Mr. David Stout's, in the vicinity of Spotswood; three times, on Sundays, at Woodbridge; on two Sundays at New-Brunswick, in the absence of the bishop; and, on a Sunday afternoon, at the long vacant church (St. John's) at Chew's Landing.

The Rev. Mr. Douglass reported, that he had preached once at St. John's Church, Chew's Landing, to an attentive congregation; and several times at St. Stephen's Church, Mullica-Hill.

The Rev. Mr. Cadle reported, that he had, by appointment, preached, on two Sundays, at Christ Church, New-Brunswick, in the absence of the bishop; he had, also, in addition, preached, on one Sunday, at St. John's Church, Chew's Landing; once at Mullica-Hill, and twice at Glassborough.

The Rev. Mr. Powers reported, that he had, by appointment of the bishop, officiated, on one Sunday, at Christ Chapel, Belleville, and on one at Paterson.

The following sums were reported as

having been collected during the past year:—

For the Missionary Fund, \$ 180 10
For the Episcopal Fund, 85 69

The committee appointed to take into consideration so much of the bishop's address as relates to the increase of the missionary fund, reported the following resolutions, which were adopted:

Resolved, first, That it be recommended to every congregation in the diocese to form a missionary association; the contributions of which to be transmitted every year to the treasurer of the convention, in aid of the collections which are annually made in the several churches for missionary purposes.

Resolved, secondly, That the board of directors of the missionary fund be authorized to transmit annually so much of the avails of the fund as they may think expedient, to the treasurer of the Domestic and Foreign Missionary Society, for the use of the society.

The committee appointed to take into consideration so much of the bishop's address as relates to the general theological seminary, offered the following resolutions, which were adopted:

Resolved, first, That early measures be taken for raising the sum of \$2000, for the purpose of establishing a scholarship in the seminary, to be called the New-Jersey Scholarship.

Resolved, secondly, That all sums subscribed, be paid into the hands of the treasurer of this convention; and that, in case a sufficient sum shall not be immediately raised, the sums so paid shall be placed by him at interest, with good security, until they shall amount to the sum necessary for founding such scholarship.

Resolved, thirdly, That eight persons be appointed to solicit subscriptions to this object in the several congregations of the church in the diocese.

On motion, the convention went into the election of two trustees, the number to which this diocese is entitled in the board of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States. On counting the votes, it was found that the Rev. John Croes, jun. and Peter Kean, esq. were elected.

The following addition to the constitution of the church in this diocese was proposed for consideration at the next convention:—

All canons, and other acts of the convention, shall be signed by the bishop for the time being; and, in case of his declining to sign any canon or act, he shall give to the convention his reasons for it: such canon or act shall, nevertheless, be considered valid, if subsequently passed by three fourths of the members present.

The following appointments were made:—

Standing Committee.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. James Chapman, the Rev. John Croes, jun. Robert Boggs, esq. William P. Deare, esq. Peter Kean, esq. Jacob Van Wickle, esq.

Delegates to the General Convention.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. the Rev. George Y. Morehouse, Peter Kean, esq. Joseph V. Clark, esq. Dr. P. F. Glentworth, William T. Anderson, esq.

The list of the clergy of this diocese appended to the journal of the above convention, contains the names of the bishop, nine presbyters, and three deacons.

The following is an appendix to the above journal:—

The board of directors, to whom is confided the appropriation of the missionary fund, beg leave to make the following report to the convention:—

That, as was mentioned in their last communication, the Rev. Mr. Ward had been engaged to perform the duties of a missionary to the vacant churches. This engagement was for the half of his time, for one year, commencing on the 1st of October last, on the condition of his receiving \$150 in aid of his support. The other half, he had consented to devote to St. Mary's Church, Coles-town, on a stipulation made between him and the vestry of that church. Mr. Ward has been enabled, thus far, faithfully, and, as they trust, usefully to fulfil his engagement.

In his report to the bishop, *ex officio* president of the board, it appears that he has, since his appointment, per-

formed divine service, and preached, on five Sundays, in the congregation at Paterson, and baptized one infant; on three Sundays at Christ Chapel, Belleville, and baptized two infants; on three Sundays at St. Thomas's Church, Alexandria; on one Sunday, and two week days, at Mr. Robert Sharp's, Amwell; on seven Sundays, and one week day, at St. Peter's, Freehold; on seven Sundays, and one week day, at St. Peter's, Spotswood, and baptized two children; on four Sundays, and one week day, at St. James's, Piscataway; and, on four Sundays, and one week day, at Trinity Church, Woodbridge.

That he has, in addition to his performances of the regular services of the sanctuary, distributed catechisms among the children, and examined their progress in the study of them in several churches in which the measure was practicable.

He further states, that he has found the people of the congregations in which he officiated attend divine service generally very well; and, in many cases, unite in that holy exercise with great propriety and solemnity.

He reports, that the collections for the missionary fund, during the time he has officiated, amount to \$74 37 cents.

The board also report, that they, through their president, continued to the Rev. Mr. Dunn, the missionary to the churches in Sussex, the sum of \$50 for the year lately passed, in consideration of his not, as yet, receiving the proceeds of all the church property at Newton; a part of it being under a lease, the rent of which having been anticipated in the erection of buildings.

They also report, that the sum of \$18 has been allowed to the Rev. Mr. Douglass, rector of Trinity Church, Swedesborough, for performing missionary duties at the vacant church at Glassborough; that church being out of the course of Mr. Ward's mission, it was thought the best mode thus to supply it. Mr. Douglass reports, that he has officiated on six Sundays, and two week days, at that church, and administered the Lord's supper once.

Signed by order of the board.

JOHN CROES, *President.*
Shrewsbury, August 22d, 1822.

By the treasurer's account it appears that his receipts during the past year, with a balance in the treasury from the old account, were \$896 15, and the expenditures, \$648 32, leaving a balance of \$247 83; and that the missionary fund amounts to \$3171 64.

From the account of the treasurer of the episcopal fund, it appears that the receipts into the said fund were \$213 41, that \$150 had been paid to the bishop, and that the whole fund amounts now to \$1482.

For the Christian Journal.

No. VIII.

Extracts from my common-place book.

LET inclination yield to duty, and duty will soon become inclination.

The Christian's *strength* is in a great measure derived from a just sense of his *weakness*. Let him that thinketh he *standeth* take heed lest he *fall*.

The opinions of most men are in a very great degree influenced by their natural or acquired dispositions and feelings. The Christian who possesses a temper habitually cheerful and lively, thinks the sentiments and the deportment of the sober and austere injurious to the cause he professes to support: while he who is of the latter disposition will censure the conduct of the former as inconsistent with the genuine spirit of religion. You will likewise hear the man who is by nature generous and open-hearted, condemning the man who is cautious and wary in bestowing his alms; while the latter will accuse the former of weakness in giving to all persons indiscriminately. In this manner is our reason warped by our feelings. We do not sufficiently divest ourselves of their influence. They too often gain the ascendancy over us, and obscure the light and impede the force of the judgment.

Men who are sensible on every other subject, when they marry, very often take leave of their senses. Let the young clergy think well of this.

"Trifles light as air are to the nervous confirmation strong as proofs from holy writ."

In the composition of a discourse, particular care should be taken with the introduction and the conclusion,—to conciliate the favour of the audience in the first place, and to leave a strong impression on their minds at the close.

Bishop Horne somewhere advises composuists always to read a portion of some eloquent author before they begin to write, in order that their minds may catch some of his spirit. This is certainly a good direction; for the complexion of our thoughts is dependant, in a greater or less degree, upon every thing we see, touch, hear, or with which we have any connexion.

The papists and the dissenters both object to the testimony of the fathers, and endeavour to lessen their authority: the *first*, because the fathers will not bear them out in their *additions* to the church; the *latter*, because the writings of the fathers convey a strong censure upon them for *taking away* some of the component parts of the church. The church of England, on the other hand, relies very much upon the fathers, because their testimony goes to establish the ministry, doctrines, and worship of said church.

Medio tutissimam ibis
Optimum est majorum sequi vestigia.

"The Calvinistic doctrine of predestination hath little form or comeliness; little beauty that we should desire it." *Horsley.*

"The proof of our moral liberty is to every individual of the human race the very same, I am persuaded, with the proof of his existence. I *feel* that I *exist*, and I *feel* that I am *free*; and I may with reason turn a deaf ear upon every argument that can be alleged in either case to disprove my feelings. I *feel* that I have power to flee the danger that I dread—to pursue the pleasure that I covet—to forego the most inviting pleasure, although it be actually within my grasp, if I apprehend that the present enjoyment may be the means of future mischief—to expose myself to present danger, to submit to present evils, in order to secure the possession of a future good. In a word, I *feel* that I act from my own hopes, my

own fears, my own internal perceptions of moral fitnesses and incongruities." *Ibid.*

"Virtue is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not, but a delicate plant that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it in our untoward soil, in this world's unkindly weather: happiness is a thing too precious to be purchased at an easy rate, heaven is too high to be come at without climbing, the crown of bliss is a prize too noble to be won without a long and tough conflict. Neither is vice a spirit that will be confined down by a charm, or with a presto driven away; it is not an adversary that can be knocked down at a blow, or despatched with a stab." *Barrow.*

How few of us are sufficiently careful as to the manner in which we spend our time; that is, how few of us are sufficiently industrious? Placed in situations where the means of knowledge are easy of access, it is a solemn duty which we owe to our Creator, to our fellow-men and ourselves, not to waste in idleness that precious time which is given us. The best and noblest objects of man's pursuit through life, are the attainment of knowledge and improvement in piety. When then we consider how richly fraught each day of our lives may be with knowledge, provided we take the proper means to acquire it, and how much good we may do in our generation, we cannot but feel deeply impressed with the duty and importance of making the most diligent use of our time. Let us therefore resolve, through divine assistance, to cultivate the virtue of industry hereafter, more carefully than we have heretofore done.

Patience and forbearance, which are *passive* virtues, indicate greater firmness and excellence of character than any of the *active*. A man may be urged to the attainment of the active virtues by motives of ambition or of worldly interest. And even although duty alone should impel him, yet there is always in prospect some considerable recompense of honour or pleasure. If he is

kind and generous to the poor, they will in part repay him by the praises they bestow and the good name they give him. If he is generous to the public, or if he endangers his life in the service of his country, he is certain of obtaining a share of glory and of the public esteem. But when he undertakes the exercise of the passive virtues; when he commences the work of subduing his passions, and oftentimes those very passions which impel him to seek for glory and renown; when also he knows that the combat he enters upon will be concealed from the view of the world, that his fellow-men will not perceive the struggles he undergoes in bringing down his wayward feelings, and consequently that no credit will be given him on account thereof; 'tis then that all his firmness, all his fortitude, and all his patience are required, and in proportion to his success will be his merit. Further, in proportion to the difficulty of acquiring these virtues, is their utility. It is a truth not perhaps so generally acknowledged as it ought to be, that the virtues of patience, forbearance, &c. tend to promote the happiness of the human race, more than those which carry with them more shew and splendour. The dazzling virtues may contribute to the public glory, and somewhat to the public good, which also to a certain extent promotes private happiness. But the passive virtues enter at once into the dwellings of men, and contribute to the contentment and felicity, not only of those who possess them, but of all who come within the sphere of their influence.

The Country Clergyman.

Blood's attempt upon the crown.

SIR Gilbert Talbot was master of the jewels in 1673, when Blood made his famous attempt upon them. They were intrusted to the immediate custody of one Talbot Edwards, who died at more than eighty years of age, and is buried in St. Peter's chapel: from the relation of this venerable old man, and other sources, the following narrative of the transaction has been compiled by Mr. Bayley, and is inserted in his 'History and Antiquities of the Tower of Lon-

don,' published in 1821, and reviewed in the British Critic for March, 1822, from which work we have extracted the article.

"About three weeks before this audacious villain made his attempt upon the crown, he came to the tower in the habit of a parson, with a long cloak, cassock, and canonical girdle, accompanied by a woman whom he called his wife. They desired to see the regalia, and just as their wishes had been gratified, the lady feigned sudden indisposition: this called forth the kind offices of Mrs. Edwards, the keeper's wife, who having courteously invited her into their house to repose herself, she soon recovered; and on their departure professed themselves thankful for this civility.

"A few days after, Blood came again, bringing a present to Mrs. Edwards of four pairs of white gloves, from his pretended wife; and, having thus begun the acquaintance, they made frequent visits to improve it. After a short respite of their compliments, the disguised ruffian returned again; and, in conversation with Mrs. Edwards, said that his wife could discourse of nothing but the kindness of those good people in the tower; that she had long studied, and at length bethought herself of a handsome way of requital. You have, quoth he, a pretty young gentlewoman for your daughter, and I have a young nephew, who has two or three hundred a year in land, and is at my disposal. If your daughter be free, and you approve it, I'll bring him here to see her, and we will endeavour to make it a match. This was easily assented to by old Mr. Edwards, who invited the parson to dine with him on that day: he readily accepted the invitation; and, taking upon him to say grace, performed it with great seeming devotion, and, casting up his eyes, concluded it with a prayer for the king, queen, and royal family. After dinner he went up to see the rooms, and, observing a handsome case of pistols hang there, expressed a great desire to buy them, to present to a young lord who was his neighbour; a pretence by which he thought of disarming the house against the period intended for the execution of his design.

At his departure, ' which was a canonical benediction of the good company, he appointed a day and hour * to bring his young nephew to see his mistress; which was the very day that he made his daring attempt.'

"The good old gentleman had got up ready to receive his guest, and the daughter was in her best dress to entertain her expected lover; when, behold, parson Blood, with three more, came to the jewel-house, all armed with rapier blades in their canes, and every one a dagger, and a brace of pocket pistols. Two of his companions entered in with him, on pretence of seeing the crown, and the third stayed at the door, as if to look after the young lady, a jewel of a more charming description, but in reality as a watch. The daughter, who thought it not modest to come down till she was called, sent the maid to take a view of the company, and bring a description of her gallant; and the servant conceiving that he was the intended bridegroom who stayed at the door, being the youngest of the party, returned to soothe the anxiety of her young mistress with the idea she had formed of his person.

"Blood told Mr. Edwards, that they would not go up stairs till his wife came, and desired him to shew his friends the crown to pass the time till then; and they had no sooner entered the room, and the door as usual shut, than a cloak was thrown over the old man's head, and a gag put in his mouth.

"Thus secured, they told him, that their resolution was to have the crown, globe, and sceptre; and, if he would quietly submit to it, they would spare his life, otherwise he was to expect no mercy. He thereupon endeavoured to make all the noise he possibly could, to be heard above: they then knocked him down with a wooden mallet, and told him that, if yet he would lie quietly they would spare his life, but if not, upon his next attempt to discover them

they would kill him.' Mr. Edwards, however, according to his own account, was not intimidated by this threat, but strained himself to make the greater noise, and in consequence received several more blows on the head with the mallet, and was stabbed in the belly: this again brought the poor old man to the ground, where he lay for some time in so senseless a state, that one of the villains pronounced him dead. Edwards had come a little to himself, and hearing this, lay quietly, conceiving it best to be thought so. The booty was now to be disposed of, and one of them, named Parrot,* put the orb in his breeches: Blood held the crown under his cloak; and the third was about to file the sceptre in two, in order that it might be placed in a bag brought for that purpose; but fortunately, the son of Mr. Edwards, who had been in Flanders with Sir John Talbot, and on his landing in England had obtained leave to come away, post, to visit his father, happened to arrive whilst this scene was acting; and on coming to the door, the person that stood sentinel asked, with whom he would speak? to which he answered, that he belonged to the house; and perceiving the person to be a stranger, told him that if he had any business with his father, that he would acquaint him with it, and so hastened up stairs to salute his friends. This unexpected accident spread confusion amongst the party, and they instantly decamped with the crown and orb, leaving the sceptre yet unfiled.

"The aged keeper now raised himself upon his legs, forced the gag from his mouth, and cried, *treason! murder!* which being heard by his daughter, who was perhaps anxiously expecting far other sounds, ran out and reiterated the cry. The alarm now became general, and young Edwards and his brother-in-law, captain Beekman, ran after the conspirators; whom a warder put himself in a position to stop, but Blood discharged a pistol at him, and he fell, although unhurt, and the thieves proceeded safely to the next post, where one Sill, who

* "The ninth of May, between seven and eight o'clock in the morning.—The hour, not very seasonable for such an interview, was accounted for by the excuse that two friends, whom he wished to bring with him to see the regalia, were about to leave town early that morning."

* "He was a silk-dyer in Southwark, and in the rebellion had been a lieutenant under major-general Harrison."

had been a soldier under Cromwell, stood sentinel; but he offered no opposition, and they accordingly passed the drawbridge. Horses were waiting for them at St. Catherine's gate, and as they ran that way, along the tower wharf, they themselves cried out, *stop the rogues*; by which they passed on unsuspected till captain Beekman overtook them. At his head Blood fired another pistol, but missed him, and was seized. Under the cloak of this daring villain was found the crown, and, although he saw himself a prisoner, he had yet the impudence to struggle for his prey; and when it was finally wrested from him, said, *it was a gallant attempt, however unsuccessful; it was for a crown!*"

A few stones fell out in the struggle, but nothing considerable was eventually missing. Blood, who was the son of a blacksmith in Ireland, and who had already distinguished himself by several atrocious crimes, among which one was a nearly successful attempt to hang the Duke of Ormond at Tyburn, saved his life on this occasion by a bold answer. Charles II. examined him in person, and to a question relative to the persons concerned in the attack on the Duke of Ormond, Blood replied, 'that he never would betray a friend's life, nor deny a guilt in defence of his own.' This frankness, added to the confession of a design once entertained against the king himself, in which he had been checked at the very moment of projected assassination 'by an awe of majesty,' captivated the good nature of the easy Charles. Blood was pardoned, and had a pension of 500*l.* a year bestowed upon him in Ireland. Lord Arlington was commissioned by the king to state his pleasure, that the Duke of Ormond should drop the prosecution which he had commenced against this desperate ruffian. Lord Arlington was about to assign Charles's reasons, when the duke stopped him by a memorable reply:— 'If his majesty can forgive Blood's stealing the crown, he may easily pardon his attempt upon my life; and if such be his majesty's pleasure, that is a sufficient reason for me—Your lordship may spare the rest.'

Muslimen Devotion.

(From Richardson's Travels along the Mediterranean.)

NEXT morning, the 27th, we started again at an early hour, as soon as the reisses had got through their prayers. With one of them, this was a very long and a very serious concern; he generally spent an hour in this exercise every morning, and as much in the evening, besides being very punctual in the performance of this duty at the intervening periods of stated prayer. Certainly he did not pray in secret, communing with his heart, but called aloud, with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others, but this good man had made a vow to repeat certain words of the prayer a given number of times, both night and morning. The word "Rabboni," for example, answering to our word "Lord," he would bind himself to repeat a hundred or two hundred times, twice a day; and accordingly, went on in the hearing of all the party, and on his knees, sometimes with his face directed steadily to heaven, at other times bowing down to the ground, and calling out "Rabboni! Rabboni! Rabboni! Rabboni! Rabboni!" &c. as fast as he could articulate the words after each other, like a school-boy going through his task; not like a man, who, praying with the heart, and the understanding also, continues longer on his knees, in the rapture of devotion; whose soul is a flame of fire, enkindled by his Maker, and feeding upon his God, like Jacob, will not let him go until he bless him. Having settled his accounts with the word Rabboni, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. "Allah houakbar!" perhaps, came next, "God most great;" and he would go on as with the other, "Allah houakbar! Allah houakbar! Allah houakbar! Allah houakbar!" &c. repeating them as fast as he could frame his organs to pronounce them. When he had done with it, he took up the chorus of another word, "Allah careem, God assist-

ing; Allah hedaim, eternal God; Al ham de lelai, glory to God:" or some other word or phrase, or attribute of Jehovah, and repeated it over as many times as he had vowed to do. The usual number of repeating certain words, is thirty-three times each; and the Mussulman's beads are strung accordingly three times thirty-three, with a large dividing bead between each division. The usual phrases so repeated, are, "Allah bouakbar, God most great; Al ham de lelai, glory to God; Allah careem, assisting God," &c. To hear this man repeat his prayers, his variety of unconnected tones, running through all the notes of the gamut, produced quite a ludicrous effect; you would say that this man was caricaturing, or making a farce of devotion; but, to look at him engaged, nothing could be more serious or devout, or more abstracted from the world, than his appearance. All his countrymen thought well of his devotions, and never manifested the slightest disposition to smile at, or to twit him for his oddities; on the contrary, they said that he was a rich man, and would be a great shiekh. So great is their respect for prayer, that raillery on that subject would not be tolerated among Mussulmans.

Modern Jerusalem.

(From the same.)

It is a tantalizing circumstance, however, for the traveller who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects mentioned in the description, both of the inspired and Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and

towers, and walls about Jerusalem, and that the stones of which some of them were constructed were 30 feet long, 15 feet broad, seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive trees decaying, as if the hand that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but, all round about Jerusalem, the general aspect is blighted, and barren; the grass is withered; the bare rock looks through the scanty sward, and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless. How is the gold become dim; and every thing that was pleasant to the eye withdrawn. Jerusalem has heard the voice of David and Solomon, of prophets and apostles, and he who spake as man never spake has taught in her synagogues and in her streets. Before her legislators, her poets, and her apostles, those of all other countries became dumb, and cast down their crowns, as unworthy to stand in their presence. Once she was rich in every blessing; victorious over all her enemies; and resting in peace, with every man sitting under his own vine, and under his own fig-tree, with none to disturb, or to make him afraid.

But we must turn to consider the Jerusalem that now is. In Egypt and Syria it is universally called Gouts or Koudes, which means holy, and is still a respectable good looking town; it is of an irregular shape, approaching nearest to that of a square; it is sur-

rounded by a high embattled wall, which, generally speaking, is built of the common stone of the country, which is a compact lime-stone. It has six gates, one of which looks to the west, and is called the gate of Yaffa, or Bethlehem, because the road to these places passes through it; two look to the north, one is called the gate of Sham, or Damascus, the other the gate of Herod; the fourth gate looks to the east, or the valley of Jehoshaphat, and is called St. Stephen's gate, because here the protomartyr was stoned to death; it is close by the temple, or mosque of Omar, and leads to the gardens of Gethsemane and the Mount of Olives, Bethany, Jericho, and all the east of Jerusalem; the fourth gate leads into the temple, or haram schereeff, which was formerly called the church of the presentation, because the Virgin Mary is supposed to have entered by this gate to present her Son, our blessed Saviour, in the temple. On account of a turn in the wall, this gate, though in the east wall of the city, looks to the south, towards Mount Zion; near to this there is another gate, which is small, not admitting either horses or carriages, of which last, however, there is none in Jerusalem, and from the wall resuming its former direction looks to the east, it is called Dung-gate. The last is called Zion-gate, or the gate of the prophet David; it looks to the south, and is in that part of the wall which passes over Mount Zion, and runs between the brook Kedron, or valley of Jehoshaphat, on the east, and the deep ravine called the valley of the Son of Hinnom; on the west, leaving about two thirds of Mount Zion on the south, or outside of the walls, it is nearly opposite to the mosque which is built over the sepulchre of David. The longest wall is that which faces this, and is on the north side of the city; it runs between the valley of Gihon on the west, and the valley of Jehoshaphat on the east. I walked round the city, on the outside of the wall, in an hour and twenty minutes, and Lady Belmore rode round it, on her ass, in an hour and a quarter, and the whole circumference as measured by Maundrell, a most accurate traveller, is two miles and a half.

Scoresby's Discovery.

Captain Scoresby, in a recent voyage in the ship *Baffin*, has made some interesting discoveries on the long-lost eastern coast of Greenland, in sight of which he remained three months. He has surveyed the coast from lat. 69 to 75, comprising an extent of coast, with its indentations, of about 800 miles. He has discovered several very extensive inlets, which were ascertained to penetrate upwards of 60 miles beyond the outer line of the coast, and were without any visible termination. From various circumstances, he is of opinion, that this country, hitherto deemed a continent, consists of a vast assemblage of islands, and that some of the inlets communicate directly with Baffin's Bay. He landed on various parts of the coast, and explored several of the bays, where he found frequent traces of inhabitants, with evident marks of their huts having been recently occupied. He also discovered a considerable hamlet of deserted huts, among which were many graves. He has brought home with him a considerable collection of animal, vegetable, and mineral productions from this remote region, and has constructed a chart, from actual observations, of an immense tract of this coast, which he states to have been hitherto so erroneously laid down, that only three points could be recognized, and that the error in the longitude in these instances was no less than 15 degrees. An extensive portion of this coast has been denominated *Liverpool*; and some of its bays and promontories have been named in honour of several inhabitants of that town.—*Christ. Observer*, Oct. 1822.

Pitcairn's Island.

It appears from the public papers, that, on the 8th of March, 1819, capt. Arthur, of the American whale ship (*Russel*) touched at the above island, where he found about 50 inhabitants, descended from the mutineers who seized capt. Bligh's ship, the *Bounty*, when at the distance of three or four miles from the shore; they were boarded by the crew of a boat from the island, who were remarkably interesting young men. Bread and butter were set before them, but they refused to eat, alleging

that it was their fast-day, but being much importuned to eat, they partook, though slightly, but not till after they had implored a blessing. And after their repast was finished, a hymn and prayer was preferred with great devotional propriety. Their boat needing repair, was taken on deck, and completed before the next morning to their great satisfaction.

After landing on the island, capt. Arthur, and others, ascended a high hill, assisted by a young man named Robert Young. They then met with the venerable governor, John Adams, who was attended by most of the women and children of the island, and were welcomed to their shores in the most artless yet dignified manner. They were then invited to the village, and a dinner was prepared for them, consisting of pigs, fowls, yams, and plantains. A blessing was asked, and thanks returned in an impressive manner.

At night they were provided with beds, and, in the morning at seven, a plentiful breakfast was provided for them. At dinner also they were equally well provided for. In the afternoon, about three, they took an affectionate leave of their friends, and returned to the ship, well pleased with their entertainment.

Before we leave Pitcairn's Island, it will not be improper to make a few observations. The time and manner of its colonization are to most general readers well known. John Adams, and six Otaheitan women, are all that is left of the *Bounty*. Forty-nine have been born on the island, two of whom are dead, which leaves 53 persons on the island, now all in good health without a single exception. There are about 11 active young men, who are ready and willing at all times to assist a ship's crew in procuring wood and water, or any thing else the island affords. John Adams assures us, and, from what we ourselves saw, we have no reason to disbelieve him, that the island was inhabited before themselves, but at what period it is difficult to conjecture. They found, after their arrival, many places where houses had stood, burying-places, and images representing a human figure, with other indubitable marks,

that they were not the first possessors of Pitcairn's Island. It is, however, certain, that the aborigines left it at no recent period, as the trees growing on the house spots could not have arrived to their present size in less than 100 years, perhaps 500. The land is high, and may be seen 12 or 15 leagues—its coast free of dangers—winds variable, which makes it easy to lie off and on; the town is situate on the north side of the island, rather nearest the west end—the houses may be seen three or four leagues off by a ship coming from the north.

The different names of the islanders are—Adams, Christian, sen. Christian, jun. Young, Quintrall, and McKay.

Pitcairn's Island, lat. 25. 3. S. by account, 26. 41.; long. 130. 22. W. by account, 128. 52.—Henderson's Island lies E. N. E. from Pitcairn's, 100 miles. Lat. 34. 26. long. 138. 30. W.—*Eoang. Mag.* Nov. 1822.

Destruction of Churches.

A church was burnt in the month of June last, in the parish of Grue, in the district of Hedemark, in Norway, by which many persons have come to a melancholy end. The church was of wood, and smeared over with tar, so that the whole edifice was in flames in a few minutes. Several hundred persons who were in it at the time, rushed to the door, whence a press was caused which stopped the way: the people then ran to the windows, and though they were high, leaped through them out of the burning building. The clergyman, who was in the pulpit, chose this shorter way, and saved his life by a hazardous leap: but above 100 persons, who could not make their escape, perished in the flames. The fire was occasioned by the carelessness of the sexton, an old man, who had not used due caution with the fire kept for lighting the tapers on the altar.

On the 17th of October the superb church of St. Peter, at Venice, was struck by lightning. In one moment the cupola was in flames, and fell in with a dreadful crash. The whole edifice was reduced to a heap of ruins. This church, next to the celebrated one of St. Mark, was the finest at Venice.

The few last weeks, says the Christian Observer for October last, have been singularly destructive to ancient ecclesiastical edifices. On the 11th of September a fire broke out in the high church of the cathedral at Ghent, which did considerable damage to that magnificent edifice. Four days after the cathedral of Rouen, founded in the year 990, and known throughout Europe for its riches and splendour, caught fire by lightning: the flames raged so violently that the great dome fell entirely in, and even the solid tower arches, and galleries, have sustained much injury.—On Wednesday the 16th of October, the principal part of that fine monument of ancient architecture, St. Ethelbert's tower, Canterbury, the most conspicuous ornament of the sublime ruins of St. Augustine's monastery, fell with a tremendous crash; and the remainder of the edifice is so much shaken, that it must be removed. The tower was built about the year 1047, in honour of the king whose name it bears, and who embraced the Christian faith in consequence of the preaching of Augustine, whom he patronized when that celebrated saint came over as a missionary to this island.

Domestic Missions.

It must be gratifying to the friends of the church, to hear that the contributions from the various parishes in this diocese, for the support of domestic missionaries, have been such as to enable the board of direction of the Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge, to request the Right Rev. Bishop Brownell to employ two missionaries during the remainder of the year, to supply the vacant and destitute parishes in the diocese.

In aid of the above mentioned objects, auxiliary societies are now forming in many of our parishes. In New-Haven, the young Churchman's Missionary Society, and the young Ladies' Church Missionary Society, which have been recently formed, already consist of more than sixty members each.

In Hartford, there is an association of more than sixty gentlemen; and

another of about forty ladies, in aid of the same object.

In Middletown, similar associations exist; but we are not informed of the number of the members. May every parish in the state "go and do likewise," in proportion to their means.—*Churchman's Magazine.*

Ecclesiastical Appointments.

THERE have been recently some important appointments in the episcopacy of the Church of Ireland, which indicate the disposition in the government to advance those of the clergy who are distinguished for the support of the distinguishing doctrines and principles of the church. Dr. Maut has been made bishop of Killaloe; and, very recently, Dr. Beresford, the archbishop of Dublin, whose withdrawing from the Hibernia Bible Society excited considerable attention, has been advanced to the archbishopric of Armagh, the primacy of Ireland. Dr. Magee, the author of the celebrated work on the Atonement, has been made archbishop of Dublin; and Dr. Laurence, the late regius professor at Oxford, and author of the Bampton Lectures, proving that the articles of the Church of England are not Calvinistic, is appointed archbishop of Cashell.

Episcopal Acts.

On Tuesday, December 31st, 1822, St. Philip's Church, New-York, was consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart. Our readers will recollect that a former edifice of this name was consecrated by the same bishop, in the summer of 1819, and was destroyed by fire in December, 1821. This church is built upon the same foundation, and is very similar in size, and in the general plan and appearance of the interior; which are characterized by simplicity, good taste, and economy. The present building, however, is of brick; the former having been of wood. This circumstance has involved the parish (which is composed of coloured people) in an expenditure of about \$2000 beyond the amount of insurance received on the old church. For the defraying of this

they must look to the liberality of their fellow Christians; and, we hope, will not look in vain.

On the 20th of November, 1822, St. Paul's Church, in Windsor, Vermont, was consecrated to the service of Almighty God, by the Right Rev. Bishop Griswold, assisted by many of his clergy. It is an elegant edifice of brick, 70 feet by 50, chaste in its architecture, commodious for the administration of holy functions, and highly creditable to the episcopalians in the town, and to the church generally. May it prove to many, "no other than the house of God, and the gate of heaven!"

On Sunday, the 29th of November, 1822, Ransom Warner was admitted to the holy order of deacons, in Christ Church, Middletown, Connecticut, by the Right Rev. Bishop Brownell.

Liberal Donations.

MR. DAVID SEARS, of Boston, has given to that city the estate called the "City Market," which cost \$60,000, on the following conditions, viz. that the income shall be funded annually, and that half the interest arising from the fund shall be paid for the use of him and his heirs, to the wardens of St. Paul's Church; the other half to be expended, from time to time, in ornamenting the common, improving the mall, and building a wall round the pond; and for such public improvements in the city of Boston, as the mayor and aldermen for the time being shall think fit to be made.

A liberal donation of one thousand dollars, (says the Keene Sentinel,) to the episcopal church, at Bellow's Falls, New-Hampshire, by the late Mrs. Starlin, of New-York, is acknowledged by the wardens and vestry of that church.

Steam Engine at the bottom of a Coal Pit.

THE following very extraordinary application of the most wonderful of modern inventions, the steam engine, occurs in our neighbourhood, and is, we believe, unparalleled in the United Kingdom. An engine pit, of 147½ yards deep, has been sunk upon the Black Mine, in Newton, near Stock-

port, by Messrs Bateman & Sherratt, upon the estate of F. D. Astley, esq. and finding it practicable to win coal from below the deep level, little or no water interfering to prevent it, they have erected an engine at the bottom of the pit, of the following description—Power, 28 horses; length of stroke, 5 feet; length of beam, 16 feet; diameter of the fly-wheel, 16 feet; boiler, 25 feet long, by 6½ feet wide; boiler-house, 33 feet long, 13½ high, 17 feet 2 inches wide. Inside measure—engine-house, 10 feet wide, 30 feet long, and 30 feet high to the top of the arch; the brick work three feet thick; the quantity of bricks consumed upwards of 300,000. This engine winds the coal up an inclined plane of 233 yards, driven in the mine by an endless chain about five tons in weight; the average angle of inclination is 37 degrees, equal to 75 yards at 100 yards.—*English paper.*

Obituary Notices.

DIED, on Saturday night following the 11th of January, 1823, in the 76th year of his age, the honourable JONATHAN INGERSOLL, lieutenant-governor and president of the senate of this state: Mr. Ingersoll was educated at Yale College, where he received his first degree, in the year 1766. He, soon after finishing his college studies, entered the profession of the law, and, for many years, was a distinguished advocate. Candour, integrity, and logical precision, characterized him as a lawyer, and conferred upon him a character of eminence among his brethren. During the last thirty years of his life, by the unsolicited suffrages of his fellow citizens, he has been almost constantly employed in stations of dignity and importance. In the house of representatives, as a member of the senate, as a judge of the superior court, and supreme court of errors, as lieutenant-governor, and president of the senate, places by him successively holden, he was ever regarded with affection and respect, and his course, while thus elevated, was alike honourable to himself, and beneficial to the community. He was also elected a member of the congress of the United States, but declined to accept the place. Perhaps no citizen of Connecticut ever

possessed more entirely the confidence of his fellow citizens, and no one ever more deserved it. As a man he was without guile or dissimulation—as a judge he was alike uncorrupted and incorruptible, and, as a statesman, he ever pursued the good of the public.

He has been from early life, a member of the episcopal church, and, by his exemplary conduct and deportment, has furnished satisfactory proof of piety towards God, and good-will to men. Few men have lived and died more free from reproach, and, it is believed, he has not left an enemy among his extensive acquaintances.

A wife and seven children deplore the loss of a truly excellent husband and father, and will cherish his memory with the best affections of the heart. A grateful public will duly estimate the worth and virtues of this good man, and, it is to be hoped, that a life so worthy of imitation in all important respects, will not be without a happy effect on survivors.

The members of the bar, at New-Haven, have resolved, as a mark of affection and respect for his integrity, talents, exalted virtues, and worth, to wear crape on the left arm for thirty days.—*New-Haven Journal*, Jan. 14.

Died, also, at New-Haven, ELIAS SHIPMAN, esq. an eminent merchant, and long a respectable member of the episcopal church in that city, aged 75 years.

Human Life. By William Marshall.

Life is a changing scene,
An ever-varying sky;
Sometimes 'tis cloudy, then serene,
And thus it passes by.

No joys it gives are sure,
Nor can we make them stay;
They but for one short hour endure,
And then—they glide away.

It's snower—transient too,
Like pleasure, passes on;
A little time its powers undo,
And we behold it flown.

Correction.—In our last number, page 367, an error inadvertently occurred in placing at the head of the statutes of the Bishop's College at Calcutta, *Church Missionary Society*; thereby assigning to the college the patronage of that institution: whereas it ought to have been ascribed to the *Society for the propagation of the Gospel*, by whom this excellent and important seminary has been founded.

To-day, before the breeze,
Our prospects proudly swell:
While every object seems to please,
And all our plans go well.

To-morrow—troubles lower;
Our former comforts fled;
We pine beneath misfortune's power,
And mourn our pleasures dead.—

Life's end, life's use, is this,
To fit us for the sky,
By teaching us the love of bliss,
And joys that never die.

Theo they but waste its space,
Whate'er their hearts pursue,
Who running life's uncertain race,
Keep not this point in view.

From the Christian Guardian.

The Young Cottager and Dairyman's Daughter.

A tribute of affection has recently been paid to the united memory of the Young Cottager and Dairyman's Daughter, by raising a subscription and putting up grave-stones, on which the following verses are inscribed. The narrative of the Dairyman's Daughter, which originally appeared in this Magazine, has been translated and published in eighteen different languages, and above three millions of copies are known to have been circulated.

Ye, who the power of God delight to trace,
And mark with joy each monument of grace,
Tread lightly o'er this grave, as ye explore
"The short and simple annals of the poor."

A child reposes underneath this sod—
A child to memory dear, and dear to God:
Rejoiced yet shed the sympathetic tear;
JANE, "the Young Cottager," lies buried here!

Stranger! if e'er, by chance or feeling led,
Upon this hallow'd turf thy footsteps tread,
Turn from the contemplation of the sod,
And think on her whose spirit rests with God.

Lowly her lot on earth—but He, who bore
Tidings of grace and blessings to the poor,
Gave her, his truth and faithfulness to prove,
The choicest treasures of his boundless love—

(Faith, that dispell'd affliction's darkest gloom;
Hope, that could cheer the passage to the tomb;
Peace, that not Hell's dark legions could destroy;
And love, that fill'd the soul with heavenly joy.)

Death of its sting disarm'd, she knew no fear,
But tasted Heaven, e'en while she linger'd here:
O happy soul! may we like thee be blest;
In life be faithful, and in death find rest!

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 2.]

FEBRUARY, 1823.

[Vol. VII.]

For the Christian Journal.

A Sermon on the dignity and usefulness of the Episcopal Office, preached March 31st, 1822, on occasion of the Collection for the Episcopal Fund, prescribed by the Canons of the Church in the State of New-York. By the Rev. David Brown, Rector of St. James's Church, Hyde-Park.

1 COR. ix. 13, 14, 15.—*Do ye not know that they who minister about holy things, live of the things of the temple, and they who wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel. But I have used none of these things; neither have I written these things that it should be so done unto me.*

ST. PAUL, in this chapter of his epistle, refers to the former dispensation of God, in the Jewish church, as an inviolable rule for Christians, with respect to the divine institutions; and, particularly, with respect to the ministry. He says, "Have we not power to forbear working? Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn? Doth God take care for oxen? Or saith he it altogether for our sakes? for our sakes, no doubt, this is written; that he that plougheth, should plough in hope; and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know," &c.

VOL. VII.

But to show them that in speaking of the rights and claims of the ministry he had no sordid views, and that he was impelled to it alone by a sense of his duty to make known to his disciples and brethren the divine nature of this doctrine, he tells them, that it was not on his own account that he thus urged the just and reasonable claims of the ministers of Christ to a maintenance, and the duty of the people to provide it, and to supply their temporal wants, as God and reason prescribe. "I have not written these things that it should be so done unto me," said the apostle.

In the present discourse, there may be incidental allusions to the rights and claims of the clergy to "live of the gospel," here urged by St. Paul, and the consequent duty of the people to allow and fulfil these claims: not, however, on my own account, have I written these things: I trust your justice and piety will render such a measure unnecessary; but the object is to bring to your minds, what certainly needs not to be urged upon your performance, what, it may be hoped, can require no appeals to your justice or piety—the claims of God's upper servants in his church, without whose services you could not enjoy the privileges and blessings of your apostolical church. For you could not have an apostolical ministry.

The canon, which makes it the duty of the clergy to preach on the occasion of the collection for the episcopal fund, prescribes, that the sermon shall be on the *rights and duties* which are peculiarly episcopal, and that in it there shall be laid before the congregation the *dignity and usefulness* of the office of a bishop.

We shall follow the directions of the canon, taking the liberty, however, somewhat to change the order.

The *dignity* of the office of a bishop is, properly, the first branch of the sub-

ject in consideration: for it is from the *station* which he fills that depend his *peculiar rights, duties, and usefulness*.

If we should say but a small portion of what the subject might seem justly to demand, on the dignity of the bishop's office, we should be unable, on this occasion, to say any thing concerning the other prescribed branches of our discourse: it may, therefore, suffice to remind you of the dignity of a bishop's office, that it is essentially the same which Aaron and his successors, the high priests, filled in the Jewish church, until the coming of our Lord; who, for the purpose of extending the boundaries of the church of God, conferred similar dignities on several of his disciples, who were styled *apostles*, in reference to their being *sent* out to establish churches under the divine authority of their Master, Christ; who promised to be with them to the end of the world—that is, to be with them and their successors to all generations; their immediate successors, the apostles themselves, ordained with the same divinely appointed official dignities and powers. To these successors of the apostles, as they were not to be *sent*, but stationed, was given the more appropriate name of *bishops*, or overseers. They had, in the days of the apostles, the same authority in the church of Christ, as may be seen by a comparison of their peculiar duties; and still are *their* successors, the bishops of the present day, invested with the official dignity and powers with which the divine Head of the church clothed his immediate servants the apostles. And if any consideration can add to the dignity of the office, it is that of its divine appointment and preservation.

"I am persuaded," says the great and excellent Hooker, "that the order of bishops was ordained of God, whose glory it is to maintain that whenceof himself is the author." Speaking of the dignity of the order, he says also, as the conclusion of an unanswerable argument, "This we boldly set down as a most infallible truth, that the church of Christ is at this day lawfully, and so has been since the first beginning, governed by bishops, having permanent

superiority and ruling power over other ministers of the word and sacraments."

What was often said of the great dignity and rights of the episcopal office, in the early and pure days of the church, we forbear to repeat: for the time predicted by an apostle, when the *soundest* doctrine should be *least popular*, has long since arrived; and, when an order of men, whom, in all ages, God hath delighted to honour, are scarcely honoured in the least degree, and very rarely obeyed, even by those who profess to be subject to their spiritual authority.

But the *duties* which the divine Head of the church hath allotted to this first order of his ministers, reflects the strongest, brightest light on the high dignity with which he endowed them.

In addition to the general duties of preaching the gospel, and administering the sacraments, our Lord allotted to his apostles the further and higher duties of perpetuating their own order, and of ordaining other ministers of the word and sacraments not having this ordaining power, and of governing, or at least *presiding* over the government of the church.

And these peculiarly apostolical powers and duties were perpetuated in the same order of the ministry, the bishops of the church of Christ; by whom the power of ordaining was *exclusively* exercised in the primitive church, and so continued for 1500 years. Unless, indeed, the bare assertions of the enemies of the church are better authorities than its evangelists, apostles, fathers, confessors, and martyrs.

It is often said by the enemies of the church, but it can never be proved from Scripture, that others than the apostles ordained in their time. It is also said, that the New Testament gives no account of the succession of a peculiar apostolic authority. This is an assertion, like many others of the kind, contrary to the fact. That our Lord gave to the eleven apostles the exclusive right and power to ordain others, and other orders of the ministry, there is sufficient proof in the sacred history of their transactions, if we had not their divine commission. For although we know that Christ left in his church, of his own appointment, seventy other

ministers, yet we find no account of an ordination but by the apostles. The eleven ordained Matthias to be an apostle. Some of their number ordained the seven deacons at Antioch. James, Cephas, and John, ordained Paul and Barnabas apostles; and these ordained presbyters at Derbe, Lystris, Iconium, and Antioch. And a presbytery of apostles ordained Timothy the first bishop of Ephesus; and, as such, invested him with the apostolic power of ordaining others; and of the exercise of this power we have Scripture proof; and also that he had the superintendence of presbyters, a lower order of ministers under him. Epaphroditus and Titus were also ordained to the same dignities and duties in the regions to which they were sent.

And the proofs that these apostolic prerogatives were held EXCLUSIVELY by the order of bishops, immediately after the completion of the Scripture history, are unquestionable.

"We can reckon," says one of the early fathers, who wrote about 150 years after the ascension of Christ, and less than 100 after the death of St. John; "we can reckon those bishops who have been constituted by the apostles; and their successors, all the way to our time." Among these were two of the disciples of St. John, both of whom suffered martyrdom for the faith of Christ.

But it would require a volume to name all the testimonies in proof of the scriptural and primitive powers and duties of the bishops of the church, and what they were always considered the same which, in their days, were exercised by the apostles. In the writings of one of the disciples of St. John, already alluded to, are found many such passages as the following:—In one of his epistles, he says, "Be not deceived, my brethren; if any man follows one who divides the church, he shall not inherit the kingdom of God. Endeavour, therefore, to partake of one and the same eucharist; for there is but one flesh of Christ, one cup in his blood, and one altar; as there is one bishop with the college of presbyters, and my fellow servants the deacons." In another, he says, "Be subject to your bishop as to the Lord—he is without who

does any thing without the bishop. As Christ did nothing without the Father, so neither do ye, whether presbyters, deacon, or laick, any thing without the bishop." And again, "My soul for theirs, who subject themselves, under the obedience of their bishops, pastors, and deacons, and let me take my lot with them in the Lord."

In short, for 1500 years, to the faithful bishops were given the same spiritual honours that their predecessors, the apostles, had received; and by them were performed the same spiritual duties: they ordained to the different grades of the ministry, went about confirming the disciples, and upon them devolved the government and care of all the churches, as it had upon the apostles. On the dignity and peculiar duties of a bishop's office this may suffice. Time will permit a more minute discussion.

On the subject of the *usefulness* of the office of a bishop, I shall give you the sentiments of the judicious Hooker, who, on all subjects, is eminently worthy of attention. "Amongst the principal blessings by which God enriched Israel," he says, "the Psalmist acknowledgeth this for one, *thou didst lead thy people like sheep by the hand of Moses and Aaron*. What *sheep* are," he adds, "if pastors be wanting, the same are the people of God wanting guides: and what the principal civil rulers are, in comparison with those under him, the same are the bishops of the church, compared with the rest of God's clergy."

"Moses and Aaron are named as the well-springs of the prosperity of Israel. Bishops are now as high priests were then, in regard of power over other priests. What priests were then, the same presbyters are now by way of their place under bishops. The one's services being therefore so useful, how should the other's be thought unnecessary? Is there any Christian, who doth not believe that the church derived great benefits and blessings from the services of the apostles, not only for other respects, but in regard of that prelacy by which they had, and exercised power of jurisdiction over lower guides of the church? Bishops are herein the apostles' successors, as hath been proved, :

"Thus we see that prelacy must be acknowledged exceedingly beneficial in the church; however by the ignorant and undiscerning it may not be understood and appreciated. We grant, indeed, that the good which is done by them, is not so immediately and near to us, as many times the meaner labours of others under them, and this doth make it to be less esteemed. But it is in this case as in a ship, he that sitteth at the stern is quiet, and seemeth to do little or nothing, in comparison with them that are more actively employed; yet that which he doth is of more value than the labours of all the rest. We consider not the benefits we derive from our bishops, and that is the cause why they are at our hands so unthankfully rewarded." Such are the sentiments of that great and good man.

Our bishop, my brethren, is not even *unthankfully* rewarded at our hands; for, as the bishop of the diocese, he receives from it no temporal reward whatever. He goeth a warfare at his own charges—he planteth a vineyard, and eateth not of the fruit thereof. And far more than Hooker says of the usefulness of the order, in general, will apply with double force, in reference to the inestimable services of the man, to whose indefatigable and apostolic labours and zeal our church owes so much. What greater benefits, by the divine blessing, might be reasonably expected from his labours, if they could be exclusively devoted to the peculiar duties of his episcopal office?

And that they may be so devoted it ought surely to be the earnest wish of every churchman. And it is as surely the *duty* of every one to contribute according to his ability to so desirable an end. The bishop of this diocese now derives his entire maintenance from his rectorship of Trinity church, New-York, and to which he must, as such, give the principal portion of his time and labour. The consequence of which is, that the time he is enabled to give to the church at large, as bishop, is so limited, that his episcopal labours are necessarily performed to great disadvantage, and with great inconvenience to himself and to the church. I know, my brethren, there are frequent and

pressing calls upon your liberality: but what Christian is there who does not know that it is by liberal things he must stand? And surely no Christian will make the frequency of the calls an apology for rejecting them *all*, as is done by some who are Christians in *name* only.

May it not be fairly questioned whether we do not sometimes give ourselves credit for *liberality*, when, at farthest, we are barely *just*? For it should be remembered, that our standard of *justice* is that of Christianity, and not of the world. If, therefore, Christianity requires of its disciples to support its institutions and teachers—(which the Christianity of the Scriptures most certainly *does*)—then, to disobey and reject such requirements, is not merely *illiberal*, it is *unjust*. For, when we embrace a religion, or attach ourselves to any society, of whatever nature, we (at least impliedly) bind ourselves to fulfil the demands of such religion, or to comply with the regulations, and to promote the interests of such society.

Art thou then a Christian? Act the part of one. Let the infinite motives, which, in the voice of God are proposed to you, lead you to govern yourself by the divine religion you profess to have embraced—submit yourself to the rule of the Master you have wisely chosen, that you may enjoy the blessings of his servants in the *present* life, and, in the *future*, partake with him, and with them, of the unspeakable and everlasting felicities of heaven.

Art thou a churchman? Be a consistent one. The church to which you have attached yourself is built upon the prophets and the apostles, Christ himself being the chief corner stone. Its institutions, its rites, and ordinances, are the institutions, and rites, and ordinances of Christ; appointed by him as the means of grace to his people, and the rules of government for his church, to be observed until he come to translate its obedient and devout members to the church triumphant on high; when many shall come from the east and the west, and sit down with the faithful in the kingdom of heaven, while many of the professed children of the kingdom shall be cast out.

Let us, my brethren, so perform the duties that Christ hath appointed us in his church, as not to be numbered with this unhappy class, whose religion consists in unmeaningly saying "Lord, Lord," without obeying his will and commands.

Let it be our's to acquaint ourselves with what Christ requires of us, as his disciples, and to fulfil it with faithful and devout hearts, that, under his divine protection and guidance, we may pass in safety and peace through this to another and better world, to meet the great Shepherd and Bishop of our souls; who, having laid down his life for us on earth, has gone to prepare a place for us in heaven.

From the Missionary Register for Oct. 1822.

Church Missionary Society.

Report, by the Rev. James Hough, of the state of the mission in Travancore.

THE appendix to the fourth report of the society's corresponding committee at Madras, contains the account of a visit to its mission in Travancore by the Rev. James Hough, chaplain to the East-India Company, which will be read with pleasure by all who take an interest in the revival of the Syrian church.

Introductory to this report, the corresponding committee observe, in reference to colonel Newall—"The committee perform a gratifying duty in stating, that the missionaries in Travancore make grateful acknowledgment of the countenance afforded to them and to the Syrian church, by the present British resident in that country."—The committee proceed—"They indulge a persuasion that this document will be perused with particular pleasure by the members of the society, and by all who appreciate the claims of the Syrian church on the benevolence of the Protestant churches of Europe; whose deliverance from the spiritual tyranny of the Romish church was effected by the providence of Almighty God, at a period nearly coincident with the subjugation to that baneful power of their Syrian brethren in India. The rapacity and intolerance of those foreign oppressors roused a spirit of resistance among

a portion of its victims, ere little more than half a century had elapsed; and a remnant of the people succeeded, amidst every possible discouragement and difficulty, in accomplishing their deliverance from the bondage in which they had been held. That remnant has succeeded in maintaining to this day the separation then effected, notwithstanding continual endeavour on the part of the Romish ecclesiastical authorities of the country to bring them again under their power. The connexion with the Romish church, during a period of sixty years, had however introduced a lamentable declension in the religious principles and mode of worship, and in the habits of most of the clergy of the Syrian church; and the morals of the people experienced a correspondent deterioration. These evils unhappily survived the union with the Romish church, from which they had chiefly proceeded. Political degradation accompanied the decay of religion and social virtue; and in this state of general depression they have continued, until attention was lately excited to their situation. It can scarcely be doubted, that, in proportion as the state of this ancient Christian community becomes known to the members of the united church, increasing support will be given to the measures in operation for the gradual introduction of a better order of things among them: and in this view the committee attach much importance to the following representation on these subjects, from a clergyman unconnected with the society's establishments in Travancore, but deeply interested in the objects which they embrace, and who describes in this document what he has personally seen and examined.—Mr. Hough's report here follows in his own words:—

Having returned from my visit to the society's missions in Travancore, I hasten to report my observations on the state of things in that interesting field, in the order in which they occurred.

I reached Cotym on Saturday evening, Dec. 9, 1820; and attended the Syrian worship the next morning, in the college chapel. Here I could expect nothing to gratify me; but I was not prepared to witness so much supersti-

tion in their service: had I not known the contrary, I should certainly have supposed myself in a Roman catholic chapel, and have mistaken their service for the celebration of mass: the incense, the adoration of the host, and the frequent crossings and prostrations before the crucifix, struck me as being the same, or closely resembling the forms observed in the church of Rome. The Syriac language, in which the prayers were read, is as unintelligible to the people, as Latin is to the major part of Roman catholics. But, notwithstanding this, one part of the service darted, like a beam of light; through the gloom that overhung the rest; and inspired the hope, that a brighter day was dawning on this ancient, but much degenerated church — a portion of St. Matthew's gospel was read in Malayalim, the vernacular tongue of the congregation. It seemed like the lamp of God, still enlightening the temple; and elicited the involuntary prayer, that, ere long, it might burn with a brighter and more steady flame! There was no discourse at the conclusion of the prayers.

In the evening I attended our church service in Malayalim, performed by Mr. Bailey in one of the Syrian churches: about ten Catanars and one hundred and fifty Syrians were present; and they appeared to be very attentive, particularly to the sermon. It was singular to see the person, who in the morning officiated as priest at the Syrian altar, now performing the office of clerk to Mr. Bailey: this was the head malpan of the college, who expresses his admiration of most of our prayers, and will permit no one else to read the responses.

Next morning I had an interview, at Mr. Bailey's request, with the learned native whom he is employing in the translation of the testament into Malayalim. He is well acquainted with Tamul; and the object of my conversation with him was, to ascertain whether he sufficiently understood the Tamul version of the testament to make use of it in his translation. Mr. Bailey is too judicious a man, and too deeply interested in his work, to leave any thing to the Moonshee, or to follow any version: nevertheless, the Tamul affords as much assistance to the Moonshee, as

the English can do to Mr. Bailey; and he seemed to know how to use it with advantage. From what I could learn of the portion of the testament already finished, there is every prospect of their possessing, ere long, a good Malayalim translation of the sacred book.

Mr. Fenn next took me to the college, where I spent the remainder of the day in examining the students. At present the institution has more the appearance of a school than of a college; but the plan, which the missionaries are about to adopt, of establishing three grammar schools at the most eligible stations, from which the most promising youths are to be selected for the college, must have the effect of raising its character. But, even now, the progress of several of the students does credit to themselves and their teachers. A few of them discovered a degree of intelligence that surprised me; and one, in particular, who has begun Latin, parsed what he read as accurately as an English scholar could have done; and was well acquainted with the leading facts and doctrines of scripture. This was one of those young Catanars who have passed through five initiatory ordinations; and if the establishment succeeds in supplying the Syriac churches with a few such priests as this lad promises to be, it will amply remunerate all the labour and funds expended upon it.

In the evening the malpan waited upon us, and we conversed together on sacred subjects. He spoke with great animation and considerable intelligence for the space of two hours, quoting the Syriac testament, which lay before him, in confirmation of all that he advanced. I was amazed at the extent of his acquaintance with scripture, his shrewd remarks, and his striking illustrations; little anticipating so much information and good sense among the wilds of Malabar.

Nearly the whole of the 12th was spent in conference with the metropolitan, who returned that morning from a journey which he had taken to marry a Catanar.

The following are the heads of private conference with which I was favoured:

Q. Since, by this time, you will have been able to form an opinion of the ob-

ject, and plans of the gentlemen who are placed here, will you be kind enough to tell me whether you approve of what has been done?

A. Yes: I entirely approve of every thing.

Q. Have you any improvements to suggest in the college regulations, the mode of instruction, or in any other part of the measures now pursued?

A. No: none whatever.

Q. Are these gentlemen understood when they perform divine service in Malayalin, and also when they converse with the people?

A. Yes, perfectly.

Q. The English mode of worship is, you see, very different to that of the Syrian church: what objection have you to that mode?

A. I have no objection to it: it is very good.

Q. Do you perceive that any good effect is produced by what has been done hitherto for the benefit of your Catanars and people?

A. Yes: a little improvement, both in their understanding and moral conduct. Formerly none of them could read, and they seldom or never heard a profitable discourse; and to this state of darkness are to be attributed the evil lives which they led: but now, by the conversation and instructions of these gentlemen, they have gained a little light, and their morals are proportionably improved.

Q. We are told by St. Paul, that it is necessary to pray publicly, in a language which all the congregation understand. (Here the Apostle's arguments were quoted, 1 Cor. xiv.) But I perceive it is the custom of your Catanars to pray in Syriac, which is unintelligible to the people: do you think that any portion of the public service might be translated into Malayalin? and if so, what part or parts might be rendered into that tongue?

A. There can be no objection to the whole of the prayers in which the people join, being translated into Malayalin, for our church has no canon against it; but such as belong peculiarly to the Catanars must always be used in Syriac.

Q. You have seen that it is customary for the ministers of the church of

England to conclude the service with a discourse to the congregation on some passage of scripture: would it not be well to adopt the practice in the Syrian church?

A. This is done sometimes—always at an ordination of Catanars; and, occasionally at other times, when a large congregation is assembled. There is no objection to the Catanars preaching every Sunday, when they shall be capable of doing so; but at present they are too ignorant themselves to teach the people. That is indeed an important work!

Q. How many Catanars are there?

A. About one hundred and fifty.

Q. How many of them are married?

A. Thirty-five.

Q. When were they married?

A. With the exception of two or three, they have all been married within the year.

Q. Why do not the rest marry?

A. Some are too poor; others are old or diseased; and a few object.

Q. Are the people charitable?

A. No—we are greatly in want of churches; but they will not part with their money, even for this sacred purpose. This, however, is to be attributed to their great ignorance. Since these gentlemen have been among them, they know a little better; and I hope they will soon come forward to do all that shall be required of them.

I should remark here, on that part of the above conversation which relates to the alteration of the customs and mode of worship in the Syrian church, that the missionaries have never made any reference to the subject. Greatly as it must pain them to witness so much superstition and unmeaning ceremony among this interesting people, they have, as yet, with great wisdom and delicacy, refrained from interfering, in the slightest particular, on sacred matters. They are respected so highly by the metropolitan and Catanars, and their suggestions on temporal affairs are adopted so readily, that, were they to express their wish to have a part of the Syriac prayers translated into Malayalin, I have no doubt but that it would be done: but they are too prudent to act with precipitation, or to take upon

themselves the responsibility of so important a step. At present they are expending their time and strength in preparing the people's minds for the reception of truth; content to show them the light by degrees, as they appear ready to receive it.

It may be further observed, that many, if not all the Catanars' prayers, to the translation of which the metropolitan would object, are such as it would even be desirable to preserve in Syriac; for they are addressed chiefly to the Virgin Mary, and would tend to confirm the people in error, rather than enlighten their minds and brighten the flame of true devotion.

After this interview with the metropolitan, Messrs. Bailey and Baker accompanied me on an excursion into the interior, in which we visited five Syrian churches; viz. Neranam, Chenganoor, Callucherry, Puttengave, and Mavelicary. We held long, and, in more cases than one, interesting conversations with the Catanars, of whom there are five or six to each church. The generality of them are ignorant of the most remarkable historic facts recorded in the sacred volume, and much more so of the plainest doctrines of the Christian faith. They evinced, however, a most docile temper; and submitted to be catechised, with the humility of children, for upwards of an hour together.

One of the Catanars at the first church which we visited, Neranam, is an intelligent, and, from what we could learn, a good man. He answered every question asked him, the last of which was, "Is it enough to say that we have faith in the Lord Jesus Christ?" His answer to this question was remarkable, considering the general character of the Catanars for ignorance, and the reclude regions which they inhabit—"No: our works must show our faith to be true." On hearing this, we looked at one another with the smile of satisfaction, to find so correct a knowledge of this fundamental article of Christianity illuminating these romantic but benighted abodes.

By looking over the rest of the questions proposed, the committee will be able to form a better idea than could be given them in any other way, of the in-

telligence of the Catanar of Neranam, who answered most of them without hesitation; and also of the ignorance of the rest, very few of whom could answer more than one or two, and those few replied to no more than five or six. It ought, however, to be mentioned, and the fact will tend to confirm the wisdom, and justify the pains and expense, of sending missionaries to these interesting people, (if indeed the measure required justification,) that the Catanar of Neranam derived his information from one of your missionaries, Mr. Norton, of Allepie, with whom, I afterward learned, he lived for a twelvemonth. What then may we not anticipate, some few years hence, from the residence and united labours of three other good and active men in the midst of the Syrian churches!

The morals of the Catanars are as low as their knowledge. This was to be expected from their ignorance of the Divine commandments, and also of the motives to holiness with which the gospel abounds. Their worst passions, being thereby without any moral restraint, were, in consequence of the celibacy of the Catanars, but too easily inflamed. Colonel Munro saw the evil tendency of this custom; and, since it is not contrary to the canons of the Syrian church for the Catanars to marry, he endeavoured to remove the fruitful cause of their immoralities, by encouraging some of them to enter the matrimonial state: he succeeded in a few instances; and the missionaries are adopting the same plan with increasing success, and that with the entire concurrence of the metropolitan, who, to encourage the practice, has done some of the Catanars the honour of performing the marriage ceremony himself. Many other vices prevail among the Catanars, as well as the people; but, with all their faults, they confess their conduct to be sinful, and acknowledge the broad distinction between good and evil. This is quite an anomaly in this idolatrous land, and may well encourage the best hopes of the friends of the Syrian church in Malabar. We desired to see the wives of the married Catanars, for the purpose of showing our approbation of the step which they had taken: some of them

came to the church, and others waited at home to receive us. And, here again was observable a striking difference between the Syrians and their heathen neighbours; the houses of the Syrians being neat and clean, while those of the heathen are always dirty, and to all appearance comfortless.

The missionaries are establishing schools wherever they can, and we looked at what there were; but every thing is as yet in its infancy. The Syrians themselves will lend scarcely any pecuniary aid, even to this laudable and beneficial object: they are willing, however, to assist in any other way, and appear to be thankful for the instructions offered them.

Upon the whole, then, low as the Syrians are sunk in ignorance and vice, —and the fact cannot be denied, and ought not to be concealed—they nevertheless present a more promising field for missionary labour than any other caste of Indians: for, in their sense of right and wrong, their confession of ignorance, and avowed desire for instruction, their reverence for the word of God, and implicit acquiescence in its authority, the missionary finds a soil to work upon, which perhaps in this country is no where else to be had.

It is happy for the present Syrians, that they have three such men as Messieurs Bailey, Fenn, and Baker, among them; and not a few seem capable of appreciating the blessing. They appear to have won the confidence and love of the metropolitan, malpan, and all about them; and I will venture to say, from what I saw and heard, that the committee may place entire confidence in their wisdom and discretion, to use with advantage the influence they possess.

After a pleasant, and, I trust, a profitable week spent at Cotym and its vicinity, I set out, in company with Mr. Fenn, for Cochin.

But I cannot take leave of the metropolitan without noticing his parting request. Pressing my hand with paternal affection, he desired, with apparent emotion, that I would remember him in my prayers. And on mentioning this to one of the missionaries, he informed me, that the metropolitan often spoke with them on the importance and neces-

sity of prayer, with tears in his eyes. This fact needs no comment from me.

At Cochin there is much to interest the devout and benevolent mind, and the place would furnish full employment for one or even two active missionaries. The missionaries at Cotym come over alternately every week; but it may be questioned whether the little which they are enabled to do during their short stay, compensates for the interruption which their visit hither occasions to their important labours among the Syrians. The Jews alone would occupy much of a minister's time and attention; while the Dutch inhabitants, many of whom understand English, and the five or six English gentlemen resident there, would compose a respectable congregation: about fifty were at church the Sunday I was at Cochin. But the more appropriate sphere of action for a missionary would be, the native and country-born Portuguese population, both of which classes are very numerous. The missionaries have established an English school in Jew-Town, and a Malabar school in the fort, which must be as much as they can attend to. *But what are they among so many?* There is another English school in the fort, established by the late chaplain, and handsomely endowed by charitable contributions. Once, this was a good school; but it is now going to ruin for want of an active superintendant: were an English missionary stationed here, there is little doubt but that it would be placed under his care. When I say, an English missionary, I mean a clergyman of our church; for even the Dutch inhabitants would prefer him to a minister of their own country: and it should be borne in mind, that it would be inexpedient to send any missionary to Travancore who has not received episcopal ordination: the Syrians, indeed, would not recognize him as a minister: and they carry their objections so far as to deny the legitimacy of the baptism which such an one administers.

Mr. Fenn accompanied me to Allepie, where we found not a little to interest us. Mr. Norton is active and zealous in the discharge of his important duties, and appears to have the prosperity of the mission at heart. Consider-

ing that he has laboured the major part of his time alone, and that, before the arrival of the gentlemen at Cotym, his attention was frequently divided between the Syrians, Cochin, and Allepie, it was gratifying to see how much had been done. He has built a neat and spacious church; and there is good prospect of a respectable congregation assembling, ere long, within its walls. He baptized, on the 10th of December, six adults, and eleven children, which were the first fruits of his labours. He has three services every Sunday, one in English, and two in Malayalim: at the English, he has from 20 to 30 hearers, and at the Malayalim, between 60 and 70. He is studying Portuguese also, for the benefit of the native Portuguese population, which is extensive; and many of them are desirous of having divine service performed in their own language. There are two schools; in one of which are taught English and Malayalim, and in the other Tamul. Hitherto Mr. Norton has not been successful in his English master; but he has an active and intelligent young man with him now, who has, in a very short time, greatly improved the school; and when he takes charge of it altogether, no doubt it will assume a still more respectable appearance. Mr. Fenn examined the Malayalim scholars, and gave me a favourable report of their progress; while I exercised the Tamul boys, and thought their proficiency as great as could be expected, considering the short time they have been at school. Mr. Norton intends to increase the number of native schools; and, as his attention will in future be less divided than formerly, he will be able to execute his plans without interruption.

Many towns might be pointed out in Travancore as eligible missionary stations, had you missionaries to send: but Trevandrum appeared to me as standing next in importance to Cochin. Within a circumference of nine miles, the inhabitants are estimated at fifty thousand; and the gentlemen there, of whom there are generally nine or ten, would be glad of a clergyman. The Rannee, who resides at Trevandrum, has uniformly acted with great liberality toward the different missions in Tra-

vancore; and there can be no doubt of her extending her encouragement to every missionary who shall behave with becoming prudence.

In this report, I suspect you will find no information in addition to what you already possess through the missionaries residing in Travancore. But, as I have mentioned only what I heard and saw, it may be satisfactory to the committee to find the statements which they have formerly received, corroborated by the observations of a visitor to the missions. The pleasure which I experienced on the spot was beyond what I had anticipated: for though, as stated above, the Syrians are greatly degenerated, yet the efforts so liberally, judiciously, and, in some instances, already successfully making, to raise this ancient church from the dust, and the disposition which many of the people manifest for improvement in every respect, are surely encouraging signs, and gratifying to the best feelings of the Christian heart.

State of the Mission at the close of 1821.

Mr. Hough's report gives a view of the mission at the end of 1820. The following extracts of an animated letter from Mr. Fenn to the secretary, present an encouraging picture of its state at the close of last year:—

The mission is settling, and I think solidly. All our plans are going on, though much slower than we could wish. Mr. Baker has increased the number of schools considerably. The college keeps up its numbers; and, I am thankful to say, that the desire of learning by no means decreases. I allude principally to the younger students; such as have been admitted since I came: they all have the idea that they must spend several years in study, and acquire real learning; and are pleased with the thought.

The capabilities of the mission are great—very great. Under efficient superintendence, the college would, in a year or two, attain great and deserved celebrity.

Do not say that I am sanguine in my expectations. Consider, my dear Sir, how the matter stands. There are thirty schools and upward; containing

more than 800 youths. There are, besides, a grammar school containing 40 more, and the college. Among such a number, it is reasonable to expect that there will be some of more than ordinary talent; and we, who are on the spot, could with ease point out twenty, who would do credit to any tutor and any instructions. We fancy to see those among our pupils, who discover a likely talent for mathematics: we are more confident of others having a peculiar talent for the acquisition of languages: and we can still more confidently answer for their docility of character and thirst of knowledge.

Besides, is it not remarkable, that such a close and apparently indissoluble union should subsist between us and the metropolitan—a man of remarkable wisdom, dignity, judgment, and humility!

With regard to the Hebrew, Arabic, and Syriac languages, with proper assistance they would be soon obtained. With the verbiage and idiom of the Syriac, some are admirably well acquainted: in its etymology and grammatical niceties, lies their deficiency. There is a remarkable desire among all the malpans to study Hebrew; and they are receiving instruction from Moses Saphati. The way to the acquisition of Sanscrit is now open, and many are plodding it, and some, if it so please God, will succeed most honourably.

You know, my dear Sir, that the college has fallen more immediately to my share. No man is permitted to criminate himself; and, therefore, perhaps, I shall be excused saying more than that if the committee send out a person properly qualified, they will, in a year or two, hear of a change which will at once delight and astonish them.

But pray, my dear Sir, remember that it is "mind" which is most wanted: a cultivated, sanctified, and directing mind. Consider the expense of the mission. Consider the colleges whence those men issued who visited these shores some centuries ago. Consider the number and the respectability of the Christians, all of whom look to you. At the lowest computation, I speak with great confidence, there are 15,000 families. Fifteen thousand FAMILIES! and

there is not a man, woman, or child, but would come to Cotym on being directed so to do. It is a miracle, and the most astonishing one that I have met with. Do, pray do, afford them the help which they need, and which they deserve.

Mr. Bailey, and Mr. Baker, are both out visiting the churches. We enjoy delightful peace, and holy and constant communion, and do anticipate the glories of heaven. My colleagues are full of zeal, and seem to receive every day fresh ability for their work, and rejoice in it more and more.

Letter of the Syrian Metropolitan to the Society.

A letter has been addressed, by the metropolitan of the Syrian church, to the president and members of the society. Extracts from this very interesting document here follow, from a translation of it, out of Syriac, by professor Lee:—

May this letter come in peace and safety to lord Gambier, head of the society which is in the church of England, from the school of Cotym!

JAH,

In the name of the eternal and necessary existence, the Almighty.

Mar Dionysius, metropolitan of the Jacobite-Syrians in Malabar, subject to the authority of our father, Mar Ignatius, patriarch, who presides in the apostolic see of Antioch of Syria, beloved of the Messiah. Love from Christ, and from the people of all the churches, to lord Gambier, the illustrious, honourable, and renowned president; and to our brother, Mar Henry, the honoured bishop of the city of Gloucester; and to the priests, and deacons, and true Christians, great and small, in the church of England, who are devoted to these things, and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ. Love from God, and grace from his only-begotten Son, and protection from the Holy Ghost, be with you all evermore! Amen.

Beloved, kind, and honoured brethren in Christ, we would make known to you, in a few words, what has happened to us from the depth of our poverty.

We, who are called Syrian-Jacobites, and reside in the land of Malabar, even from the times of Mar Thomas, the holy apostle, until the wall of Cochin was taken in the reign of king Purgis, kept the true faith according to the manner of the Syrian-Jacobites, of real glory, without division or confusion. But, by the power of the Franks, our Jacobite-Syrian fathers and leaders were prohibited from coming from Antioch: and, because we had no leader and head, we were like sheep without a shepherd; or, like orphans and widows, oppressed in spirit, without support or help. By the power and dominion of the Franks, moreover, and by the abundance of their wealth, and the exertions of their leaders, all our Syrian churches in Malabar were subdued, and turned to the faith of the pope of Rome.

In the year of our Lord 1653, came our spiritual father, Mar Ignatius, the patriarch, from Antioch, to Malabar: but, when the Franks knew this, they brought the holy man to the walls of Cochin, imprisoned him in a cell, and gave no small money to the king of Cochin. They then brought out the good man, and drowned him in the sea, and so put him to death. But, when we knew this, all the Jacobite-Syrians in Malabar assembled in the church of Mathancherry, which is in Cochin, and we swore a great oath, by the Father, Son, and Holy Ghost, that henceforth we would not adhere to the Franks, nor accept the faith of the pope of Rome: we accordingly separated from them. A short time after this, some of our people again joined them, and received the faith of the pope.

Again, in the year of our Lord 1753, came to us some holy Jacobite-Syrian fathers from Antioch, who turned us to our true ancient faith, and set up a high priest for us.

We now have fifty-five Jacobite-Syrian churches in Malabar: and, as the Franks are more powerful and rich than we are, they are hourly laying the trap of the pope for us, and endeavouring to take us in it: and, from the power of a kingdom filled with idols, the heathen have subdued us Jacobite-Syrians, just as Pharaoh, king of Egypt, subdued the children of Israel, and had no pity.

And, as the Lord sent Moses and Aaron, and delivered the children of Israel from the house of bondage of Pharaoh, king of Egypt; so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader, named Macaulay, and Mar Buchanan, the illustrious priest: and when they came to us, and saw our subjugation, and sorrow, and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

After this, another illustrious leader was sent to us, named Munro: and as Joshua, the son of Nun, brought Israel to the land of promise, and put them in possession of Canaan; so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence: and he built a school and one church for us, in the place called Cotym; which he did with great trouble, labour, and expense, in order that our eyes, made dim by the depth of our poverty, may be opened by the knowledge of the declarations of the holy and divine books. All the deacons, moreover, and children, who are taught in the school of our place, are cherished by the assistance of this illustrious leader.

Again, the priest Benjamin,* the priest Joseph,† and the priest Henry,‡ our spiritual and temporal friends, brothers, and assistants, whom you have sent to us, that they may root out the thorns and tares from among the children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching all the deacons and children of our place the English language.

The books of the New Testament which ye sent us, we divided, and gave to the churches in Malabar; and, with great joy, does every man present his prayer unto God for you: and we trust in our Lord Jesus Christ, who is merciful to those who show mercy, that he will give you a good reward in the day of judgment, even thirty, sixty, and a hundred fold, for your work and labour for us, and that he will make us rejoice with you. But we are unable to re-

* Mr. Bailey. † Mr. Fenn. ‡ Mr. Baker.

compense you by any earthly riches: the more, however, shall we supplicate God daily that your dominion may be increased, and that he would subdue those that hate you under your feet: and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endued also with knowledge and prudence!

We have heard, too, that the people of your land are beseeching God for us, that he would supply and complete that which is defective and imperfect, both in our bodies and souls.

Respecting Samuel the priest,* who is held in honour by us, we received the letter which he sent by the hand of Joseph the priest; and we read and understood what was written in it: and very much did we rejoice, with exceeding great joy, on account of your friendship for us. And may the Lord, who both hears prayers and grants petitions, lengthen your lives, and increase your peace!

But we call to mind the adage, "A glance is enough for the intelligent," and avoid prolixity. Besides, James,† the honoured priest, will make known to you all that is going on among us. And I, the metropolitan, Mar Dionysius, your friend, very cordially salute you: also Abraham the priest, our obedient servant, and all the deacons, and children that are in the school. All the priests, moreover, and deacons, and the whole congregation of Christians who are in all the churches in Malabar, salute you. May grace be with you all: even so. Amen!

Our Father which art in heaven, &c.

Remain firm in the power of Jesus!

In the year of our Lord 1821.

On the third of the month Ranun the first, Friday.

From the school of Cotym.

(Signed) MAR DIONYSIUS,
Metropolitan of Malabar.

The Chateau Grignan.

(From Hughes's Itinerary of Provence and the Rhone.)

THE Chateau Grignan impressed Mr. Hughes more than any spot which he

visited; and his description of it is given *con amore*. Its site indeed must be magnificent. Advancing from Montelimart, "over a road which consisted of the native rock in all its native inequality, we caught sight of the Comtat Grignan, and the great plain of Avignon, into which that district opens in a south-western direction, flanked on the east by a colossal Alp, called Mont Ventoux, on whose long ridge traces of snow were still visible. In the centre of the Comtat, Chateau Grignan is easily distinguished by the grandeur of its outlines and proportions, and the tall, insulated rock on which it stands, somewhat resembling that on which Windsor Castle is situated, though inferior in size. Its effect is somewhat heightened by several other smaller crags at different distances, which thrust themselves through the scanty stratum of soil, each crowned with a solitary tower, or little fortalice. In the feudal days of the Adhemars, ancestors of the Grignan family, who possessed the whole of the Comtat, these were probably the peel-houses, or out-posts, of the old Chateau, in the quarter from which it would have been most exposed to attack. The Chateau Race du fort was, in all likelihood, also the key of the mountain glen leading to the hill which we were descending, and formed the line of communication with Montelimart, which was formerly included in the family territory. The records on this subject trace the foundation of the lordship of Grignan up to the days of Charlemagne, who is said to have created Adhemar, one of his paladins, duke of Genoa, as a reward for having re-conquered Corsica from the Saracens. Adhemar, having fallen in a second expedition against the same enemy, his children divided his possessions: the elder remaining duke of Genoa, another possessing the towns of St. Paul de Trois Chateaux et Mondragon; and a third, the sovereignty of Orange. A fourth possessed the town of Monteil, called after him Monteil Adhemar, or Montelimart; and, in 1160, the emperor, Frederic I. granted to Gerard Adhemar de Monteil, his descendant and heir, the investiture of Grignan, with many sovereign rights, such as

* Rev. Professor Lee. † Rev. James Hough.

that of coining money. It was to this noble family that the Count de Grignan, whose third wife was the daughter of Madame de Sevigne, traced his blood and inheritance in a direct line.

"As we reached the level of the plain, and approached the castle, its commanding height and structure seemed completely to justify Mad. de S.'s expression to her daughter, '*Votre chateau vraiment royal.*' Few subjects certainly ever had such a residence as this; which, though reduced to a mere shell by the ravages of the revolution, still seems to bespeak the hospitable and chivalrous character of its former possessor. It rises from a terrace of more than a hundred feet in height, partly composed of masonry, and partly of the solid rock. The town of Grignan, piled tier above tier, occupies a considerable declivity at the foot of this terrace, and communicates with the castle by a road which winds round the ascent, and terminates in a massy gateway."

One of the towers of the church of Grignan appears to form a projecting part of the terrace of the Chateau. A moveable stone affords an entrance to the leads of the church; and from the interior is a communication with a gallery in the castle, in which the family could hear mass, as in a private oratory, without being seen. The Russian mob, during the revolution, did much injury here. They deprived the statue of the founder of its head; and, doubtless, would have violated the cemetery of the Grignan family, had it not been for the precautionary measure adopted by some of the adherents of the castle, who changed the position of a flat stone which marked the entrance of the vault. This has since been restored to its original site. The simplicity of the inscription which it bears is remarkable. "*Cy git Marie de Rabutin Chantal, Marquise de Sevigne.*" the date of her death, April xiv. 1696, is annexed. The castle itself was pillaged, and then set on fire by the revolutionists; but the strength of the walls was such that they are still perfect, and might be rendered habitable at a comparatively small expense.

"Mine host of the Garter," in the

town of Grignan, who played the part of Cicerone over the castle, was fit to belong to the spot.

"*'Voila le jardin,'* said our guide, *'c'etoit la ou il y avoit de ces belles figues, ces beaux melons, ce delieux Muscat dont Madame parle.'* The fine trees, which marked the limits of the garden, have all been cut down and burnt, with the exception of a row of old elms on the western side, forming part of the avenue which flanked the mail, or ball-alley, a constant appendage in days of old to the seats of French noblemen. The turf of the mail is even and soft still, and the wall on both sides tolerably perfect. "And now, Messieurs," said mine host, "you may tell your countrymen, that you have walked in the actual steps of the Marquise. *C'est ici qu'elle jouoit au mail avec cette parfaite grace—et M. le Comte aussi—ah! c'etoit un plaisir de les voir.*" We hardly knew whether to laugh at, or be interested by the comical Quixotism of this man, who, I verily believe, had, by dint of residence on the spot, and thumbing constantly a dirty old edition of Madame's letters, worked himself up to the notion that he had witnessed the scenes which he described. We were induced, in the course of our walk, to inquire somewhat into his own history, which appeared rather a melancholy one, though common enough in the times through which he had lived. About a week after the pillage and destruction of Chateau Grignan, he was denounced as a royalist, and immured in the prison of Orange, in company with several gentlemen of the neighbourhood, acquaintances of his master. By means of a friend in the town, (for they were not all devils at Orange, as he emphatically assured us,) he was enabled to procure a few common necessities, to improve the scanty prison allowance of some of the more infirm; but his charitable labour soon ceased, for all were successively despatched by the guillotine in a short space of time. In the course of three months, 378 persons perished by decree of the miscreants composing the revolutionary tribunal at Orange, whose names were Fauvette, Fonrosac, Meilleraye, Boisjavelle, Viotte, and Benoit Carat, the

greffier. One of their first victims was an aged nun of the Simiane family, canoness of the convent of Bollene, accused of being a counter-revolutionist; so lame and infirm, that her executioners were forced to carry her to the scaffold. Madame d'Ozanne, Marquise de Torignan, aged ninety-one, and her grand-daughter, a lovely young woman of twenty-two, perished in the same massacre. The personal beauty of the latter, which was much celebrated in the neighbourhood; had interested one of the brigands of Orange in her fate, who promised to exert his influence with the council of five; to save the life of the grand-mother, on condition of receiving the hand of Mademoiselle d'Ozanne. The poor girl overcame her horror and reluctance for the sake of her aged relative, and promised to marry this man on condition of his success in the promised application. The life, however, of so formidable a conspirator as a superannuated and dying woman, was too great a favour to be granted even to a friend; and the only boon which he could obtain was the promise of Mademoiselle d'Ozanne's life, in consideration of her becoming his wife. 'Eh bien! il faut mourir ensemble;' was her answer without a moment's deliberation, and next day, accordingly, both the relatives perished on the same scaffold. Poor Peyrol himself, after expecting the fatal *Allons* for many a morning, was at length relieved from his apprehensions by the fall of Robespierre, and obtained his release, on condition of serving in the army.—After fighting for four years, with a cordial detestation of the cause in which he was engaged, he was disabled for the time by a severe wound, and obtained leave to return to Grignan, where he settled in the little inn; but the most severe blow of all was yet in store for him; for his wife died not long after, leaving him with five children. 'Ainsi vous voyez, Monsieur, que j'ai connu le malheur. Au reste, Mons. de Muy m'a donne la clef de ce chateau, et cela me vaut quelque chose; car il y a du monde qui viennent quelquefois le voir.' Then, relapsing into his habitual strain of complaint, he ended with, 'Oh mon pauvre cher

maitre! ce beau, ce grand chateau! ah, j'ai tout perdu!' One bright moment, however, as he exultingly remarked, occurred during his compulsory service in the army; for it so chanced that he was one of the guard on duty during the execution of his former oppressor, Fauvette. 'Moi a mon tour je l'accompagnois a cet echafaud ou il m'auroit envoye; il avoit la mine triste, un fleur de jasmin a la bouche; ma foi, ca ne sentoit pas bon pour lui.' "

From *Lights and Shadows of Scottish Life.*

Consumption.

THE moss-roses are still clustered in their undecaying splendour above the porch of Calder cottage; the bees are murmuring in their joy round the hive on its green sward, rich with its white and purple clover; the turtle doves are cooing on the roof, with plumage brightening in the sunshine; while over all is shed a dim and tender shadow from the embowering sycamore, beneath whose shelter was built, many long years ago, the little humble edifice. In its low simplicity it might be the dwelling of the poor; but the heart feels something in its quiet loveliness, that breathes of the spirit of cultivated life. A finer character of beauty pervades the still seclusion, than the hand of labour ever shed over its dwelling in the gratitude of its Sabbath-hours; all around seems ministering to the joy, and not to the necessities of existence; and as the eye dwells on the gorgeous ornaments which sun, and air, and dew have showered its profusion over the blooming walls, the mind cannot but think of some delicate and gentle spirit retired from the world it had adorned, and enjoying in the twilight of life the sweetness and serenity of nature.

Such were its inmates a few short months ago. The sound of music was heard far down the romantic banks of the Calder, when, in the silence of evening, the harp was touched within these humble walls, or there arose a mingled voice as of spirits hymning through the woods. But the strings of the harp are now silent, and the young lips that sung those heavenly anthems are covered with the dust.

The lady who lived there in her wi-

downd was sprung of gentle blood; and none who had but for a moment looked on her pale countenance, and her figure majestic even under the burden of pain, could ever again forget that image, at once so solemn and so beautiful. Although no deep lines disturbed the meek expression of that fading face, and something that almost seemed a smile still shone over her placid features, yet had that lady undergone in her day hardships, and troubles, and calamities that might have broken the heart, and laid low the head of manhood in its sternest pride. She had been with her husband in famine, battle, and shipwreck. When his mortal wound came, she sat by his bedside—her hand closed his eyes and wrought his shroud—and she was able to gaze with a steadfast eye on all the troops marching with reversed arms, and with slow step, to melancholy music, when the whole army was drawn up at his funeral on the field of battle. Perhaps, then, she wished to die. But two children were at her knees, and another at her bosom; and on her return to her native country, she found heart to walk through the very scenes where she had been most blessed, before these infants were born, and to live in the very dwelling to which he who was now buried had brought her a young and happy bride. Such had been his last request—and seventeen years of resignation and peace had now passed over the head of the widow—whose soul was with her husband at morning and at evening prayers, during hours of the day when there were many present, and during hours of the night when there were none but the eye of God to witness her uncomplaining melancholy. Her grief was calm, but it was constant—it repined not, but it wasted away—and though all called her happy, all knew that her life was frail, and that one so sad and sorrowful even in her happiness, was not destined by God for old age. Yet for her none felt pity—a higher feeling arose in every heart from the resignation so perfectly expressed in every motion, look, and tone—and beautiful as she was on earth, there came across the souls of all who beheld her, a thought of one yet more beautiful in heaven.

Her three daughters, although their health had always been delicate, were well, cheerful, and happy; but some said, that whenever they were met walking alone, a solemn, if not a mournful expression was on their countenances; and whether it was so or not, they certainly shunned society rather than sought it, and seldom partook of the innocent amusements natural to youth, and to which youth lends so much grace and attraction. No one ever saw any of them unamiable, or averse from the gladness of others; but a shade of sadness was now perceptible over all their demeanour, and they seemed bound together by some tie even more strict than that of sisterly affection. The truth was, that they felt God had given them but a short life, and that when the bier of one was carried into the church-yard, that of the other would not be long of following it to the place of rest.

Their mother died first, and her death had been long foreseen by them; for they, who spoke together of their own deaths, were not likely to deceive themselves with respect to that of one so dear to them all. She was ready and willing to die, but tears were on her cheek only a few hours before her decease, for the sake of her three daughters, left to themselves, and to drop away, as she well knew, one after the other, in that fatal disease which they inherited from their father. Her death was peaceful—almost happy—but, resigned as she was, it could not but be afflicting to her parting spirit to see those three beautiful spectres gliding round her bedside, with countenances and persons that plainly told they were fast hastening on to the tomb.

The funeral of the mother was conducted as it deserved to be—for humble as she was in heart, yet she had been highly born; and many attended her body to the grave, who had almost forgotten her when alive in her simple retirement. But these were worldly mourners, who laid aside their sorrow with their suits of sable—many who had no right to walk near her coffin, felt they had a right to weep over her grave, and for many Sabbaths after her burial, groups collected beside the mound, and while many of them could

not but weep, none left it without a sigh and a blessing. When her three daughters, after the intermission of a few Sabbaths, were again seen walking, arm in arm, into the church, and taking their seats in their own pew, the whole congregation may be said to have regarded the orphans with a compassion, which was heightened into an emotion at once overcoming and consoling, when it was visible to all who looked upon them, that ere long they would be lying side by side near their mother's grave.

After her death, the three orphans were seldom seen than before; and, pale as their sweet faces had seemed when they used to dress in white, they seemed even paler now contrasted with their black mourning garments. They received the visits of their few dear friends with warmest gratitude, and those of ordinary condolence, with a placid content; they did not appear wearied of this world, but resigned to leave it; smiles and the pressure of affectionate hands were still dear to them; and, if they kept themselves apart from society, it was not because they could not sympathize with its hilarity, its amusements, and its mirth, but because they were warned by feelings close upon their brain and heart, that they were doomed soon to lay their heads down into the dust. Some visitors, on first entering their parlour, in which every thing was still as elegantly and gracefully arranged as ever, wondered why the fair sisters should so seldom be seen out of their own dwelling; but no one, even the most thoughtless and unfeeling, ever left them without far different thoughts, or without a sorrowful conviction that they were passing, in perfect resignation, the remainder of their life, which, in their own hearts, they knew to be small. So, week after week, visits of idle ceremony were discontinued; and none now came to Calder cottage except those who had been dear to their dead mother, and were dear, even for that reason, had there been no other, to the dying orphans.

They sat in their beauty within the shadow of death. But happiness was not therefore excluded from Calder cottage. It was even a sublime satisfaction

to know that God was to call them away from their mortal being unsevered; and that while they all three knelt in prayer, it was not for the sake of one only who was to leave the survivors in tears, but for themselves that they were mutually beseeching God, that he would be pleased to smooth the path by which they were walking hand in hand to the grave. When the sun shone they still continued to wander along the shaded banks of their beloved Calder, and admire its quiet junction with the wide-flowing Clyde. They did not neglect their flower-garden, although they well knew that their eyes were not to be gladdened by the blossoms of another spring. They strewed, as before, crumbs for the small birds that had built their nests among the roses and honey-suckles on the wall of their cottage. They kept the weeds from overgrowing the walks that were soon to be trodden by their feet no more; and they did not turn their eyes away from the shooting flowers which they knew took another spring to bring them to maturity, and would be disclosing their fragrant beauty in the sunshine that shone on their own graves. Nor did their higher cares lose any of the interest or the charm which they had possessed during their years of health and hope. The old people whom their charity supported were received with as kind smiles as ever, when they came to receive their weekly dole. The children whom they clothed and sent to school met with the same sweet voices as before, when on the Saturday evenings they visited the ladies of Calder cottage; and the innocent mirth of all about the house, the garden, the fields, or the adjacent huts; seemed to be pleasant to their ears, when stealing unexpectedly upon them from happy persons engrossed with their own joys, and unaware that the sound of their pastimes had reached those whose own earthly enjoyments were so near a close.

These were the last lingering shadows, and sounds, and odours of life; and the time had not yet come upon either of these orphans when they could not be enjoyed. But they had other comforts; and if it had been ever most delightful to them to read and

study the word of God, when they let fall upon the holy page eyes bright with the dewy light of health yet undecaying, it was now more than delightful—it was blessed—to peruse it now together, when they had to give the Bible by turns into each other's hands; that their eyesight might not get dim, nor their voice falter, which would have been, had the same dying Christian read aloud one chapter to the end.—When the old minister visited them, he found them always cheerful and composed—during his stay they were even joyful in their resignation; and, at parting, if tears were ever shed, it was by the aged for the young who wept not for themselves, except when they thought how that benign old man had stood by their mother's death-bed, and when she had lost her utterance, let her spirit ascend upon his prayers to heaven.

Caroline was the first to die. Her character, unlike that of both her sisters, had been distinguished by great spirit and vivacity, and when they were present, had always diffused something of its own glad light over the serene composure of the one, and the melancholy stillness of the other, without seeming ever to be inconsistent with them; nor did her natural and irrepressible buoyancy altogether forsake her even to the very last. With her the disease assumed its most beautiful show. Her light blue eyes sparkled with astonishing brilliancy—her cheeks, that had always hitherto been pale, glowed with a rose-like lustre. Although she knew that she was dying, and strove to subdue her soul down to her near fate, yet, in spite of herself, the strange fire that glowed in the embers of her life, kindled it often into a kind of airy gladness, so that a stranger would have thought her one on whom opening existence was just revealing the treasures of its joys, and who was eager to unfold her wings, and sail on into the calm and sunny future. Her soul, till within a few days of her death, was gay in the exhilaration of disease; and, the very night before she died, she touched the harp with a playful hand, and warbled, as long as her strength would permit, a few bars of a romantic tune. No one was with her when she died, for she had risen

earlier than her sisters, and was found by them, when they came down to the parlour, leaning back, with a smiling face, on the sofa, with a few lilies in her hand, and never more to have her head lifted up in life.

The youngest had gone first, and she was to be followed by Emma, the next in age. Emma, although so like her sister who was now dead, that they had always been thought by strangers to be twins, had a character altogether different. Her thoughts and feelings ran in a deeper channel; nature had endowed her with extraordinary talents, and whatever she attempted, serious acquisition or light accomplishment, in that she easily excelled. Few, indeed, is the number of women that are eminently distinguished among their sex, and leave names to be enrolled in the lists of fame. Some accidental circumstances of life or death have favoured those few; and their sentiments, thoughts, feelings, fancies, and opinions, retain a permanent existence. But how many sink into the grave in all their personal beauty, and all their mental charms, and are heard of no more? Of them no bright thoughts are recorded, no touching emotions, no wild imaginations. All their fine and true perceptions, all their instinctive knowledge of the human soul, and all their pure speculation on the mystery of human life, vanish for ever and aye with the parting breath. A fair, amiable, intelligent young maiden has died and is buried. That is all. And her grave lies in its unvisited rest. Such an one was Emma Beatoun. Her mother, her sisters, and a few dear friends, knew what treasures of thought were in her soul—what gleams of genius—and what light of unpretending wisdom. But she carried up her pure and high thoughts with her to heaven; nor did any of them survive her on earth, but a few fragments of hymns set by herself to plaintive music, which no voice but her own, so deep and yet so sweet, so mellow yet so mournful, could ever have fitly sung.

The sufferings of this sister were heavy indeed, and she at last prayed to be relieved. Constant sickness, interrupted only by fits of racking pain, kept the fair shadow for the last weeks of

her life to bed, and nothing seemed to disturb her so much, as the incessant care of her dying sister, who seemed to forget her own approaching doom in the tenderest ministrations of love. Emma's religious thoughts had long been of an almost dark and awful character, and she was possessed by a deep sense of her own utter unworthiness in the sight of God. It was feared, that as her end drew near, and her mind was weakened by continual suffering, her last hours might be visited with visions too trying and terrible; but the reverse was the case, and it seemed as if God, to reward a life of meekness, humility, and wisdom, removed all fear from her soul, and showed her the loving, rather than the awful mysteries of her Redeemer. On her dead face there sat a smile, just as pleasant and serene as that which had lighted the countenance of Caroline, when she fell asleep for ever with the lilies in her hand. The old nurse, who had been with them since their infancy, alone observed that she had expired, for there had been no sigh, and the pale emaciated fingers moved not as they lay clasped together across her breast.

Louisa, the eldest, was now left, and although her health had always been the most delicate, there seemed, from some of the symptoms, a slight hope that she might yet recover. The fatal hectic flush did not stain her cheeks; and her pulse, although very faint, had not the irregularity of alarming fever. But there are secrets known but to the dying themselves; and all the encouraging kindness of friends was received by her as sweet proofs of affection, but never once touched her heart with hope. The disease of which both her sisters had died was in the blood of her father's family, and she never rose up from her bed, or her couch, or the gray osier-seat in the sunny garden, without feeling a deathlike lassitude that could not long endure. Indeed, she yearned for the grave; and her's was a weariness that could only find entire relief in the perfect stillness of that narrow house.

Had Louisa not felt death within her bosom, there were circumstances that could not have failed to make her de-

sire life, even after her mother and sisters had been taken away. For she had been betrothed, for a year past, to one who would have made her happy. He received an account of the alarming state of the sisters at Pisa, whither he had gone for the establishment of his own health, and he instantly hurried home to Scotland. Caroline and Emma were in their graves; but he had the mournful satisfaction to be with his own Louisa in her last days. Much did he, at first, press her to go to Italy, as a faint and forlorn hope; but he soon desisted from such vain persuasions. "The thought is sweet to lay our bones within the bosom of our native soil. The verdure and the flowers I loved will brighten around my grave—the same trees whose pleasant murmurs cheered my living ear will hang their cool shadows over my dust, and the eyes that met mine in the light of affection will shed tears over the sod that covers me, keeping my memory green within their spirits!" He who had been her lover—but was now the friend and brother of her soul, had nothing to say in reply to these natural sentiments: "After all, they are but fancies—Henry—but they cling to the heart from which they sprang—and to be buried in the sweet church-yard of Blantyre is now a thought most pleasant to my soul."

In dry summer weather, a clear rivulet imperceptibly shrinks away from its sandy bed, till on some morning we miss the gleam and the murmur altogether—and find the little channell dry. Just in this way was Louisa wasting—and so was her life pure and beautiful to the last. The day before she died she requested in a voice that could not be denied, that her brother would take her into the church-yard, that she might see the graves of her mother and sisters all lying together, and the spot whose daisies were soon to be disturbed. She was carried thither in the sunshine on her sick chair, for the distance was only a very few hundred yards, and her attendants having withdrawn, she surveyed the graves with a beaming countenance, in presence of her weeping friend. "Methinks," said she, "I hear a hymn—and children singing in

the church! No—no—it is only the remembered sound of the psalm I heard the last Sabbath I had strength to go there. Oh! sweet was it now as the reality itself!” He who was to have been her husband was wholly overcome, and hid his face in despair. “I go—my beloved—to that holy place where there is neither marrying nor giving in marriage—but we shall meet there, purified from every earthly stain. Dry up your tears and weep no more. Kiss—Oh kiss me once before I die!” He stooped down, and she had just strength to put her arms round his neck, when, with a long sigh—she expired.

The following interesting particulars relating to Newfoundland, Nova-Scotia, and the Canadas, are extracted from the Christian Remembrancer for October and November last, where they appear as parts of the last report of the society whose name stands at the head of the article.

Society for the Propagation of the Gospel in Foreign Parts.

THE many and very important benefits that have been derived from the appointment of visiting missionaries in Canada and Nova-Scotia, have strongly recommended the adoption of the same measure in Newfoundland, where the circumstances of the country, and its scattered population, point out its peculiar expediency. The indefatigable zeal manifested by Mr. Leigh on various occasions, the local information of that gentleman, and the high sense entertained by the governor of his extended usefulness, pointed him out as a fit person on whom the appointment should devolve, and from whom the society might expect to derive the various benefits which the experience of other provinces had proved might arise from such a commission. The want of ecclesiastical authority had often been felt as a great discouragement to the labours of the society; and although the island is considered as forming a part of the diocese of Nova-Scotia, yet its geographical situation would naturally deprive it of many of those advantages which an active and vigilant superintendence alone would secure to the religious concerns of a newly-established colony;

and under the present unfortunate circumstances of the serious indisposition of the head of the church, which have incapacitated his lordship from the effectual discharge of many of his duties, this province was altogether deprived even of the very forms of church government. Influenced by these motives, and considering that much benefit would be derived from connecting with the visiting missionary the ecclesiastical authority, the society recommended to the bishop the appointment of Mr. Leigh as commissary for the affairs of the church, and he is now empowered to act accordingly.

It is due to the character of Mr. Leigh to publish the certificate which was submitted to the board on his return to England last July, as it speaks the sense entertained of his services by those who were best qualified to estimate their value. It is signed by the church wardens, and more than sixty of the most respectable part of his mission, and dated May 28, 1821, and addressed to Mr. Leigh:

“We the undersigned inhabitants of Harbour Grace, having heard of your intention shortly to visit England, cannot refrain from expressing our regret at your departure, although for a limited time; and we beg to assure you of our unfeigned gratitude for the unremitting zeal and assiduity with which you have discharged the important duties of your mission to this extensive and populous district. It will be a source of consolation to us to reflect on the purity of your doctrines as a minister of the gospel, and the excellence of your example as a member of our society. We cannot suffer the present opportunity to pass, without declaring the satisfaction we all experienced during the time you filled the arduous duties of resident surrogate for the administration of justice, and the regret which we felt at hearing of your determination to resign it. In taking leave of you as our valued pastor and friend, we have to wish you a safe and agreeable passage to England, and to hope that you will soon be enabled to return amongst us. We now conclude with wishing you health and happiness, and with respect subscribe ourselves,” &c.

In his last communication, the Rev.

John Leigh reports, that he arrived at his mission at Harbour Grace on the 10th November last, after a fine passage from England of 29 days: nothing material had occurred during his absence, with the exception of the death of Mr. Lampen, an old and valuable servant to the society for thirty-six years, as a schoolmaster in Harbour Grace. Great indeed was the number of those who received their sole education from him, and his memory will long be retained with respect and gratitude.

Nova-Scotia.

The Rev. Dr. Inglis, ecclesiastical commissary, continues his unwearied exertions, and with equal success both in the discharge of the duties of his extensive parish, and in the active superintendence of all ecclesiastical affairs, a duty which has devolved upon him by the unavoidable absence of the bishop of the diocese. His reports assure the society, that he derives unmixed satisfaction from the spiritual state of his parish, where, though the population has suffered some diminution, the circumstance has not affected his congregation. The galleries which were erected in the church have been enlarged, and now contain two hundred children. The parsonage house has been repaired at the expense of the parish; and more than three hundred persons communicate at various times throughout the year.

Although there is nothing to justify or encourage the least diminution of that constant labour, and watchfulness, and prayer, which are necessary to the discharge of the numerous and heavy duties of the missionary, there is no abridgment of the comforts which, by the blessing of God, have constantly attended the performance of those duties, and lightened their burden. The attendance of the children upon public worship has been more regular, and evidently more satisfactory to the children themselves. St. Paul's church, though large, is quite insufficient to accommodate the congregation, and he has the mortification to hear, every week, of persons who neglect public worship, solely because they cannot obtain room for themselves and families. He cannot venture at

present to suggest any remedy for this serious evil; but as its magnitude is daily increasing, it seems necessary to think seriously of some cure; for its longer neglect will inevitably diminish the attachment of many persons for the church, and gradually withdraw them from her communion.

The expectations which had been formed of Mr. Gore's capability to conduct the national school at Halifax, have been fully realized: upon the resignation of Mr. West, and the establishment of a school upon similar principles, under the direction of Roman Catholics, a considerable diminution had taken place in the number of scholars; but when it was seen that the present master was fully equal to the arduous task he had undertaken, the parents readily availed themselves of the advantages the institution offered, and it has become equally popular and flourishing, as in the days of its first establishment. It may be said, indeed, that it now offers advantages which are seldom if ever found in similar foundations in England. The rich, as well as the poor, eagerly avail themselves of its means of education. The instruction embraces a wider scope than is the practice in England. The higher branches of arithmetic, and the practical branches of mathematics, grammar, and geography, are taught by the present master, without which extension of its advantages, it would lose much of its respectability. The expenses of the buildings have exceeded 2000*l.*; and the unavoidable outgoings which attend the conduct of the school amount to 200*l.* per year, independently of the salaries which have been paid by the society. Since its establishment eight hundred and eighty-one children have been received into the school, of whom five hundred and five have attended the church, one hundred and fifty-seven the Catholic chapel, one hundred and fourteen the Presbyterian meeting houses, one hundred and seventy-five the Methodists, and thirty the Baptists. More than one hundred children have within the last year received rewards for regular attendance at school and public worship.

Thirty-three schoolmasters and seven schoolmistresses have been instructed

in the system, and are now teaching in various parts of the diocess, and the whole system is evidently gaining ground in the public estimation.

The society also have endeavoured to meet the wants of the growing population, by encouraging the establishment of schools in every part of the country, where the state of the population would admit of the children being collected together in sufficient numbers for such a purpose; a measure which they have every reason to believe will be productive of most essential benefit to the country, more especially since the introduction of the national system of education has increased the means, and given greater facility to the general instruction of the people.

The Rev. Gilbert Wiggins, who is now officiating as missionary at Rawdon, upon his return from Quebec, whither he had proceeded to obtain holy orders from the hands of the bishop of that diocess, traversed that tract of country which lies between the river St. Lawrence and St. John's, New-Brunswick. The portage, which extends from the aforesaid river to the Timiscouata lake, a distance of thirty-seven miles, presents many difficulties to the travellers, as in places a single log is the only means of conveyance over the swamps of the country. On reaching the river De Verd, about nine miles from the St. Lawrence, he found a small settlement of eight or nine families, consisting of disbanded soldiers, who had received from the provisional government grants of the land they occupied, and had been encouraged to cultivate them, by an allowance of provisions to assist them at the commencement of their labours. Upon inquiry, he found, with much concern, that there was only one person among them who could read: this was a female. He immediately went to see her, and was highly pleased to discover in her not only a sound understanding, but apparently a mind piously disposed. She informed him that she took as much pains as the little time she could afford would allow, (for they were extremely poor, and she was obliged to work very hard with her husband on the farm,) in educating her children, and instilling into their minds

principles of religion. She professed a firm attachment to the church of England. Her library consisted of a bible and prayer book. As he could not but deplore the wretched state of those families, ignorant of religion, and with nothing to distinguish the holy Sabbath of the Lord from any other day, he requested this poor woman to assemble as many of her neighbours as would attend at her tent on Sundays to read to them the holy scriptures, and to offer up some of the prayers in the liturgy. He also gave her a volume of sermons, and asked her to read one of them at the same time. She seemed much pleased with the proposal, which was most acceptable to many others in the settlement. He conceives that this simple mode of instruction, where no other way could be provided for their spiritual improvement, might, through the blessing of God, be productive of good effect, and the means of leading some of those ignorant beings to the knowledge of divine truth, and the Father of mercies might, even by the instrumentality of this solitary individual, raise up children to himself in the wilderness. On his way to Frederickton he performed divine service at the Great Falls, and preached to a small congregation of eighteen, consisting of persons who had accidentally met there, passing up and down the river. During his stay in New-Brunswick, he occupied himself in visiting several settlements, where the people seemed much devoted to their religious concerns.

Canada.

The bishop of Quebec, during the preceding year, completed his visitation, and held a confirmation at every place in which a missionary was established. He was much gratified at the pleasing appearance of many churches begun, and some handsomely finished. In January, his lordship ordained Mr. Taylor for the mission of Eaton; and, in the following month, he held a confirmation at that place, when many persons of a mature age, who before were Lutherans, having united themselves to the church, presented themselves to receive the benefit of that rite. Two churches were building at Eaton, one of which was in great forwardness. At

the same time that the bishop ordained Mr. Taylor, he ordained also Mr. Myers, who, like Mr. Taylor, was a Lutheran minister, and appointed him to Matilda, in Upper-Canada, where he is now officiating. The people at Riviere du Loup, who are exerting themselves to build a church, and a parsonage-house, have earnestly petitioned the bishop for a resident minister; and Mr. Knagg, with whom they are much pleased, has undertaken that duty, until the wishes of the society are made known.

The bishop has advanced to the several churches hereafter named, 100*l.* currency each, out of the fund placed at his disposal by the society:—St. Andrew's, Riviere du Loup, Point Levi, and Hull, Lower-Canada; Chippewa, Queen's Town, and Ancaster, Upper-Canada. Encouragement has been given to the people of Gaspe, and to Mr. Pollard, at Sandwich, for the use of churches in that neighbourhood, the erection of which that gentleman is promoting with great zeal and industry.

The Rev. Romaine Rolph, missionary at Amherstburg, reports, that the number of communicants had greatly increased, which he considers as the beneficial progress and influence of divine grace. When Mr. Pollard administered the sacrament, thirty communicants attended, being an increase of fourteen during a very short period. The church at Colchester will be finished in the spring. The people are naturally anxious to obtain the benefits of a regular resident minister, as it is not in his power to visit them oftener than once in the month, without a neglect of his own more immediate duties. In obedience to the directions of the society, he has offered himself as a candidate for the holy order of priest, to enable him to perform, without assistance, the whole duty of his mission, and to relieve Mr. Pollard from his attendance at Amherstburg to administer the sacrament; an arrangement which has necessarily occasioned, for a certain period, an omission of his own more immediate duties at Sandwich.

The Rev. Joseph Thompson, missionary at Cavan, preaches on the four Sundays in the month, and four different places, and occasionally visits other

settlements when invited. On the 30th of September, he proposed to visit Emily township, which is settling rapidly. He had at times been there before, to pray with the sick, and administer the sacrament. The people are very industrious and respectable, and the land is excellent. It is a high gratification to see occasionally English, Scotch, Welsh, Irish, Germans, and American loyalists, all unite in the same congregation.

The Rev. William Leeming, missionary at Chippewa, reports, that the people are preparing to build a church; and they assure him that it will be finished at the close of the year. The subscription, together with 100*l.* from the fund placed at the disposal of the bishop by the society, will enable them to erect a very substantial building. He himself has subscribed 200 dollars. The principal inhabitants are Presbyterians, yet they have subscribed to the church. It was at first objected to its being exclusively Episcopalian; but they are now reconciled to it. He has every reason to be satisfied with the treatment he has received, and with the disposition manifested towards the church. The township of Stamford, in which Chippewa is situated, contains about 1200 souls—630 males, and 556 females. The congregation has increased considerably since his residence, and he is in hopes will become more numerous. He has distributed many Prayer Books, and religious tracts, the good effects of which are very visible. The inhabitants of Fort Erie, and its vicinity, comprising a variety of denominations of Christians, have lately erected a church, which was intended to be equally free to the preachers of the different sects to which they belong. This association has lately been dissolved, and many of the subscribers are very desirous to secure the building to the church, an object which will be much facilitated by the grant of some assistance. He proposes to preach there as often as circumstances will allow. The distance is about eighteen miles. His services have hitherto been confined to his own parish, which is extensive, and he has regularly preached to two separate congregations.

The Rev. Salter Mountain, missionary at Cornwall, reports, that the great and increasing want of money has again delayed the painting and repairs of the church. Arrears of pew rents were due to him last year more than sufficient for the purpose, and he proposed to appropriate it to that object, but the plan has failed. No progress has yet been made towards the erection of a church at Milles Roches, and he has only to repeat his hope that a more favourable state of things will prevent its being ultimately abandoned.

The Rev. William Sampson, missionary at Grimsby, writes, that the bishop, in the course of his visitation, confirmed twenty-nine persons, some of them adults, out of his township, which, considering the limited number of the population, and the variety of sects therein, fully equalled his expectation. The congregation comprehends many more than actually communicate with the church, perhaps to an extent of one third of the whole number.

The Rev. G. O. Stewart, missionary at Kingston, writes, that in consequence of the great increase of the inhabitants, it is in contemplation to build a new church before the termination of the year, the present building not being sufficiently large to accommodate the congregation. Several churches are now building in the province, which, with the late increase of missionaries, gives an animating aspect to the exertions of the society. The lord bishop of Quebec held a visitation at York, where the clergy of the province assembled to hear a charge delivered by the bishop; the increased number of missionaries, and the excellent charge delivered by his lordship, made the scene interesting and impressive. On his lordship's return to Quebec, forty-six persons were confirmed, from the congregation at Kingston. Mr. Stewart has succeeded in establishing a district committee, in aid of the Society for the Propagation of Christian Knowledge; it is intended to connect the committee with the parent society, and also with the diocessan committee at Quebec.—His excellency the lieutenant-governor is patron, and the bishop president; since his last he has occasionally visited

the Mohawks. The schoolmaster and catechist are attentive to their duties.

The Rev. Robert Addison, missionary at Niagara, avails himself of the opportunity afforded him by the military chaplain, who officiates every Sunday in the church, to visit the neighbouring settlements, where he meets with numerous and attentive congregations, and baptizes the children. Mr. Norton has finished the translation of St. Matthew, and proposes to continue his labours till the Indians are furnished with all the gospels in their native language. Aaron Hill, the reader and interpreter to Mr. Leeming, is able to give him much assistance. It would be desirable to establish three or four schools in the district.

The Rev. Michael Harris, missionary at Perth, writes, that the erection of the church had been delayed from the necessity of waiting for a reply from lord Bathurst, previously to the issue of 200*l.* promised by his excellency the governor. As a favourable answer has now been received, he is confident that, in his next letter, he will be able to report considerable progress in this very desirable work. The present place of public worship is so small, that half his congregation are deterred from coming. The roads are not sufficiently good to allow of the people from the back settlements attending divine service at the school-house; but he frequently visits them, and is enabled to speak most favourably of their dispositions.

The Rev. Richard Pollard, missionary at Sandwich, writes, that he had just returned from Amherstburg, where he had the satisfaction of administering the sacrament to thirty-two communicants: he opened the church upon the river Thames, distant fifty-five miles, in October, where they were enabled to finish the inside, by a donation of 25*l.* from the fund raised in England by Dr. Stewart. The stone church at Lake Erie is covered in, but not finished in the inside; it has already cost 1500 dollars; that at Sandwich 2000 dollars, but there still remains a debt of 400 dollars. Mr. Pollard gave 40 dollars to procure a stove, without which the church would have been useless during the winter.

The Rev. William Weagant, missionary at Williamsburgh, reports, that the congregation has annually increased since his first residence: when he was first appointed to the mission, there were no members of the church of England; since that period, the bishop has held three confirmations, at the first eight were confirmed; at the second forty-eight; at the third fifty-three.

Lower Canada.

The Rev. Micaiah Townshend, missionary at Caldwell and Christie Manor, reports, that the church at the latter place is at length completed with the exception of painting, and was dedicated to Almighty God, on the 3d of September, in the presence of a numerous and devout congregation. The church at Caldwell Manor has also been repaired. Divine service is performed at both churches every Sunday, from May 1st, to November 1st, and during the other part of the year on alternate Sundays.

The Rev. Edward Parkin, missionary at Chambly, writes, that he has reason to believe that the advantages afforded his congregation have not been bestowed in vain. Considering the number of the Protestant part of the population, the attendance at church is very satisfactory. His excellency the governor gave them 200*l.* towards the completion of the building, which, with some exertion on the part of the people, may be sufficient for the substantial work. A bell will still be wanting, which is absolutely necessary to secure punctuality in attendance; as well as a communion service, a fence round the church-yard, and a parsonage-house, which is not yet contemplated. The communicants do not exceed twenty, which is a small proportion of the congregation. These principally consist of Scotch Presbyterians, and though they have no difficulty in attending the service of the church, yet they hesitate to participate in the holy sacrament, considering that ordination as the badge of their peculiar profession.

The Rev. Charles Cotton, missionary at Dunham, reports, that, with the assistance of the liberal bounty of the society there is every prospect that the

church will be so far finished as to admit of the performance of divine service in it in the course of the summer. The supply of Bibles, and religious tracts, has been of infinite use both in the school and in private houses. Many persons who still adhere to the Methodist connexion, communicate in the church; and, although their continuance is in some degree uncertain, yet it proves the diminution of enthusiasm.

The Rev. Louis Charles Jenkins, who was appointed in the preceding year assistant missionary at Quebec, was prevented by many untoward accidents from reaching his destination, and he was compelled to winter in Prince Edward's Island. On the breaking up of the ice, he availed himself of the first opportunity to proceed to Quebec; but he was again, after persevering for 18 days, at the imminent risk of his life in his attempts to proceed up the St. Lawrence, compelled to return to the place where he had passed the winter; he proposed to make a further attempt in the course of a short time. During his residence on the island, he visited the greater part of it, and found many persons attached to the church of England, and anxious for an opportunity of joining in its worship.

The Rev. J. Reid, missionary at St. Armand, writes, that at length the people have been enabled to complete a neat and substantial stone church, capable of containing, when finished, from four to five hundred persons. At present they have no funds for erecting a pulpit, desk, pews, &c. &c. but they expect to accomplish this object in a short time. The congregation is numerous, attentive, and well disposed towards the church, though many of them have been brought up in the Presbyterian principles. He is not without hopes that important benefits have already resulted to the people from the establishment of a mission among them: such at least is their opinion. There certainly is a considerable alteration for the better in the general feeling of the people on religious subjects, and in several individual cases a visible improvement in their outward conduct and deportment.

The Hon. and Rev. Dr. Stewart, the visiting missionary, returned to Canada

late in the summer, in company with Mr. Whitwell, who was adopted by the society as a missionary in the course of last year. He reports that the bishop had placed Mr. Whitwell in Sheffield, with the charge of two churches in that township. He himself remained at Hatley till the snow roads became passable. On the 11th of December he proceeded to Ascot; afterwards passing through the village of Sherbrooke, he went to Shipton, in which township he performed divine service both morning and evening. The next day he pursued his course to Drummondville, where he visited Mr. Wood, a diligent and excellent missionary. On his return through Kinsey, he enquired into the probability of building a church there, but the population was found to be unequal to such an undertaking. In Shipton, the people are much engaged in making roads, but ere long they propose to build a church.

At Milbourne and Sherbrooke, which places he had visited, the frames of churches are built. The church at Ascot will be finished in the summer, when it is intended to commence the erection of a parsonage house. The churches at Eaton are also far advanced. In the course of a week he proposes to leave Hatley again, and proceed via Stanstead, Sheffield, St. Armand, to Montreal and Hull, and from thence to Upper-Canada.

New-York Protestant Episcopal Missionary Society.

THE sixth anniversary of this society was held in Trinity church, in the city of New-York, on the 3d of December, 1822—the Right Rev. Bishop Hobart, ex officio president, in the chair. From the annual report then submitted, and shortly after printed, we make the following extracts.

“The board of managers of the New-York Protestant Episcopal Missionary Society, in presenting their sixth annual report, cannot refrain from expressing their gratitude to the Giver of all good, that they are still enabled to contribute, even in a limited and imperfect degree, to the spiritual wants of their destitute brethren. But this feeling is mingled

with deep sensations of regret, that they have been heretofore unable to extend their assistance in a manner commensurate with the importance of the objects of their solicitude.

“The increase of the Episcopal church has been greater in this state than in any other part of this country, and is chiefly to be attributed to the well directed exertions of its missionaries. The importance of these labours has always been appreciated by our spiritual pastors; but their efficiency has been restrained by the scanty and irregular supplies which they have been enabled to draw from sources not always to be depended upon.”

“One half of the expense of sending a single missionary to India, or to the islands of the Pacific Ocean, would furnish the means, under heaven, of organizing and establishing a dozen congregations of Christians, in parts of our own state, where the inhabitants are in a situation more to be deplored than that of the heathen, who have never heard of Christ and his gospel. And whilst this necessity exists at home, we cannot refrain from urgently calling your attention to the primary and previous importance of this institution of our church.

“But notwithstanding all the difficulties they have had to encounter, the guardians and missionaries of the church, relying upon its divine Head for protection and assistance, have spread its pure and gospel worship and doctrines over the whole of this extensive diocese. But, alas! the labourers are too few to gather in this widely extended harvest. Year after year the members of our church have been required to strengthen the hands of those who are labouring to build up her walls.

“The missionary service was early committed to the management of the committee for propagating the gospel, annually appointed by the convention of this diocese, and of which the bishop is the head. Although previous to the formation of this society, the funds at the disposal of that committee seldom amounted to twelve hundred dollars per annum, it continued to supply the means of subsistence to those active and zealous missionaries who, amidst all the

privations of temporal poverty, were rearing the outposts of our Zion in the remote parts of the diocese.

"To alleviate, in some measure, the wants of these *truly* evangelical servants of the church, and to provide the means of extending, as far as possible, the invaluable blessings of a gospel ministry, this society was instituted, in the year 1817. Its sole object being to assist the labours of those to whom the church has so well consigned the charge of extending its benefits, the funds raised by it are paid over to the bishop, as chairman of the committee for propagating the gospel, and are appropriated exclusively to the purposes of the missionary service in our own state.

"The additional means thus furnished, have enabled the bishop to extend the benefits of missionary services to a greater extent than could otherwise have been done; and, although the society has only been able to place at his disposal from 800 to 1000 dollars per annum, it has been the humble assistant to an increase of our church as unexampled as it is gratifying.

"With the annual sums so contributed, and about an equal amount from other sources, (but in the whole not exceeding 2,200 dollars per annum,) an establishment is supported of 15 to 18 missionaries, among whom this slender pittance is annually divided.

"What a scene opens upon the mind at the bare mention of these circumstances. Behold the humble, but ardent missionary, destitute of many of the comforts of life, and encumbered, perhaps, with a helpless family, subsisting chiefly upon a pittance scarcely sufficient to supply the wants of nature, but, endowed with the inspiration of the gospel, extending spiritual riches, and comfort, and peace, to our distant and destitute settlements—and the church which we venerate is thus rising from weakness to strength, and rearing new altars and sanctuaries for the worship and glory of our beneficent Creator and Saviour.

"But while our hearts are warmed with gratitude to our heavenly Father for this blessing upon our labours, we must not for a moment pause in our

gun. It must be cherished and continued. The very foundations which have been laid, will crumble into ruins if you withdraw your countenance and support. Neither must you rest here. That which has been done is trifling, when compared with that which remains to be performed, or when measured with the necessities of this wide field of our exertions. There is scarcely a county in this great state, in which the whole of our means might not have been expended, with the certainty of an ample reward. What are 15 or 18 labourers in so great a vineyard? Cast your eyes westward and northward, and in every direction the harvest is ripe, and the fruit is perishing, but there are none to gather it. Now, is the time to put forth our strength. In many of the almost innumerable settlements of the northern and western counties, the inhabitants are wholly destitute of the services of the messengers and ministers of the gospel. Those who have been trained in the right way, are rapidly forsaking it, and engrossed with the cares and privations incidental to new settlements, are too prone to neglect the service of him who alone can sustain us through the trials and difficulties of this changeable life. Others sighing after the consoling ordinances of our holy religion, but unable to provide for their own wants, look to their spiritual pastor for that assistance which will enable them to enjoy the privileges and comforts of the church of Christ. We have only to impart a trifling boon from our superfluities, and those who now lack our bounty will soon not only provide for their own wants, but willingly contribute to spread the benefits they have themselves received."

"The operations of the society, during the past year, have not equalled the expectations formed by the managers, from the promising aspect of their affairs at the last anniversary. A large accession to the receipts of the society was calculated upon, which would probably have been realized to a greater extent, had not the late calamitous desertion of the city prevented, in a great degree the collections both of our own subscriptions and those of our auxiliaries in this city.

the society it was determined to alter the constitution, in such a manner as to provide for the creation of a permanent fund. This object was deemed important to the stability and usefulness of the institution, and well calculated to ensure, ultimately, a regular supply to the wants of an establishment which, to be efficient, must receive a constant support. It was accordingly provided, that every person who should contribute a sum not less than thirty dollars in one payment should thereby be entitled to the privilege of a member during life; and that the sums received for life subscriptions should form a permanent fund, of which the interest only should be used. And by a resolution of the board of managers, subsequently passed, it was determined to add the interest of the said fund to the principal, until the income should amount to \$150 per annum. All sums paid in by auxiliary societies, as life subscriptions of their members, are also added to this fund.

Five life subscriptions were immediately received, and these, with the sums paid into that fund by auxiliary societies, as hereafter mentioned, amount, with interest thereon, to the sum of three hundred and fifty-one dollars and fifty-three cents. A foundation is thus laid for the lasting utility of our society, and we trust that all those whose means are adequate will not neglect the opportunity of increasing this fund, which will continue to provide for the spiritual wants of our land, when the benevolent hearts, and open hands of the givers, shall have mouldered into dust. When thus contributing to such an object, we surmount the power of time, and death itself cannot obstruct the continuation of our bounty and usefulness.

The annual sermon for the benefit of the society was preached in St. Paul's chapel on the 12th of December last, by the Rev. Mr. Wainwright; upon which occasion a collection was made of 285 dollars.

In the course of the ensuing month the board had the satisfaction of receiving the accession of a new auxiliary, in the Female Missionary Society of St. Paul's chapel, which has already given testimony of its efficiency and zeal, by

treasury, of one hundred and ninety-two dollars and sixty-six cents, of which the sum of ninety-five dollars has been appropriated to the permanent fund.

The missionary association of St. John's chapel, whose formation was announced in our last report, has liberally contributed to our funds the sum of 150 dollars, of which 80 dollars has been placed to the credit of the permanent fund.

Our valuable auxiliary, the Female Missionary Society of St. Stephen's church, in this city, has this year contributed to our disposable fund the sum of 131 dollars.

An association of the ladies of Grace church, in this city, auxiliary to our society, has also rendered us a most important assistance, in a contribution of three hundred and sixty-four dollars, paid this day into our treasury. This liberal donation, the collection of the current year, shows the importance of parochial associations, and the zeal and industry of those engaged in that of Grace church.

The board has also been recently apprized of the formation of the Female Missionary Association of Christchurch, in this city, as an auxiliary to this society, and our treasurer has received therefrom the sum of 79 dollars, whereof 25 dollars has been added to our permanent fund.

We have also the pleasure of announcing the formation of a valuable auxiliary in the Female Missionary Society of Trinity church, at Utica, which has already contributed the sum of 85 dollars and 25 cents, of which five dollars is appropriated to the permanent fund.

Our auxiliary, the Episcopal Missionary Society of Geneva, has also reunited to us, this year, the sum of 80 dollars.

The formation and contributions of these institutions have given rise to feelings of lively gratitude to him who stirreth up willing hearts, and active and liberal hands, to the assistance of his servants. The zeal with which these associations are inspired, and the efficient aid they have rendered to us, evince their importance; and we anxiously hope that they will continue to

which have not yet organized similar societies, will be animated with the same zeal, and aid in like manner to extend the inestimable blessings and privileges of the church of Christ.

"The whole receipts of the last year, together with the small balance in the treasury at the date of the last report, amount to \$1923 26, of which \$351 53 has been placed in the permanent fund. The sum of \$1000 has been paid to the order of the bishop of the diocese, towards the support of missionaries in various parts of the state. The contingent expenses amount to \$106 92 leaving a balance in the treasury of \$464 80.

"If your board of managers could have collected their outstanding subscriptions for the past year, and the previous arrears, they would have been highly gratified in contributing further to the missionary service. The funds this year, at the disposal of the bishop and committee for propagating the gospel, have not enabled them to extend the salaries of the missionaries to an average exceeding \$125; and even this slender pittance cannot be continued if your bounty is withdrawn or withheld."

From the Churchman's Magazine, Jan. 1823.

Society Lands in Vermont.

WE are indebted to a friend for the following account of the lands claimed by the episcopal church in Vermont:

The "Society Lands" were originally granted by the WENTWORTHS, the colonial governors of New-Hampshire, to the society in England for *Propagating the Gospel in Foreign Parts*, out of the tract of country lying between Mason's Patent and the then colony of New-York; and comprehending the present state of Vermont, and the three western counties of New-Hampshire. This territory, lying on both sides of the Connecticut river, was mostly surveyed and granted before the revolution, under the administration of the Wentworths, who, being strongly attached to the established church of England, reserved, in every township they granted, among other public rights, a lot of three hundred

land. The revolution coming on before this tract of country was generally settled, and the church falling into disgrace under the new order of things, these lots were of course neglected, and were soon disposed of for various purposes, by the new authorities. When Vermont was made a state, and the Connecticut river became the boundary line between it and New-Hampshire, a part of these lands fell of course into the latter state, and the rest into the former. Those in New-Hampshire were, several years ago, conveyed by the society in England, to certain trustees in this country, and have been sued for before the federal court, recovered, and are now in the hands of the incorporated board of trustees for donations to the Protestant Episcopal Church.—Those in Vermont, about the year 1795, were appropriated by an act of the Legislature for the support of schools in the several towns where they lay. But, about ten years since, a conveyance of these lands was obtained from the society in England to trustees in the state, and the suit was commenced, in 1820, before the federal circuit court for their recovery, and carried up to the supreme court at Washington, where it was heard at the last session, but their decision was held over to their next term in the coming February.

The principal claim set up by the state to these lands is, that, as they were not in the actual possession of the society in England at the time of the revolution, they became, after that event, liable to seizure and confiscation. On the other hand, it was pleaded that the treaty of peace, in 1783, and the subsequent treaty of Greenville, secured to British subjects the right of reclaiming their property in this country. The claims of the church were advocated by Mr. Hopkinson, of Philadelphia—those of the state by Mr. Webster, of Boston. The decision of the court will probably be made known in February next.

Of the value of the lands sued for, it is impossible to form any accurate conjecture. Grants were made of about 120 townships before the revolution, and 300 acres in each township, of greater or less value, were made over

To the Editor of the Christian Journal.

SIR,

ANECDOTES of literary men are always interesting to the scholar. The following one I send you for insertion in the "Journal," provided you deem it worthy of preservation. It was related to me by a clergyman of our church, who was an intimate friend of the late Mr. Pentycross, while they were together at the University of Cambridge, in England.

When Mr. Pentycross was a boy at school, he was strongly attached to a young lady in the vicinity. His teacher, being acquainted with the circumstance, and knowing him to possess poetical talents, remarked to him one day—"Pentycross, Collins has written an Ode on the Passions; and, what is strange, has left out a description of the master passion: can you not supply the defect?" From this request originated the additional stanza which is subjoined. It will be remembered, that in the original ode, Collins only mentions the presence of Love:—

"And Love with Mirth danced a gay fantastic round."

An additional stanza to Collins' Ode on the Passions, by the Rev. Mr. Pentycross.

Another sweetly pallid maid was there,
Of downcast, melting eye;
Her head alternate o'er each shoulder laid,
Her bosom orb'd by many a deep down-sigh.
Love was her name.
She touch'd the strings,
But thought the while on other things;
And desolatory as she play'd,
"Dear sweetest swain," full oft she said,
"Dear sweetest swain, for whom I pine,
Would mine thou wert, and I were thine."
She started, sigh'd, and talk'd alone;
And, ever as she said,
"Dear sweetest swain," her looks were motionless as stone.

It cannot but be noticed that the author has very beautifully represented Love as a female, and not like the Cupid of the ancients.

Whether these lines have ever before been published I do not know: I have never seen them in print: nor do I know whether the anecdote respecting their origin has ever before been made public. I remain, &c.

Anecdotes.

SAM. CRELLIUS was a Socinian, and leader of that party. The endless mercy of our Lord was also manifest in him. He not only rejoiced to see his daughters bow their knees to the crucified [Saviour,] but he himself, turning to that Lord, called upon him as his Lord and his God: and found, at the latter end of his life, no consolation but in the atonement by the blood of Jesus, and wished that all his books could die with him.—This has been testified not only by his daughters, but by all who were with him before his end.—*Latrobe's Hist. of Un. Breth. p. 201, note.*

The famous painter Raphael, being blamed for making the face of St. Peter in a picture too red, said, that he had done so on purpose, that he might represent the apostle blushing in heaven to see what successors he had on earth.

The Whisper from the Grave.

The last gleam of day glimmer'd faint on the bill;
The breeze of the evening was dewy and still;
The streamlet its border did ripplingly lave,
As I pensively sat on a turf-covered grave.

The hamlet was hush'd, and the neat-herd reposed,
The sweets of the wild and the garden were closed;
The night-loving wormwood its only scent gave,
As it mantled the hedge that surrounded the grave.

Above me the branch of the sorrowful yew
The battlement swept where it neighbouring grew;
Around me the gladder did mournfully wave,
As I heard a soft whisper that came from the grave.

"Alas! that the hero should ravage the plain,
Or tinge the green tide with the blood of the slain;

The craven shall rest by the side of the brave,
And the brand of the chieftain shall rust in the grave.

"Alas! that the niggard should covet a store,
And delve for the vein of the perishing ore;
The glitter of treasures unceasingly crave,
But forget that the casket is found in the grave.

"Alas! that the children of strife and debate
Should bicker for trifles, and mortally hate:
Their querulous claims the same sentence shall have,
And the final appeal shall be made to the grave."

"O daughter of Vanity, sportive and gay,
Your dance you may weave, and your grace

Of fashion, the lovely but mutable slave!
Prepare! is the warning that comes from the grave.

"O son of Festivity, madly enjoy
The cups that betray, and the pleasures that cloy;
In revels nocturnal inebriate rave!
But ah! the remonstrance will come from the grave.

"Ye friends, in the league of affection sincere,
That share in a smile and partake in a tear!
The wheel of existence rolls quick round the nave,
[grave.
And its course is direct to the brink of the

"Tis sooth, by your hand to be tenderly press'd,
And sooth, by your lip to be fondly caress'd;
But the path that with jewels so precious ye pave,
Alures by a lustre that leads to the grave.

"Would you hear of a love that shall never decay?
Would you witness a transport without an alloy?
There is that hath suffer'd immortals to save,
And gilded with glory the gloom of the grave.

"The 'smitten of God,' and 'acquainted with grief,'
Who felt for the widow, and pitied the thief;
Who hung on the cross, and was laid in the cave,
Will teach you, will bless you, will raise from the grave."

On the instant, to cheer and illumine the scene,
The moon from a cloud burst in splendour serene;

And while its dark volume asunder she clave,
I recorded the Whisper that came from the Grave.

Christian Guardian.]

J. W. M.

The Great Dam.

At some future period, when the great work shall be completed, we hope to record in our Journal a description of the northern and western canals now, to the infinite honor of the state, and of those who projected, and have been engaged in conducting the stupendous undertaking, drawing to a close. In the mean time we insert, from the Lake George Watchman, the following account of the great dam erected across the Hudson river at Fort Edward, and not far from the place where the unfortunate Miss McCrea met her untimely fate in the revolutionary war.

"This dam is situated about a quarter of mile above the village of Fort Edward, and about two miles below Baker's Falls at Sandy Hill. The river at this place is about 300 yards wide, enclosed in high banks. The dam is in a straight line across the river. The lower side is built of heavy timber laid

up on cob work, and presenting a perpendicular front of 900 feet in length and 30 in height. From this cob work rafters are laid up the stream, 70 feet in length; and the whole is closely planked and covered with gravel to the depth of from five to twelve feet. At the east end of the dam is the feeder, to conduct the water into the canal, about half a mile distant. The water is let into the feeder by means of a guard lock of great strength. When we saw it, the water, was running into the feeder with a rapid current. The whole body of this mighty river is thus piled to the height of 30 feet above the common level: and here the grand division takes place, one portion tumbling over this immense pile of timber, in an unbroken sheet of 900 feet in length, dashing on the rocks below with a violence that creates a surface white as snow, and a noise that completely stuns the ear; but at length, resuming its composure and serenity, winding its way down its natural channel to the ocean at New-York; while the other portion glides peacefully and silently through an artificial river into Lake Champlain, from thence through its outlet into the St. Lawrence, and finally, passing under the towering wall of Quebec, mixes with the Atlantic.—The distance between New-York and Quebec is not less than 400 miles; and yet the waters of the Hudson, which were intended by nature to discharge themselves at the former place, are by the perseverance of human industry, turned from their destined course, and made to traverse this long and unnatural distance, to find a resting place in the bosom of the ocean, in the frigid regions of the north."

Episcopal Acts.

ON Wednesday, January 15th, 1823, in St. John's Chapel, New-York, the Right Rev. Bishop Hobart admitted the Rev. Benjamin Dorr, deacon, minister of Trinity church, Lansingburgh, Rensselaer county, and Grace church, Waterford, Saratoga county, to the holy order of priests.

At a special ordination held at St. Philip's church, Charleston, South-Carolina, on Friday, 17th January, 1823.

Mr. Mellish J. Motte, of that city, was admitted, by the Right Rev. Bishop Bowen, to the holy order of deacons. Morning prayers were read by the Rev. Alston Gibbes, assistant minister, and an appropriate discourse delivered by the Rev. Dr. Gadsden, rector of St. Philip's church.

At a special ordination held in St. Michael's church, Bristol; Rhode Island, on the 1st of January, 1823, being the festival of the Circumcision, the Right Rev. the bishop of the Eastern Diocese admitted Mr. Lot Jones to the holy order of deacons. Divine service was performed by the Rev. Professor Adams, and an address suitable to the occasion delivered by the bishop.

On Sunday, the 27th of October, 1822, the Rev. Seth B. Paddock, of Norwich, was admitted to priests' orders, in St. Peter's church, Cheshire, Connecticut, by the Right Rev. Bishop Brownell.

On Sunday, the 22d of December, 1822, the Rev. Joseph Jaquett, minister of St. James's Bristol, Pennsylvania, was admitted to the holy order of priests in St. James's church, Philadelphia, by the Right Rev. Bishop White.

Obituary Notices.

DIED, on the 24th of January, 1823, in the 55th year of her age, Mrs. JULIA IRVING, relict of WILLIAM IRVING, whose death is recorded in our volume v. page 384; a lady, whose amiable qualities will long be held in affectionate remembrance by a numerous circle of friends, and whose extreme sensibility has caused her thus early to follow the partner of her life to, we trust, the mansions of the blessed.

DIED, on the 16th of January, 1823, at Philadelphia, in the 35th year of her age, Mrs. ELIZA D. MONTGOMERY, wife

of the Rev. JAMES MONTGOMERY, rector of St. Mark's church, Mantua.

The highest consolation which can possibly be enjoyed under the bereavement of relations and friends, and one calculated not only to dispel murmuring, but to assuage and soften grief, is the conviction, on proper grounds, of their having passed into the abodes of happiness. This consolation is allowed, eminently, to the surviving relations of the lady whose death is recorded above. If having entered at an early age the paths of piety; and pursued those paths upon the principles of the gospel, exhibiting their influence without ostentation or parade in her own character, sentiments, and deportment; and in the various situations of life as child, sister, wife, and parent; if having carried the power of Christian principle into all the lesser details of life, and exhibited on all occasions its consistency; if having evinced, under a sickness of many months continuance, and of the most painful and excruciating character, the most submissive patience, and having met her dissolution not only without fear, but in the midst of calm devotion, and with a composure so sweet, that the sleep of death appeared but the slumber of nature; if such a life, and such an end, afford proper foundation upon which to rest the hope of future happiness, this heavy dispensation of divine providence must be greatly alleviated to her afflicted relatives. They have, indeed, been separated from one whose character and virtues, whose piety, intelligence, and prudence, rendered her highly adequate to communicate temporal felicity; but the separation has occurred under circumstances which teach them "to sorrow not as those without hope," and which ensure to them a reunion hereafter in a state of undivided as well as eternal enjoyment.

To correspondents.—The account of a young man desirous of holy orders, with the sermon by him, will appear in our number for March; as will also the explanation of Exodus vi. 3, by X.

We beg to inform our friends in Ohio, that we have not yet been favoured with a copy of the Journal of their last diocesan convention, and that the extracts we have seen from it are not so full as we could wish to record on our pages.—The Journal of the last Virginia convention has also not reached us.

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 3.]

MARCH, 1823.

[VOL. VII.]

For the Christian Journal.

Account of a young man who was desirous of becoming a candidate for holy orders, with a sermon of his composition.

ABOUT a twelvemonth since, a young man, whom I had noticed as attending a respectable grocery, and whom I had admitted with much satisfaction to the holy communion, called on me to express an inclination he had long indulged to study for the ministry. He frankly avowed his almost entire want of education; having attended only the common schools in his boyhood, and, since then, having had opportunity for little more reading than his Bible, and a few pious books. When told that he could not be received as a candidate without the usual literary studies, and that he must attempt these under great disadvantages, having to lay the very foundation of learning, and the prime of his youth being past, he seemed but little discouraged; yet, lest he should be rash, allowed himself time for further reflection.

A few weeks after, I learned that he had retired from the store in consequence of a complaint in his chest, and was with his mother at a village a few miles distant. As soon as an opportunity offered I went to see him. His full and manly countenance had now dwindled into the sharp features which mark the struggle with consumption and hectic. His voice had lost its strength and tone. And every symptom indicated his rapid journey to the grave. I conversed with him, and administered the communion. "Oh!" said he, "could I but live to be a labourer in the vineyard of souls—but I submit to the will of God." Other thoughts also embittered his portion: he might once have looked for a respectable patrimony; but the fiend of intoxication

had wrested it from the family. The dwelling which he should have inherited was within sight of the humble cottage of his mother; and, looking towards it, he feebly exclaimed, "How happy, mother, for you and these young sisters, could I have been your protector there!"

After an interval I again visited him. He spoke of happiness after death; but his mind was impaired, and he spoke also of the disheartening sorrows of life. Then for a few moments he sank in a lethargic exhaustion. It was evident he could not survive long; and in a few days I ministered at his funeral.

In the conversations relating to his devoting himself to the ministry, I requested him to compose a sermon—chiefly that a judgment might be formed of his capacity while uncultivated. The following was handed me after his death. It may perhaps rank in the class of family sermons. As the only relic of an interesting youth, it may not be unacceptable to the readers of the Christian Journal.

CLERICUS.

—
 ST. JOHN iii. 16.—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

I SHALL divide this text into three parts; first, the love which God had for the world, and the ingratitude of the world to him for his favour and kindness; secondly, the blessing which he bestowed on us by giving up his only Son a ransom for our sins; and, lastly, all who believe in his Son shall not perish, but have everlasting life.

First. After the creation of the world, God thought proper to create man as an instrument of his own glory, and it pleased him when he had done

it. He also gave him a companion, and they both were created in his own image. He allowed them dominion over the animals and the whole earth; he placed them in paradise with all things conducive to their happiness; as they were the objects of his greatest love. But they did not act according to his wishes; they did not obey the voice of the Lord their God; and, therefore, they brought upon them that awful curse, from which (without sincere repentance) there is no redemption. Yet God's love for them did not cease; neither did he wish to destroy the objects of his own creation: and, therefore, lest they should despair of all hope of being reconciled to him, he promised them a Saviour.

We might, when we cast a look on our fallen race, exclaim, Oh, wretched Adam! who didst thus disobey God's holy and just commandments, and broughtest upon thyself and us all these trials and afflictions! But let us consider, and ask ourselves the question, how many there are, even at this day, who, if they were to be placed in the same circumstances with Adam, would, in all probability, transgress the laws of the most merciful God. For how natural is it for vain man to be discontented in the condition in which the great Disposer of all good hath placed him; he will not willingly submit to his just will; neither does he consider that God hath made him, and that he is wholly at his disposal, from whom he hath life and all things, by whose great mercy he has so long enjoyed them, and by whose goodness he hath still so many favours left: nor does he consider the ingratitude with which he is recompensing his heavenly Father for all the blessings which he has bestowed upon him; but still continues in his own wicked way, serving the world in all its lustful enticements, till he provoke the gracious and merciful God to anger, and cause him to take the light of his countenance from him, and leave him to die in the midst of all his iniquities; and his soul to sink to everlasting perdition.

Secondly. I shall endeavour to illustrate the great blessing which God bestowed upon us by giving up his only

Son, that, by him, and through him, we might have access to the Father. Were we to cast a retrospect, and meditate on the degeneracy of man, would we not, with contrite and humble hearts, render thanks to Almighty God, our heavenly Father, for the inestimable blessing which he has bestowed upon us, in giving up his only Son, that through him we might be reconciled, and saved from everlasting destruction! Yes; for when rebellious man had disobeyed God's holy commandments, and had fallen under the burden of his own iniquities and transgressions, God still waited to be gracious, still withheld his vengeful hand from totally destroying the objects of his greatest love. Therefore, he gave his only Son, that through him they might be reconciled to him, and be rescued from the impending punishment which they most justly deserved. Who can show a just cause why God was so merciful; why he did not stretch forth his Omnipotent hand, and take vengeance of the transgressors who had disobeyed his voice? But, as God is a most pure and holy Being, so is he a Being of infinite love, mercy, and patience, whose righteousness is inviolable, whose veracity is inviolable, and whose wisdom is unerring. These are the moral attributes of the divine Being, in which he requires us to imitate him, the express lineaments of the divine nature, in which all good men bear a resemblance of him, and for the sake of which only they are the objects of his delight. For most certain it is, that God can take no real complacency in any but those who resemble him, and bear the impress of his own image upon their souls. And most certain it is, that none but those who are like God can take any real complacency in him. And those, brethren, who can take no pleasure in the service of God, and in rendering him thanks for the blessings which they have received at his hands, (who has withheld nothing from them that could contribute to their happiness, nor asks any thing more from them than that they should pay due reverence to his will and authority,) are they not in a very deplorable state? Are they not fighting against themselves? For they will sink down to despair under

the weight of their own iniquities. Then shall they plead for mercy, but shall find none; they shall cry for help, but there will be none to assist them: for this will be their answer, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh."

And those who can take no pleasure in serving God, but would rather serve the world in all its lusts, pomp, and vanities, do but find that there are no pleasures to be derived from them; but, as the preacher expresseth it, all is vanity and vexation of spirit. If they would seek the face of their heavenly Father, and implore his mercy and protection, instead of being only solicitous for the world, they might rest in our Lord's express declaration, that if first we seek the kingdom of God, and his righteousness, all needful things shall be added unto us. There are many of these careless or wicked men, who profess the doctrine of a resurrection of the dead, when all shall live again, and be brought before the Judge to give an account of all their doings, whether good or evil, and that they themselves shall be rewarded or punished according to their deserts. Can we, however, be convinced, that they really believe what they affirm? Do they not rather hope that it will *not* be so? Oh! wretched men, are they not deceiving themselves? Surely they are. And if they would but seriously reflect on eternal things, and whether they will not bring upon themselves their own destruction, by considering eternity and destruction of so little importance, and also ask themselves the questions, With whom do I combat, with God or myself? To whom do I look for happiness, to God or men? What am I seeking, my happiness or misery? If they were frequently to have these reflections, it would dispel their loose and careless ideas, and give them to see plainly their impendent danger of everlasting destruction. Then would they discover that there is no happiness to be found in serving the world, but that

it is founded on, and must be attained only in God's great mercy, through his Son Jesus Christ. Then would they exclaim, Henceforth will I serve my God, to whom I have so long been a stranger. What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

Thirdly. God gave his only Son, that whosoever believeth in him should not perish, but have *everlasting life*. What are the pursuits of all men? or what do they strive to obtain? It is happiness: happiness is their object. Yet they bring upon themselves a perpetual disappointment, by taking the wrong means to obtain it. They suffer themselves to be led astray by the dictates of their passions. And it is not till after they have sought in vain, through the false pleasures of the world, that they at length find happiness, where reason and religion have concurred to place it,—in obedience to God. Then is the anxious mind calmed, and emancipated from the vexations of this vain scene, and blessed with that peace which it had so long been a stranger to, and with which it was impossible to become acquainted amidst the agitations of the world. Then is the soul filled with those heavenly and delightful contemplations, which alone can establish happiness even upon earth. What in comparison are the pursuits of vicious men, to whom God appeareth to be but an angry judge, and an enemy to their pleasure; who can perceive nothing in religion to be pleasant, but see only the restraints which it imposes, on their worldly enjoyments, and represent it to themselves as a rigid service, and consider it as casting a shade of melancholy over life! But a good man, who is ready and willing in piety, and who takes delight in the service of God, will find, in the affections of piety, and in the truths of religion, such sublime and satisfactory enjoyment, as will amply compensate him for all his holy labours: for in keeping the divine commandments there is great reward. This man, blessed in his deeds, will have that eternal blessing bestowed upon him, which is promised to all who forsake their wicked ways, and with true faith and

heartily repentance implore and secure the mercy of God: he will, in the judgment, be counted as one of the true believers in Christ: he shall not perish, but have everlasting life.

When we consider this, my brethren, we might ask ourselves these questions: Where do our views centre? in this world we are in, or in that we are going to? If our hopes and joys centre here, it is a mortifying thought, that we are every day departing from our happiness; but, if they are fixed above, it is joy to think that we are every day drawing nearer to the object of our highest wishes. Is it our main care to appear great in the eyes of man, or good in the sight of God? If it be our object to appear great in the eyes of man, we shall expose ourselves to the pain of a perpetual disappointment: for it is much if the envy of men do not rob us of our just praise, or if our vanity will be content with that they allow us; but, if it be our main care and greatest object to appear good in the eyes of God, we are laying up a treasure of the most lasting and solid satisfactions. This should be our wise and steadfast pursuit, from which we should count it a sin to depart. Whatever disrespect and contempt it may expose us to from others, let us make this our character, and maintain it both in public and in private—to be the friend of God. Let us carry this view with us through life, and not dare, in any instance, to act inconsistently with it. Then, and then only, shall we not perish, but have everlasting life.

For the Christian Journal.

Explanation of Exodus vi. 3.—And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them.

THE declaration which is made in this verse has been thought by many to imply a contradiction to the preceding part of the history. In Gen. xii. 8, Abraham is said to have built an altar unto the Lord, (Jehovah,) and to have called upon the name of the Lord. So likewise in xxii. 14, we read, "Abraham called the name of that place Je-

hovah-jireh." And even before the flood, in the days of Enoch, it is said, "Then began men to call upon the name of the Lord," Gen. iv. 26. From these, and various other passages, it seems evident, that God was known to the patriarchs by the name of Jehovah, and addressed by them under that august title. Now, in the passage we are at present considering, it is said, By my name Jehovah was I not known unto them. To explain this apparent difference, several hypotheses have been proposed. Among others, the learned Calmet maintains, that a greater, or more perfect degree of knowledge is here intended. "Israel being now about to become a nation, by my name Jehovah I will be the appropriate Deity of that people," *i. e.* I will become more especially their protector. Others say, that God was now about to demonstrate himself Jehovah, *i. e.* the "immutable and faithful God," by the actual fulfilment of the promises he had made. But although both of these facts are included in the declaration, and actually resulted therefrom, yet they seem not to afford a thorough and satisfactory explanation. In order to perceive the full force of it, we must have recourse to the meaning of the word Jehovah, which has been defined the one eternal, faithful, and immutable Being. God declares to Moses that he had often exhibited himself to the patriarchs by evidences of his might, power, and dignity; but that now he was about to demonstrate himself the only true and self-existent God, before whom the vaunted deities of the nations were "nothing and vanity." Pharaoh and his people by their obstinacy and disobedience had rendered themselves the just objects of his wrath. Hence he declares, (Exodus vii. 5,) "The Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt—(and execute judgment upon her gods, xii. 12.)—and bring out the children of Israel from among them, (in defiance of the united opposition of Pharaoh and his gods.)" This seems to be the reason why the emphatic phrase, I am the Lord, or rather, it is I, Jehovah, is so often repeated, (see particularly chap. xii. 12.) The meaning of the passage, therefore,

seems plainly to be this—By my name Jehovah, (the only God,) I was not known to the patriarchs, *i. e.* known by experience, and by comparison. Moses, on contemplating the wonderful deliverance of the Israelites, which nought but supreme and irresistible power could have effected, breaks out with the exclamation, "Who is like (or equal) unto thee, O Lord, among the gods!"—"Know, therefore, this day," says he, (Deut. iv. 35, 39,) "and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath; there is none else." "Now I know," says Jethro, (Exod. xviii. 11,) "that the Lord is greater than all gods; for in the thing wherein they dealt proudly, he was above them."—"Thou shalt know that I am Jehovah," is a phrase often used when the judgments of God are declared, whether upon idols or idolaters. Ezek. xxiii. 49, "And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God."—Also, xii. 20, "And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord."—And again, vi. 13, "Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars."

Jehovah is frequently contrasted with the impotent idols of the nations, and his true and exclusive character thereby manifested.—1 Kings xviii. 37, Elijah, in his contest with the prophets of Baal, says, "Hear me, O Lord, hear me; that this people may know that thou art the Lord God."—Compare Jeremiah x. 3, 9, with verses 10, 11, 16. These passages are sufficient to show, that by "knowing Jehovah," is meant becoming acquainted with the sole and exclusive authority of his name. The patriarchs, indeed, knew the Almighty, and acknowledged his majesty and glorious power. They recognized him as "the righteous Judge of all the earth," but they had not beheld him breaking in pieces the idols of wood and stone, or setting at nought the fancied power of the spirits of darkness. The heathens would have degraded him to a local deity, and confined his dominion to a

particular nation, (see 1 Kings xx. 28, compared with Exod. v. 2.) But by his extraordinary deliverance of the Israelites, by his might, and majesty, and glorious acts, he demonstrated himself the Lord of hosts—Jehovah—the only—the everlasting God! "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

X.

Abstract of the Proceedings of the Thirty-sixth Convention of the Diocese of New-York, held in St. Paul's Church, Troy, on the 15th and 16th of October, 1822.

THE convention was composed of the Right Rev. Bishop Hobart, thirty-three presbyters, nine deacons, and thirty-seven lay delegates, representing twenty-four parishes.

It was opened with morning prayer, conducted by the Rev. Daniel M'Donald, D. D. principal of the academy, and professor of the interpretation of Scripture, ecclesiastical history, and the nature, ministry, and polity of the Christian church, in the Branch Theological School of the Protestant Episcopal Church in the United States, Geneva, Ontario county; and an appropriate sermon preached by the Rev. William B. Lacey, rector of St. Peter's church, Albany. The bishop then held an ordination, and admitted Mr. Richard Bury and Mr. William L. Johnson to the holy order of deacons.

Certificates were produced and read of the incorporation of St. John's church, Ithaca, Tompkins county; Trinity church, Fredonia, Chatauque county; and Trinity church, Cherry-Valley, Otsego county; and the said churches were received into union with this convention.

The Rev. Benjamin T. Onderdonk was elected secretary.

Agreeably to the 45th canon of the General Convention of 1808, the Right Rev. Bishop Hobart delivered the address published in our number for January, page 5.

The committee on the subject of the diocesan fund made the following re-

port, which was accepted by the convention:—

The committee to whom it was referred to report on the appropriation of the monies contributed to the diocesan fund, agreeably to the third canon of this diocese of 1821, respectfully report,

That they found the aggregate amount contributed to be \$424 25. The canon requires that "one half of the amount contributed, if necessary, shall be appropriated, under the direction of the convention, exclusively towards defraying the necessary expenses of clergymen attending the convention from a distance; and the remainder shall be appropriated to defraying the contingent expenses of the convention." The canon also precludes from the benefit of the fund all clergymen whose parishes do not contribute.

It appeared to your committee that clergymen coming less than twenty miles could not be considered as coming from a distance; and by a calculation of the number of miles, over twenty each, necessarily travelled in coming to this convention, by clergymen entitled to an allowance under the canon, the committee have found that about one half of the receipts will be distributed in a fair proportion, by allowing to every such clergyman who has come to the convention from the north or west, for every mile over twenty of the distance from his parish, eleven cents; and to every such clergyman who has come from the south, for every such mile the sum of six cents.

With regard to the appropriation of the remainder of the fund, your committee would recommend, that after defraying from it the expense of printing the bishop's circular, reported to this convention yesterday, and of advertising the change of place of meeting, the balance be appropriated to printing the journal of this convention, to be distributed in such way as the convention may direct.

Signed in behalf of the committee.

BENJAMIN T. ONDERDONK,

Chairman.

Troy, October 6th, 1822.

The committee on the subject of the Trustees of the General Theological Se-

minary, made the following report, which was accepted:—

The committee appointed to ascertain what number of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, the diocese of New-York is entitled to, beg leave to report, that they find this diocese entitled to twenty-four trustees. This number is determined in the following manner:—By the third article of the constitution of the Theological Seminary, each diocese is entitled to one trustee, and to one additional trustee for every eight clergymen in the same. This diocese contains more than eighty-eight clergymen. The number of trustees for the diocese, and clergymen of the same, will therefore be twelve. Next your committee find, that there has been subscribed to the funds of the seminary, from this diocese, property to the amount of \$81,957: viz. Mr. Sherred's legacy \$56,000; cash received from various persons in the city of New-York, and elsewhere in the diocese, \$4857; a donation from E. Warren, esq. of Troy, \$2000; a donation of sixty-three lots of land in the city of New-York, from C. C. Moore, esq. formerly valued at \$20,000, but in this estimate valued at \$12,600; a donation of three lots from Peter G. Stuyvesant, esq. valued at \$1500; donations of books from the corporation of Trinity church, New-York, John Pintard, esq. and other individuals, valued at \$5000. The number of trustees to which the diocese is entitled for this property, according to the principle laid down in the above mentioned article, will be twelve; making in all twenty-four trustees from the diocese of New-York. The committee beg leave farther to report, that there are subscribed, but not paid, by members of this diocese, sums to the amount of \$17,000; and from information which they have received, they do not doubt that a larger sum will be realized previous to the meeting of the next General Convention. They therefore recommend that two additional trustees be nominated by this convention, to be added to the former number, provided the funds necessary to entitle the diocese to the same be actually placed un-

der the control of the seminary before the meeting of the next General Convention.

In behalf of the committee,
JONATHAN M. WAINWRIGHT,
Chairman.

The following preamble and resolution were adopted:—

The bishop having informed the convention that the consolidation of the theological seminaries had taken place, in conformity with the conditions contained in the resolution on that subject, passed the last convention:

Thereupon, *resolved*, That, agreeably to the pledge already given, this convention do concur in the same, and cordially recommend the Theological Seminary, as now constituted by the General Convention, to the patronage of the episcopalians of this diocese.

The committee on so much of the bishop's address as relates to the proposed college at Geneva, made the following report, which was accepted:—

The committee to whom was referred so much of the address of the bishop as relates to the establishment and patronage of the college, proposed to be founded in the village of Geneva, beg leave to submit the following resolutions to the consideration of the convention:—

Resolved, That this convention is deeply impressed with a sense of the advantages which would result from the establishment of a college, combining an accurate and extensive course of literary and scientific education with a system of religious worship and instruction, according to the principles of the Protestant Episcopal Church; and that in their opinion the local situation of Geneva, and the conditions of the charter recently granted to the college, proposed to be founded in that village, are eminently favourable to the attainment of these objects.

Resolved, That the bishop and standing committee of this diocese be requested to prepare and carry into effect, by and with the advice and approbation of the trustees of the proposed college, such a plan for the collection of funds and the endowment of the college, as may seem to them best fitted to pro-

mote the general and permanent interests of the church, and to recommend the institution to the patronage and confidence of episcopalians throughout the United States.

The parochial and missionary reports made to the bishop, furnish the following aggregate:—Baptisms (adults 206, children 849, not specified 347) 1402—marriages 417—funerals 1193—communicants 4722.

The following sums were reported as having been collected:—

For the Episcopal Fund,	\$ 616 77½
For the Missionary Fund,	2163 71½
For the Diocesan Fund,	429 6

The bishop, on behalf of the committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, reported:—

That the following missionaries are now engaged:—The Rev. Deodatus Babcock, at Buffalo, Erie county, and parts adjacent; the Rev. Amos G. Baldwin, at Sandy Hill, Washington county, and parts adjacent; the Rev. Moses Burt, deacon, at Granville, Washington county, and parts adjacent; the Rev. Leveret Bush, at Oxford, Chenango county, and parts adjacent; the Rev. Lawson Carter, deacon, at Ogdensburgh, St. Lawrence county, and parts adjacent; the Rev. Palmer Dyer, deacon, at Manlius, Onondaga county, and parts adjacent; the Rev. Samuel Fuller, in Albany and Greene counties; the Rev. Ezekiel G. Gear, at Binghamton, Broome county, and parts adjacent; the Rev. Algernon S. Hollister, deacon, at Trenton, Oneida county, and parts adjacent; the Rev. Levi S. Ives, deacon, at Batavia, Genesee county, and parts adjacent; the Rev. Daniel Nash, in Otsego county; the Rev. George H. Norton, at Richmond, Ontario county, and parts adjacent; the Rev. Amos Pardee, at Oswego, Oswego county, and parts adjacent; the Rev. Thomas K. Peck, deacon, at Onondaga, Onondaga county, and parts adjacent; the Rev. Marcus A. Perry, at Unadilla, Otsego county, and parts adjacent; the Rev. Joshua M. Rogers, at Turin, Lewis county, and parts adjacent; the Rev. Charles Seabury, at Setauket and Islip, Suffolk county; the Rev. James Thomp-

son, in Greene county; the Rev. Phineas L. Whipple, deacon, at Fairfield, Herkimer county, and parts adjacent.

The committee established some new missionary stations; but the state of the funds did not warrant them to annex a higher salary than \$100 per annum, which is \$50 less than the usual missionary salaries. And still there are many places in want of missionary aid.

The treasurer has received, (with the balance then on hand,) since the last convention, \$2174 5; and the expenditures for missionary services have been \$1863 70; an amount equal to the balance being now due for missionary salaries. Of the sum received, \$1000 have been contributed by the New-York Protestant Episcopal Missionary Society, and the auxiliary societies, whose generous exertions are deserving of the warmest gratitude of the friends of the church.

The bishop also laid before the convention the following—

Reports of the Missionaries.

The Rev. Daniel Nash, missionary in Otsego county, reports to the bishop as follows:—Since my last report, I have preached one Sunday in Exeter, one at Cherry-Valley, one at Cooperstown and Fly-Creek, one at Butternuts, four in the town of Hartwick, and one at Windsor, in Broome county; I have also visited Verona once, and the church at Oneida twice. The remaining Sundays I have officiated at St. John's, Otsego, and in Burlington. About half of the Sundays I have attended both morning and evening prayer; often, however, I have found the fatigue in speaking so great, that I have been obliged to omit the evening service. I have the satisfaction of meeting at Burlington Flats a sober, decent, and respectable congregation. I have officiated there one fourth of the Sundays the year past, and we flatter ourselves, as we live at peace, that the church will increase. My expectations, however, may never be realized; for often those upon whom we rely for assistance in building up a society, find it for their advantage to remove; often they are cut off by death. Thus, at St. John's, there are but two families who were

there twenty years ago. Society has been fluctuating—beyond the control of any one.—In addition to my other labours I have, when convenient, catechised the children, and attended upon a Sunday reading school. Our reading has been confined to the Prayer Book, and the young people have been taught to respond together.—Baptisms in different places about 20; marriages 8; burials 6.

The Rev. Samuel Fuller, missionary in Albany and Greene counties, reports to the bishop as follows:—The state of the church at Rensselaerville has not materially changed since my report last year. The worship is conducted with order and solemnity. One person has been added to the communion. The youth have been catechised in the church during the intermission of the service; and a few persons, who are communicants, are ready and desirous to be confirmed.—In the month of December I visited a few places in Oneida and Maddison counties. One Sunday I passed with the Oneida Indians. Mr. Williams read the service, and I preached a short discourse, which he interpreted to them. They were quite rubrical in conducting the worship, and appeared very devout. In the evening of the same day I performed service and preached to a small congregation in Verona; the next evening at Lenox; the next at Chitternengo; and the evening following at Perryville.—At Rensselaerville I have officiated thirty-seven Sundays, and a number of other times; performed two marriages, baptized one child, and officiated at one funeral. At Greenville I have officiated ten Sundays, and six other times, baptized one adult and two children, performed one marriage, and officiated at one funeral. Two persons have been added to the communion. One Sunday, also, I officiated at Windham, and one at Athens and Catskill, by exchange, and once at Durham.—Collections for the missionary fund:—Rensselaerville \$8 87—Greenville \$3 13. Total \$12.

The Rev. James Thompson, missionary in Greene county, reports to the bishop as follows:—I have continued to

officiate in the same places this year as last, one half of the time at Windham, and the other half in the north and south parts of Durham; except one Sunday at Monticello, Sullivan county, one Sunday at Greenville, and one Sunday at Balston, for the Rev. Mr. Clark, who was sick. Eleven persons have been added to the communion at Windham, and three persons at Durham. Baptized three children and two adults; attended three funerals; married one couple; have preached frequently on week days. A divine blessing has appeared to attend my labours in the ministry the year past. I have not enjoyed good health since some time in January, through great fatigue in the Windham congregation. I have not recovered my health as yet, though I have attended to my ministerial duties.

The Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent, reports to the bishop as follows:—After returning from the convention last fall, I continued to officiate alternately at Waterloo and Vienna, until the month of March, at which time I removed my family to the parish in Richmond, Ontario county. Since that period, in addition to the services performed there, I have preached at Avon and Geneseo, Livingston county, and at Le Roy, Batavia, and Sheldon, Genesee county. The churches in these several places were found in rather a languishing state, owing no doubt to their having been, for some time past, destitute of clerical assistance. It was gratifying, however, to hear, generally, an anxious wish expressed for the revival of our church service, and a more frequent administration of its solemn ordinances.—As it respects the societies at Batavia and Le Roy, you will doubtless receive a particular account from the two reverend brethren who have recently, with very encouraging prospects, commenced a stated service in those villages.—The congregations at Avon, Geneseo, and Sheldon, having now the prospect of being more regularly supplied than formerly, will, it is to be hoped, soon become respectable. In the Richmond parish, where there had been for nearly

two years a suspension of the services of our church, an effort has been made to resuscitate the society; and I am happy to be able to state, that there is every reason to anticipate a favourable result. In addition to the expense incurred recently, by the entire completion of the church, the vestry have procured a comfortable house and lot for a parsonage. The congregation is gradually increasing in numbers, and what is still more pleasing to relate, there has been of late, as we hope, a very considerable improvement in the spiritual condition of this people. Many have been, with apparent earnestness, inquiring the way of salvation; and, within a very short period, about four and twenty persons have connected themselves with our communion. At the village of Palmyra, Ontario county, where I have recently preached, there seems to be a favourable opening for the introduction of our services; and the neighbouring clergy have, by their occasional visits during the summer, been endeavouring to improve the opportunity offered. You are well aware, Right Rev. and dear Sir, as well from personal observation as from missionary reports, how favourably disposed the people of this western region are towards the introduction of episcopal doctrines and worship amongst them; and that there is now nothing wanting but a competent number of faithful labourers to gather in the extensive harvest, which is fast ripening for the sickle. Our hearts are not a little comforted, however, in the prospect of receiving ere long a supply from the theological institution in our vicinity. And in this expectation I hope we shall not be disappointed. The institution, I know, wants funds to promote its usefulness, but I trust the frequent and animated appeals which have already been made to the liberality and beneficence of episcopalians, will prove successful in procuring them. But in addition to this, my dear Sir, I conceive there will still be one thing wanting to extend and complete the usefulness of this institution, and to place it upon that eminent ground which it should ultimately occupy, and that is, its intimate connexion with a literary seminary. And this ob-

ject I think will be fully attained if the present contemplated plan of a collegiate establishment at Geneva can be carried into effect. But I am apprehensive that this purpose cannot be accomplished without the sanction and united effort of episcopalians generally in the state. The subject I consider a truly interesting one; it involves, in my humble opinion, the highest interests of the church in this diocese; and I cannot but hope, and I believe it is the ardent wish of all who are attached to our communion in this quarter, that it will excite the attention, and receive the hearty approbation and support of the ensuing convention.—Baptisms, Waterloo, Seneca county, three children; Le Roy, Genesee county, one infant; Genesee, Livingston county, one infant.—St. Paul's church, Richmond, Ontario county, baptisms (adults 11, infants 4) 15—funerals 2—communicants (added 24, died 1) 56.

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, reports to the bishop as follows:—Caroline church, Setauket, marriages 7—baptisms (adults 2, infants 4) 6—funerals 4—communicants 10. St. John's church, Islip, marriages 2—baptism, infant, 1.—In the regular performance of duty, I have celebrated divine service every Sunday in the year, two excepted; once prevented by bad weather, and once called from home by the illness of a near relation. Besides this I have, at different times on week days, preached funeral discourses.—I think the congregation at Setauket rather increasing; that at Islip remains as it was at the last report.

The Rev. Joshua M. Rogers, missionary at Turin, Lewis county, and parts adjacent, reports to the bishop as follows:—During the first part of the past year my time was mostly spent at Turin. In January I visited Waddington, St. Lawrence county, preached on Sunday to a very respectable congregation, and administered the holy communion, and had made my arrangements to perform the same holy rite at Ogdensburgh, Russel, and Potsdam, but the roads became impassable, owing to

a very heavy fall of rain. I have preached three times at Boonville, Oneida county. I visited the congregation at Holland Patent last winter, and should have preached there occasionally since, had they not been supplied by the zealous labours of the Rev. Mr. Hollister. Since the last of March I have preached regularly, every third Sunday, at Sackett's Harbour, where the congregation, though small, is in a flourishing state; and they have made arrangements for building a handsome stone church. Our Sunday school at Turin continues to prosper. In the northern part of the state episcopacy is daily gaining ground, and the prejudices existing against it giving way to more enlightened ideas. Communicants at Turin the same as last year—baptisms 11—funeral 1—marriage 1.—Communicants at the Harbour from 20 to 25—baptisms 5.

The Rev. Amos Pardee, missionary at Oswego, Oswego county, and parts adjacent, reports to the bishop as follows:—After returning from the convention last fall, I officiated one Sunday in Jamesville, Onondaga county, one in Lenox, and one in Chittenango, Madison county; in all of which the gospel was heard with gladness, and promising prospects of usefulness.—On one Sunday I officiated in the Indian church, at Oneida Castle, administered the Lord's supper, and baptized two children. On the evening of the same day I preached a lecture at Verona. On two Sundays I officiated at Holland Patent, in Trenton, Oneida county; but on account of excessive badness of the weather and the roads, few people were able to attend. However, the zeal manifested by this little church deserves attention and assistance.—On one Sunday I officiated at Russel, St. Lawrence county. The little church in this place is oppressed with poverty, but heard the word with all readiness of mind, and expressed a strong desire for the more frequent ministration of the word and sacraments.—The most of my time during the year past has been spent in the village of Oswego, county of Oswego. This place has, for many years, been considered a moral desert.—The

church was organized in this place five or six years ago, but being afterwards entirely neglected, when I arrived here in December last, I found that almost all the former members were scattered away. The church was reorganized in February last. There is generally a considerable congregation of worshippers. It is said the tone of morals is considerably improved. The number of adult baptisms has been four, and the whole number eighteen. The present number of communicants is thirteen, the most of which have become communicants since the church has been reorganized. The number of funerals attended by me in this place has been three, and one in a neighbouring town.—On one Sunday during the summer past, I officiated at Buffalo, for the Rev. Mr. Babcock, in the forenoon of which he was at Black Rock; in the afternoon I baptized his child. A few weeks since I visited Sackett's Harbour, officiated there on the Lord's day, preached two evening lectures on week days, and was much pleased with the promising prospects of the church.

The Rev. Ezekiel G. Gear, missionary at Binghamton, Broome county, and parts adjacent, reports to the bishop as follows:—During the last year I have performed divine service two Sundays at Ithaca, Tompkins county; two Sundays at Onondaga, one of which was by exchange with the Rev. Mr. Willcox, who officiated for me at Binghamton; and one Sunday at Oxford, in exchange with the Rev. Mr. Bush. Since May last I have officiated one third of the time in the town of Greene, in Chenango county, where, I am happy to inform you, the prospect is flattering for the permanent establishment of a respectable congregation. Could a zealous missionary be sent to Windsor, Greene, and places adjacent, under the divine blessing, he could not fail of being eminently useful in building up the church; and would, in a very short time, secure to himself a comfortable support. I have visited Windsor once, on a week day, and administered the communion to a large number of pious and devout Christians. I have likewise performed service on a week day

in Owego, in Tioga county, and a number of times in the town of Union, in Broome county. The rest of my time has been devoted to the church in Binghamton. Our new church, which was commenced last spring, will be ready for consecration either before or soon after Christmas. I hope that the bishop will make it convenient to visit us as soon as it is finished, as we are under the necessity of holding service in the court-house at present, the old church being disposed of towards providing funds for the new building. Baptisms about 20—marriages 2—funerals 10.

The Rev. Amos G. Baldwin, missionary in Washington county, reports to the bishop as follows:—I have performed service for thirteen months as follows:—One half of the Sundays at Sandy-Hill, one third at Fort-Edward, Washington county, and one sixth at Stilwater, Saratoga county. My extra services on Sunday evenings and the evenings of the week, in various places, have very nearly equalled my regular services, which have not been omitted in a single instance. When at Stilwater, I have gone to Schaghticoke, and performed a third service; and when at Sandy-Hill and Fort-Edward, I have almost always been to some neighbouring place. I found the church in a low state in all the places where I have performed service; and there have, in no place, existed favouring circumstances to its revival in any considerable degree. Indeed, in some of the places the church has never been planted, and time is requisite to prepare the soil for the receiving and nourishing of this vine of celestial origin. An impression favourable to the church has, however, in some places, been increasing. Two only have been added to the communion, and three infants baptized. Communicants at Sandy-Hill and its vicinity 28; at Stilwater 14.

The Rev. Deodatus Babcock, missionary at Buffalo, Erie county, and parts adjacent, reports to the bishop as follows:—The congregation at Black Rock, I am happy to say, has been larger than usual during the summer past, and I have reason to believe that

the friends of our church are increasing there. Two persons, the heads of families, besides several children, have received baptism. My time, with the exception of five Sundays, has been divided between this place and Buffalo. One fourth at the former, and three fourths at the latter.—I have visited and performed divine service at the following places, viz. one Sunday at Nunda, Allegany county, where I administered the communion to eight or ten persons; also one Sunday at Orangeville, and one at Sheldon, Genesee county. At the latter place I administered the communion, and baptized four children. A missionary of our church is much needed in this region of country.—I have also performed service one Sunday in Hamburgh, Erie county, and once in Lewiston, Niagara county.—On Sunday, the 7th of July, assisted by the Rev. Mr. Dorr, of Lansingburgh, I celebrated the services of our church in the village of Fredonia, Chatauque county. I was very agreeably surprised to find in a part of the country where an episcopal clergyman had never before officiated, so many anxious for the *stated* services of our church. Many who had never before witnessed them, expressed their admiration of their order and solemnity. At the earnest request of many respectable citizens and members of our church, arrangements were immediately made for the organization of a church, which, I have since been informed, took place on the first of August last. I need not say that a missionary is here much wanted, and that great benefit might be expected from his labours. Since my last report I have baptized two adults and 14 children. Communicants in the church at Buffalo 25; added 7.—It may be proper to mention in this place that there is a great want of Prayer Books in this part of the country. Could a few be obtained from the society in New-York, I can assure you they would be most gratefully received.

The Rev. Milton Willcox, deacon, missionary at Onondaga, Onondaga county, and parts adjacent, reports to the bishop as follows:—On the next Sunday after I left New-York, I assisted the Rev. Mr. Lacey, at Albany. On

Tuesday following, performed service at Fort Edward. Thence, on my way, officiated at Balston-Spa, Johnstown, and Richfield. I arrived at Onondaga on the 16th, and date my missionary services from the Sunday following, being the 17th of June, 1821. I have made Onondaga-Hill my principal residence, and have performed service there every Sunday except one in each month, when I have usually been either at Tully, in the same, or Preble, in Courtland county, or else by exchange of services, which I have made with the Rev. Mr. Smith, of Auburn, the Rev. Mr. Pardee, of Manlius, and the Rev. Mr. Gear, of Binghamton. In addition to this I have performed occasional services, some more, and some less, at Manlius, Salina, Syracuse, Geddis, Otisco, Marcellus, Jamesville, Ithaca, and Canandaigua. The Rev. Mr. Peck coming into the county, I left him in my place; and having been in your service one year and one quarter, I now intend, by permission, to go to my native air in search of health.—Baptisms at Onondaga (adults 14, infants 12) 26; at Tully and Preble, infants 5; at Jamesville and Manlius, children 9.—Total 40. Marriages at Onondaga 8; at Otisco 1; at Manlius 1. Total 10. Funerals at Onondaga 11; at Salina 3; at Marcellus 1. Total 15. Communicants at Onondaga 40, some of whom have been recently added.

The Rev. Phineas L. Whipple, deacon, missionary at Fairfield, Herkimer county, and parts adjacent, reports to the bishop as follows:—Your missionary having received your letter to fill the station at Manlius, repaired to that place immediately after the rising of the last convention, and performed divine service on the 19th and 20th Sundays after Trinity, and also at Lenox and Jamesville on week days. Although strongly solicited to remain, yet conspiring circumstances rendered it more expedient for him to go to the county of Herkimer, where he commenced his duties at the Little Falls, on the 21st Sunday after Trinity. Arrangements were soon made for regularly devoting half of the time to Fairfield, one quarter to Norway, and one quarter

to the Little Falls.—At Fairfield the congregation has been much more numerous for the last year than formerly. A more anxious inquiry on the subject of religion is apparent, and great unanimity prevails. At Norway, where a parish was organized about two years since, the interest of the church is increasing, notwithstanding the exertions which are made to destroy her influence, by means of grossly misrepresenting her doctrines; and, with the blessing of God upon the ordinary use of means, the prospects are highly flattering, that this parish will continue to increase.—At the Little Falls no small degree of prejudice has been encountered, and your missionary has surely to bless God for the security which our country affords against the cruel hand of persecution.—This is undoubtedly destined to become the principal village in the county; and notwithstanding the present opposing zeal, there is good reason to hope, that, under the protection of the great Head of the church, the time is not far distant when a flourishing parish will here be organized.—A third service has been performed eight times, on Sundays, at Middleville, in a school-house, to a respectable number of persons, most of whom were before unacquainted with the church. The same has been done three times at Newport, in the Baptist meeting-house. Three Sundays have been devoted to Russia. A few in this town are attached to the church. A house of worship has been built in common by six different denominations, a policy only calculated to promote infidelity, and one which every friend to the church ought decidedly to oppose.—One service has been performed at Herkimer, and one at Eatonsbush, and twice has an exchange been made with the Rev. Mr. Anthon, for the purpose of having the communion administered at Fairfield.—In all the places where your missionary has laboured the preceding year, he trusts, with a sense of gratitude, that God has blessed the preaching of his word; and he is fully persuaded that nothing is wanting to establish the church in numerous places but a regular performance of its service, with faithful instruction in its primitive

doctrines.—Communicants at Fairfield 37; Norway 9; and about 10 in other parts of the county. Baptisms, 3 adults at Fairfield; 3 adults at Norway; and 3 adults at the Little Falls; infants 11; whole number 20. Marriages 4—funerals 17. Collection for the bishop's fund \$5 18. For the missionary fund, from a female missionary association lately organized, \$20.

The Rev. Lawson Carter, deacon, missionary at Ogdensburgh, St Lawrence county, and parts adjacent, reports to the bishop as follows:—I entered on the duties of my mission in December, 1821. My labours have been principally confined to Ogdensburgh, where I have generally officiated on Sundays, morning and afternoon; and also on Christmas and Good-Friday. As often as every third or fourth Sunday, after attending one or two services at Ogdensburgh, I have held a second or third service at Morristown. I have likewise officiated two Sundays, and once on a week day, at Waddington, two Sundays, and twice in the evening, at Russell, and one Sunday at Potsdam. I have also, on funeral and other occasions, on week days, performed divine service and preached at Lisbon, Canton, Henville, and the Black Lake.—At Ogdensburgh the prospects of the church are encouraging. Our congregation is becoming larger; there appears to be an increasing attention to the important truths of the gospel; and there is obviously a growing attachment to the truly evangelical and edifying services of our excellent liturgy. During the past year a neat stone edifice has been erected here for public worship, and is now finished. It is sixty feet in length by forty-two in breadth, with a tower fourteen feet square, and raised twenty-three feet above the roof of the main building. This edifice is to be called St. John's church, and is thought by those who have seen it to be the best and handsomest public building in this part of the state.—Morristown has heretofore been almost entirely destitute of the public ordinances of religion; but the people of that place are now making exertions to secure to themselves the

regular ministrations of God's holy word. They have organized a society, to be known by the name of "Christ church at Morristown," and forwarded to the secretary of the convention the certificates requisite to their being admitted into union with the Protestant Episcopal Church in the state of New-York. This society is not large, but it is increasing. The number of worshippers usually attending divine service there is about a hundred.—At Waddington the church is kept open on Sundays by a lay reader. The congregation are, however, very solicitous to procure a clergyman, and it is much to be wished that they may soon obtain one. They have a handsome and commodious church, and a large and fertile glebe; the congregation is respectable, and there is no other worshipping assembly of any description within several miles.—The society at Russell is in a state of depression, on account of difficulty which the settlers have had with regard to the titles to their lands. They have the interest of the church deeply at heart, and lament their inability to do more to promote its prosperity. They keep up public worship by means of a lay reader.—In the several other places mentioned above there are a few episcopalians, who appear to be much gratified to receive an occasional visit from a missionary. They hail him as an herald of good tidings, and listen to his words with the most eager attention. Having been only in deacons' orders, I can give no certain account what may be the number of communicants. Baptisms (adults 8, children 26) 34—funerals 8—marriages 2.

The Rev. Algernon S. Hollister, deacon, missionary at Trenton, Oneida county, and parts adjacent, reports to the bishop as follows:—In the month of January last I entered upon the duties of the ministerial office among the people of this place, with an engagement to officiate one half of the Sundays. Of these, however, I have reserved some, and officiated two or three Sundays for the Rev. Mr. Whipple, in Herkimer county. Two Sundays also I have officiated in Steuben all day, and frequently performed a third service there

after preaching in Trenton. Once also I officiated in Utica during the Rev. Mr. Anthon's absence. In the month of March I visited Rome, and officiated on Sunday, and the fortnight after performed divine service at Verona. At each of these places they have contributed liberally to my support. And the remaining half of the Sundays have been divided between them. Besides I have usually performed a third service on Sundays, and have given them several discourses on week days. My labours have been arduous, and I cannot speak with any certainty as to the result. Appearances, however, are highly favourable. Our congregations have generally been respectable, and of late they have considerably increased. I have distributed a great many Prayer Books. Some have been added to the communion, and there are others who, it is hoped, will not long delay to come forward. The congregation at Trenton, it is well known, are deserving of peculiar praise; and I can state with pleasure, that their zeal has not in the least abated. They really stand in need of help from the sister churches. They who exert themselves ought first to be helped. And surely no congregation of their numbers and strength have gone beyond them. At Verona there is a fine prospect for building up a society; and we confidently expect that a church will be built during the next season. Some very influential men are foremost in the undertaking; and it is to be hoped that the older churches in the neighbourhood will lend their aid. In the whole circuit of my labours there are between 25 and 30 communicants.—Baptisms at Trenton (1 adult, 1 infant) 2; at Verona 10; at Oneida church 14 Indian children—marriage 1—funerals 2.

The Rev. Moses Burt, deacon, missionary at Granville, Washington county, and parts adjacent, reports to the bishop as follows:—I visited Granville in February, and officiated in Trinity church the most of the time until the first of May, when I entered into an engagement to preach alternately here and at Hampton, which I have since done regularly. Every Sunday that I

preached at Hampton I have returned and preached a third sermon at Granville; and the intermediate Sunday, when I preached at Granville, I have regularly preached a third sermon at Wells, in the state of Vermont.—I have also repeatedly performed service and preached on week days in the neighbouring towns.—There have been four children baptized at Hampton, and six at Granville.—The prospects of the church at Granville are rather flattering. The number of those who attend divine service increases considerably; and I feel a confidence in saying that there is also an increased spirit of seriousness, which is more particularly evinced by the circumstance, that when the service is performed by the help of a lay reader, which it regularly is when I am absent, it is well attended.—The prospects at Hampton are not equally flattering; though I think that, considering the circumstance of their having been two years without any thing more than the occasional services of a clergyman, and that but seldom, the respectable number who remain attached to the service and worship of the church, and their zeal for the support of its ministry, presages better times.—This is a station eminently demanding the undivided labours of a clergyman; yet for his encouragement he has attentive hearers, who thus evince a desire of being directed in the way of truth.

The Rev. Palmer Dyer, deacon, missionary at Manlius, Onondaga county, and parts adjacent, reports to the bishop as follows:—That he took the charge of this mission in the beginning of September, 1822. The interval between that time and the meeting of this convention has been so short that he is unable to speak with confidence of the particular and real situation of his parishes. He believes, however, that it is not materially different from what it was last year. In the church at Manlius there are about 60, and in the society at Lenox about 30 communicants; a few individuals having lately removed from the former place. At Lenox the missionary officiates one Sunday in every month. Besides this, he has held a third service, and preached a few times on week days,

twice at Jamesville. Baptism 1—baptisms 2.—This station had been vacant nearly one year preceding, which is much to be regretted, as during that time the people were destitute of stated preaching and the administration of the holy ordinances; and, as usual, and to be expected in such cases, the prosperity of our Zion was checked. But our hopes are now revived, our exertions renewed, and, by the blessing of God, our prospects, though somewhat distant, are nevertheless cheering.—We would here take the liberty to remark, what is probably not unknown, that we have not labourers enough in this part of our Master's vineyard. The episcopal church needs only to be known and rightly understood, to be more generally embraced; and it is presumed that an intelligent, zealous missionary would, in short process of time, meet with considerable success, and find his labours amply rewarded in some of our neighbouring towns. He would discover here and there a few members and friends of the church; and, by persevering industry, he might doubtless soon collect the scattered sheep, bring in others that are yet wandering, strangers to the fold, and organize them into respectable, flourishing societies. In many places the good seed is already sown. By careful attention and judicious management, it will ere long spring up, and our God will give the increase. A new and a wide field is here opened, inviting the exertions of those disciples who are zealous to imitate St. Paul, by rearing new churches, and not building on another man's foundation.—A considerable number of Prayer Books, tracts, and other cheap publications, especially those which explain and defend the rites, ceremonies, and doctrines of the Protestant Episcopal Church, are much wanted for distribution. They are greatly sought after, and would prove most extensively beneficial to the interests of religion.

The Rev. Levi S. Ives, deacon, missionary at Batavia, Genesee county, and parts adjacent, reports to the bishop as follows:—After leaving New-York, August 12th, I proceeded as expeditiously as practicable to perform

missionary duty at Batavia, and parts adjacent. But owing to indisposition I was unable to arrive here until August 21st. On my way, however, I officiated a Sunday at Geneva, for the Rev. Mr. Clark. Since my arrival in the county of Genesee, I have preached on Sundays at Batavia, and likewise at Rochester and Canandaigua, by way of exchange. I have officiated on week days at several other places. My principal attention has, however, been directed to Batavia. At this place the present prospects of the church are good. Owing to the active and vigorous efforts of its friends, the building erected for public worship is wrested from doubtful hands, and placed on permanent episcopal ground. Should these efforts continue to be exerted, and blessed by the great Head of the church, nothing can prevent the congregation at Batavia from becoming large and respectable.—I have performed here one baptism and one marriage, and attended four funerals.

The Rev. Leveret Bush, missionary at Oxford, Chenango county, and parts adjacent, reports to the bishop as follows:—Since the last convention, I have not been able, owing to particular circumstances, to visit the several congregations under my charge as frequently as their prosperity required; but I have done all that was in my power; and I have the pleasure to report that my labours have not been wholly unsuccessful. In Oxford, where I have officiated every Sunday, with the exception of one, the church is in a flourishing condition; its members are united in the bonds of peace and love; and many who have heretofore been wholly ignorant of the church, begin now to admire its doctrines and worship. The number of communicants, in the beginning of the year, was considerably diminished by removals, deaths, and dismissions; but the vacancies which have been occasioned, have all been filled up by the addition of new communicants.—Besides the regular services on Sunday, I have attended a Bible class once a week, superintended a Sunday school, and preached occasionally on Friday afternoons. On dif-

ferent days of the week, I have also officiated in the following places:—In Windsor three times; in Hamilton and Sherburne eight times, and administered the communion; in Coventry six times, and administered the communion.—Oxford, communicants 45—baptisms (adults 5, infants 10) 15—marriages 4—funerals 3.

The Rev. Marcus A. Perry, missionary at Unadilla, Otsego county, and parts adjacent, reports to the bishop as follows:—Since my last report, my services have been continued at the church of Unadilla. Though no important change has taken place in this church, I have the happiness of stating that her numbers have gradually increased, and a growing attachment to the doctrines and worship of the Protestant Episcopal Church has been apparent in the congregation. The Sunday school which was organized the last year, continued in successful operation during the spring and summer; but since the commencement of the fall, it has been interrupted by the unusual degree of sickness which has prevailed in the parish. The young people and children have been repeatedly catechised in the church, which, I hope, through divine grace, will be effectual in awakening a spirit of piety among them.—I have officiated in Unadilla every Lord's day, with the exception of a few, which have been devoted to the missionary cause. I have also occasionally given lectures on week days. In Franklin I have officiated one Sunday, two half days on Sunday, and twice on different days of the week. Baptism one.—In Windsor one Sunday, and three lectures on week days. Baptism one.—In Coventry twice, and catechised the children.—In Bainbridge, one Sunday, one lecture in the evening, and one funeral sermon. Baptism one; funeral one.—In Masonville I preached a funeral sermon.—In Sidney I have officiated twice.—In May I visited the congregation of episcopalians which reside in Lebanon and its vicinity. To this congregation I officiated on Thursday afternoon, and also on the Sunday following I officiated, and administered the communion to sixteen communi-

sants. On the same day, at six o'clock in the afternoon, I preached at Sherburne, to a large and respectable congregation. In Guilford one Sunday, and one lecture in the week. Besides these different places I have officiated frequently at school-houses, which, though in the vicinity, yet are not particularly connected with my parish. The field for missionary labours is extensive in this part of the vineyard.—Communicants in St. Matthew's church, Unadilla, (added 10, died 3) 48—baptisms 12—marriages 3—burials 20.

There was submitted to the convention the following

Report of the Trustees of the Episcopal Fund.

The trustees of the fund for the support of the episcopate in the diocese of New-York, respectfully state to the annual convention of the Protestant Episcopal Church, that in consequence of the absence from the city of New-York, on account of the fever, of Mr. Thomas S. Townsend, their chairman, by whom the books and papers are kept, it is not in their power to render such a statement of the fund as is required by the second canon passed in 1821; they, however, state, that the fund has received their particular attention since the last meeting of the convention.

In behalf of the committee,

EDWARD R. JONES,
HENRY M'FARLAN.

New-York; October 12, 1822.

The above report was accepted.

The following gentlemen were elected trustees, to be nominated to the next General Convention, as trustees, on the part of this diocese, of the General Theological Seminary of the Protestant Episcopal Church in the United States:—The Rev. William Harris, D. D. the Rev. David Butler, the Rev. Thomas Lyell, D. D. the Rev. William Berrian, the Rev. John M'Vickar, the Rev. James Milnor, D. D. the Rev. William Creighton, the Rev. Henry U. Onderdonk, M. D. the Rev. Jonathan M. Wainwright, the Rev. Henry Anthon, the Rev. Lucius Smith, the Hon. Brockholst Livingston, Wright Post, M. D. Nehc-

miah Rogers, Isaac Lawrence, esq. Thomas L. Ogden, esq. John Wells, esq. David S. Jones, esq. Henry M'Farlan, Thomas S. Townsend, Edward R. Jones, Stephen Warren, esq. Robert Troup, esq. Philip S. Van Rensselaer, esq.

Agreeably to the recommendation of the committee on the subject, the convention proceeded to elect "two additional trustees," to be also nominated, "provided the funds necessary to entitle the diocese to the same, be actually placed under the control of the seminary before the meeting of the next General Convention."—The Hon. James Emmot, and Daniel Paris, esq. were chosen.

The following gentlemen were elected delegates to the General Convention:—The Rev. David Butler, the Rev. Thomas Lyell, D. D. the Rev. Benjamin T. Onderdonk, the Rev. Orin Clark, Philip S. Van Rensselaer, esq. Richard Harison, esq. the Hon. Morris S. Miller, John Wells, esq.

The following gentlemen were elected the standing committee of the diocese:—The Rev. William Harris, D. D. the Rev. Thomas Lyell, D. D. the Rev. William Berrian, the Rev. Henry U. Onderdonk, M. D. Richard Harison, esq. William Ogden, esq. Nicholas Fish, esq. Henry Rogers, esq.

The following gentlemen were elected members of the committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, of which the bishop is, *ex officio*, chairman:—The Rev. Thomas Lyell, D. D. the Rev. Henry J. Feltus, D. D. the Rev. John M'Vickar, Dr. John Onderdonk, Thomas L. Ogden, esq. Hubert Van Wagenen.

The list of the clergy of the diocese, appended to the journal of the above convention, contains the names of the bishop, seventy presbyters, and nineteen deacons. Total 90.

Mr. Eleazar Williams, a young man of Indian extraction, a candidate for holy orders, is licensed by the bishop as a lay reader and catechist, to officiate in the Mohawk language, in St. Peter's church, Oneida castle, Oneida county, the congregation of which is composed of Indians; and employed by the Committee for Propagating the Gospel in the State of New-York, in those capacities, and likewise as a schoolmaster among the Indians.

The number of congregations in the diocese is 127.

Auxiliary New-York Bible and Common Prayer Book Society.

THE seventh annual meeting of this institution was held in Trinity church, New-York, on the evening of Saturday, January 25th, 1823; Mr. Floyd Smith, senior vice-president, in the chair, and Charles Keeler, secretary.

The minutes of the last annual meeting were read and approved.

The seventh annual report of the board of managers was read by Mr. Cornelius R. Duffie.

The following gentlemen were elected a board of managers for the ensuing year, viz.—Henry Barclay, president; Cornelius R. Duffie, 1st vice-president; William E. Dunscomb, 2d vice-president; J. Smyth Rogers, 3d vice-president; Charles W. Sandford, corresponding secretary; Charles Keeler, recording secretary; Floyd Smith,* treasurer; Thomas N. Stanford, agent.

Managers.—Luther Bradish, John Watts, jun. John J. Lambert, Charles Nichols, William H. Harison, Peter Kean, H. W. Ducachet, Thomas T. Groshon, Charles N. S. Rowland, Cornelius S. Bartow, Robert Hyslop, Jacob Stout, jun. Samuel W. Moore, Richard Oakley, J. Lawrence Moore, Henry Bicker, D. A. Cushman.

Report.

THE Managers of the Auxiliary New-York Bible and Common Prayer Book Society come before their constituents with diffidence and regret. On former occasions they have had the satisfaction to present reports of their proceedings, which warmed their hearts with gratitude for the blessings of which they were made the instruments; and proudly carried forward their views to labours of future usefulness: for then they contemplated only the rapid progress and rising hopes of this society. From the tender plant of the forest, they had seen it advancing to the vigour of confirmed strength, its roots seemed to have fixed

in a kindly soil, and, in their fond imagination, they looked forward to the time when its branches should spread widely, and its fruit supply the wants of many who looked to it for spiritual nourishment and strength.

Surely this was not an idle nor unjustifiable expectation—for this society had received the patronage of churchmen of every degree. The rich had given it their bounty, the zealous their exertions, and the poor their prayers. With such encouragement, an institution whose first organization was effected by a few individuals, was raised into public favour, solely from a sense of its importance to the interests of religion, and of its usefulness to the church. In two years 10,000 volumes, distributed by its care, had "made its name known and coupled with honourable appellation to the furthest limit of our federal union."† Even then this seedling was "found to be of the true species and of the right kind;" and the society was declared to need "no higher encomium than the unvarnished tale of its recent origin and wide-spread labours."

One of the first advantages of its operation had been to reduce the price of the Book of Common Prayer to nearly cost; an object which had before been effected as respects the Bible, and which was always highly desirable as to both these volumes. The benefit of such a reduction was of itself a charity of thousands of dollars, as it was thus put in the power of societies and individuals to double their beneficence; and our church was enabled to accompany her progress among the poor of our borders with this book, at an expense much less than what was formerly required.

During this period "more than one congregation was built up by its liberality and zeal, and a deserted church reopened its doors, and re-assembled its members on the strength of assistance received from hence."‡ These were among the benefits which, in the first two years of its existence, this society

* Dr. John Smyth Rogers, for five years past the treasurer of the society, and to whom it is indebted for his very efficient and valuable exertions from the period of its establishment, having relinquished his office, Mr. Smith, late 1st vice-president, yielded to the unanimous desire of the board in undertaking its duties.

* Rev. Mr. M'Vickar's Address before the Society, January, 1818.

† Rev. Mr. M'Vickar's Address.

had already effected : and which procured for it, though only in its infancy, the honourable expression of public thanks from episcopalians of other states.

In the close of the fifth year, by the continuance of a liberal patronage, this institution was possessed of a set of stereotype plates of the Holy Bible, in addition to one of the Book of Common Prayer, which together cost upwards of \$ 3,550, and it had distributed nearly 18,000 volumes. The managers had gone still further in their hopes, and anticipated that through the continuance of the same liberality, the time would come when no application should be made to them for Bibles or Prayer Books without meeting a prompt and full supply, and fixing in the breasts of thousands of your brethren the sentiments of thankfulness for your beneficent provision.

On our sixth anniversary, however, with an exhausted treasury, and a diminished subscription list, your board of managers began almost "to despair of being enabled to resume those active and beneficent labours which, with the blessing of heaven, had shed the light of the gospel and the purity of Christian worship on the remotest borders of our land." Still, "trusting in their hallowed cause," the board then put to you the question, "Shall we ask in vain for the means of continuing our labours? Shall we in vain address to Christians our supplications for relief for those who are treading the thorny ways of wretchedness, and the dark valley of death? Shall the beacon which your bounty has erected to light the traveller on his way, and to guide the wanderer to a haven of rest, be extinguished;—now when the solitary places have been made glad by its rays, and its beams have begun to shed the light of glory on the ocean and the wilderness?"*

The seventh year has just elapsed, and we are now compelled to confess that the appeal has been in vain, and that our expectations are disappointed. So far from being supported by increasing liberality, a large proportion of our members, when called upon for their subscription, have withdrawn their

names; and while our resources are thus continually decreasing, very few subscribers are added to our list. Until the last month, not a single Bible nor Prayer Book had issued from our depository during the whole of the past year. And unless churchmen feel it their duty to renew and extend their aid, the board must yield to the prevailing apathy; their plates must be permitted to lie unemployed; they must close their ears to the calls for aid, and shut the doors of their depository against the demand for that knowledge which maketh "wise unto salvation."

On every account the board feel grieved by this constant diminution of their ability. Our church suffers in her reputation from this backwardness of her members, the spirit of our whole communion is represented as torpid, and seems indeed incapable of little more than a flushed and transient effort, and all that is gained is soon lost in the supineness of returning lethargy. But more than all, the knowledge of God is restrained, and with more apparent justice than kindness, the world suspects them of undervaluing the gospel who make such light efforts to extend it.

Yet we are assured by abundant evidence, that there is among churchmen a spirit of liberality of which our church might boast, but its effects are not generally seen nor appreciated, because it is diverted and scattered through the inconsiderate kindness of an excursive charity. The church of our choice, so far from being preferred, is placed last in the participation of our bounty; and, abandoning all that we profess to value, our contributions give impulse to the current of other streams, but leave dry and forsaken their own channels, whose banks they might enrich and adorn.

This disposition to aid others in their works of piety and benevolence argues an amiable and liberal character, and were it answered by a correspondent return of benefits, it might be also desirable and wise. The very name of charity is lovely, as that of sect is odious; and next to a frank and honest rivalry of benevolence, we would delight in a mutual interchange of benefits and gifts. Either one of these plans

* Vide Sixth Annual Report.

would be productive of advantage to the common cause, and either would be honourable. But to be useful and wise, the system of interchange should be equal and reciprocal. Episcopalians have long set the example of contributing most generously and nobly to forward the views and purposes of their brethren of other denominations; but it is due to the sincerity of truth to declare that *their* views of charity never extend to reciprocity in our schemes; that while thousands of dollars have been given by churchmen to forward the projects of their fellow Christians, scarcely a dollar has found its way back in acknowledgment of our courtesy, or in advancement of our plans.* Meanwhile the fabrics which churchmen have contributed to rear to magnificence, are compared with the deserted ruins of their own enclosure, and while strangers affect to mark the contrast with pity or with scorn, our own household is dishonoured, *her* spirit extinguished, *her* efforts paralyzed.

We speak not this with a view of reproving the very commendable diligence of others, or with a view of dictating to the members of our communion. But believing that all Christians, of whatever name, confess the importance of providing first for the pressing wants of their own brethren, we wish churchmen to perceive that the only source from which our objects can be promoted, and our wants supplied, is from among themselves; and that if abandoned by them these objects will never be promoted by other hands.

We have stated with candour, perhaps with freedom, what we conceive to be one of the prominent causes of the decline of this society; but we are far from ascribing all our want of success to a spirit of undistinguishing and erratic liberality. There is, on the

other hand, a spirit of indifference, of neglect, almost of opposition, which, refusing its influence, and keeping back its beneficence, might shrink from a comparison with the more amiable and generous profusion of which we have spoken.

Great numbers withhold all encouragement. The rich often throw into the treasury only "the widow's mite." Few feel the responsibility of their stewardship, though they have received many talents. The busy, in the midst of their accumulations, and the easy, in their leisure, brook no interruption of their engagements, or of their quiet, when called upon to "lend to the Lord;" and amongst almost all, charity is dispensed with such a sparing hand, and in such a doubtful guise, as ill befit the character of "a cheerful giver."

But it is not for us to use the language of reproof. We have laid before you our own experience, which the declining state of this society but too well verifies; and while we recollect with pleasure and with gratitude many spirited instances of munificent patronage, and many of constant and unwavering attachment to our cause, we cannot expect that the few should be more oppressively burdened, while the many look idly on.

With the funds in their hands at the close of the year, the board have ordered the purchase of 800 Prayer Books, a part of which have been divided amongst the most pressing of the calls urged upon them; and the remainder are pledged for further distribution.— They have also directed 500 Bibles, the residue of the edition of 1000, which remained in sheets, to be bound. The agent reports the gratuitous distributions actually made out of the recent appropriations, to be 93 Bibles, and 242 Prayer Books. The bishop of the state of Ohio, whose earnest application could not before be met, has been apprized that 50 Prayer Books are subject to his order; and the residue of the appropriation will be applied, with a prudent caution, to other demands which have been long unanswered.— The Sunday schools of the several episcopal churches, the Orphan asylum, the State prison, the Mariner's church,

* To say nothing of Bible societies, subscriptions for building churches, for mission families, &c. the missionary and tract societies of other denominations exhibit the names of a great number of churchmen as life subscribers or liberal supporters; but among similar societies of our church, it is a most unusual circumstance to find a single subscription out of our own communion. This society is proud to record one name in honourable exception to this general rule. It is that of Richard Verick, esq. who was an early and generous contributor to our funds.

and the missionary service, are among those claims which have been, in part, supplied. The sales from the depository, during the past year, have been 1675 Prayer Books; and the total of the sales and distributions since the organization of the society is 3119 Bibles, and 18842 Prayer Books.

The treasurer's account shows a balance in the treasury of \$116 58, and there is due from the Sunday School Society, for Bibles sold them, \$85, but these sums will be insufficient to meet the debt incurred in the purchase of Prayer Books, and in binding the Bibles, as before mentioned.

Besides their plates of the Bible and Common Prayer Book, the society possesses a permanent fund of \$425, deposited in the Savings Bank, being the proceeds of twenty-one life subscriptions, only the interest of which is at the disposal of the board of managers.

The board would abandon, with reluctance, a field white for the labour of benevolence, and which will repay, with the substantial fruits of a rich harvest, those who are permitted to enter upon it. On every hand the Bible and Prayer Book are constantly called for. The good Samaritan would find objects for his bounty without wandering from his immediate path. At our very doors, in our very temples, are large Sunday schools, which have never yet been sufficiently supplied. Around us in our city are the wants of public charities, public prisons, the solicitations of seamen, and the individual claims of hundreds of others to be attended to. In the country, almost every church has similar requirements with our own here; and in the new settlements where the faithful missionary conveys the good news of salvation, and forms churches and congregations, Bibles and Prayer Books, the necessary concomitants of his success, if furnished at all, must be furnished by the common exertions which we have endeavoured to call forth.

These demands are all constant, for the poor are always with us; and if they are also increasing, we ought, instead of being discouraged, to rejoice at the evidence which they afford of the progress of our church.

The exposition we have now made of

our inability to meet these demands, and of the causes which have produced it, we owed to the society, with whose concerns we were intrusted, and we owed it also to ourselves. We have not shrunk from making it with plainness and with candour. We now leave it to your decision, and to that of the members of our church, whether this institution, well organized for action, and ardent to be engaged, shall feebly languish and die; or whether it shall rise from its ashes, and, in the vigour of renovated youth, press onward in the noble career of beneficence.

Notice.

The managers of Bible and Common Prayer Book societies, and clergymen and laymen, who collect funds for the gratuitous distribution of books, or who are themselves disposed to such acts of charity, are respectfully informed, that they can be supplied with any number of Bibles and Prayer Books from the stereotype plates of the *Auxiliary New-York Bible and Common Prayer Book Society*, upon application to the agent of the society. The Bibles at 85 cents, and the Prayer Books at 30 cents each.

Terms of subscription.

A life subscription is *twenty-five dollars*. The annual subscription is any sum not less than *two dollars*. This payment entitles the subscriber to receive annually one Bible and one Prayer Book, or three Prayer Books; and for every additional payment of one dollar and fifty cents per annum, an additional Bible and Prayer Book annually. Subscriptions and donations thankfully received by the treasurer, Mr. Floyd Smith, No. 182 Broadway, and by any of the managers of the society.

The annual address in behalf of the benevolent objects of the above institution was delivered on Sunday evening, February 9th, 1823, in St. Paul's chapel, New-York, before a numerous and respectable congregation. Divine service was conducted by the Rev. Manton Eastburn; after which an impressive and appropriate address was delivered by the Rev. George Upfold, M. D. rec-

tor of St. Luke's church: the absolution, and also the concluding exercises and benediction, by the Right Rev. Bishop Hobart. The collection on this occasion was \$279 12½.

In a future number we expect to furnish our readers with this excellent address of the Rev. Dr. Upfold.

For the Christian Journal.

New-York Protestant Episcopal Tract Society.

THE thirteenth annual meeting of the New-York Protestant Episcopal Tract Society was held in Trinity church, New-York, on Tuesday, February 4th, 1823, at 7 o'clock p. m. pursuant to public notice; William E. Dunscomb, esq. 2d vice-president, in the chair, and Benjamin M. Brown, secretary.

The minutes of the last annual meeting were read and approved.

The thirteenth annual report of the board of trustees was read by Cornelius R. Duffie—when the following resolutions were unanimously adopted:

Resolved, That the report just read be adopted.

Resolved, That the report be printed under the direction of the board of trustees.

The following gentlemen were elected a board of trustees for the ensuing year; viz.—The Right Rev. Bishop Hobart, president, *ex officio*; the Rev. Benjamin T. Onderdonk, 1st vice-president; the Rev. William Berrian, 2d vice-president; William E. Dunscomb, 3d vice-president; Floyd Smith, treasurer; Murray Hoffman, corresponding secretary; Benjamin M. Brown, recording secretary; Thomas N. Stanford, agent.

Trustees.—Cornelius R. Duffie, John Watts, jun. Charles Nichols, Isaac C. Jones, Cornelius S. Bartow, Cornelius Oakley, Charles N. S. Rowland, Warmoldus Cooper, Charles W. Sandford, Peter Lorillard, jun. Thomas H. Thomas, Henry Cotheal, Richard M. White, Robert Thomas, J. Smyth Rogers, John A. Moore, John Stearns, Henry Youngs.

Report.

THE board of trustees of the New-York Protestant Episcopal Tract Society present herewith the thirteenth

annual report of their proceedings. It will be seen that the situation of the society is much better at the present than it has been at any former period, and that its prospects are such as must afford gratification to all its friends and supporters.

Notwithstanding its course hitherto has been much obstructed, and its means quite limited, the society has now distributed in all 81,847 tracts, some of them affording very valuable and timely instruction, and all of them conveying important lessons of spiritual knowledge. The whole number of tracts published and bought by the society is 88,250. The number on hand is 6,403; and there is now in the press an edition of 4,000 copies of a tract on the Sinfulness of Neglecting and Profaning the Lord's Day.

The distribution during the past year has been 3,758, the details of which, as furnished by the agent, the board have thought proper to annex to this report.* By examining that list, the members of the society will perceive the manner in which the tracts have generally been applied: and they will be enabled to judge of the results which may reasonably be supposed to have been produced.

The tracts published since the last report are 2,000 copies of each of the following:—"The Way of Living in a Method and by Rule;" "A Dialogue about going to Church;" "The Doctrine of the Trinity;" "The Churchman's Profession of his Faith and Practice."

These have been much approved, and, with the tract on Confirmation, have been generally sought after: and it is the intention of the board to follow them by some others, which at present appear to be desirable.

It gives us pleasure that while we refer to our past distribution; as an evidence of the advantages which have already been realized, the ability of the society to impart further and greater benefits has also been continually increasing.

The permanent fund which has been provided for this society by the wisdom of its constitution, and the liberality of its members, has risen, by careful accumulation, to the sum of \$1,132 and 15 cents; and is now not merely the

* See the Report.—E. C. J.

pledge of its stability, but will continually extend the means of its usefulness. No longer the tender nursling of a doubtful existence, this society has at length attained a form, and assumed an attitude of vigour; and exhibits an ability to repay the watchfulness and care by which it has been fostered. Those who have contributed to this happy result, by their donations, or by commut- ing their annual into life subscriptions, are entitled to our thanks, and we are assured they will find their reward, in perceiving the greater independence which has been given to the resources of the society, and the greater certainty which will hereafter belong to its operations.

The additions to the permanent fund during the past year have been \$20, besides the one half of its own interest \$25 18, which, with \$1,086 97, the amount on the last anniversary, make the sum \$1,132 15, before stated.

The amount received into the disposable fund during the past year, added to half the interest of the permanent fund, and the balance on hand at the beginning of the year, is in all \$175 33. Out of this sum have been paid for printing tracts \$113 71, and for contingent expenses \$4 50, leaving a balance in that fund of \$57 12.

No collection of subscriptions having taken place during the past year, the dues of the annual subscribers for two years are now receivable, and together with half the interest of the permanent fund, and the preceding balance, will constitute the means of the society for the ensuing year. Subscribers are entitled to a copy of each tract published by the society, and they will always be furnished with such a number as they can advantageously distribute by applying to the agent.

While the board of trustees are encouraged by the present situation and prospects of the society, they solicit the continued patronage of the members, and their influence in its behalf. And as its operations may be very advantageously extended with the increase of its funds, they hope that many who have not yet given their aid will be disposed to make this society the channel of their beneficence.

For the Christian Journal.

REVIEW.

POEMS—By James G. Percival. New-Haven. July 25th, 1821. pp. 346.

CLIO—Nos. I. and II. by J. G. Percival. 1822. pp. 240.

PROMETHEUS—Part II. with other poems, by James G. Percival. New-Haven. 1822. pp. 108.

It is universally acknowledged, that the literary character of our nation is rapidly improving. The various works in polite letters which have appeared within the last twenty years, from the pens of native authors, afford good ground for the opinion, that we shall hereafter have writers who, in this respect, will bring increased honour to our nation. At present we depend so much upon foreign supplies, that there is but little encouragement for the exertion of literary talent at home: and he, who devotes his life to authorship, can do it with but small hopes of even a competency. There are some few individuals, it is true, who have already taken an honourable station in the literary world, and attained celebrity as well abroad as at home. But so few are our men of letters, when contrasted with those of Great-Britain, and other countries of Europe, that we can, at present, scarcely challenge a comparison with any.—Time, however, will evince the fallacy or the truth of those high anticipations as to literary character, which glow in the breast of every American.

Boasting, as we do, our intimate relation with the inhabitants of the European world, and especially of those happy isles from which the most of us are descended, it is but natural that we should feel a pride in treading in the steps of our forefathers in every thing that is honourable and praiseworthy. Britain has raised for herself a literary character, unrivalled in ancient or modern times: and if we but follow in the path which she has led, we must necessarily attain to such eminence as will render us respected.

The progress of literature is not that of magical celerity. Its advances are with slow but sure steps. And it is not till after much study and much labour that

a nation can say, it has attained a lasting literary character—

Exegi monumentum aere perennius.

In every point of view the progress of refinement is gradual. Time and encouragement will effect a great deal; perseverance and industry will do much more. And the people, who at this day are unknown, may in the course of another century make such advances as will astonish the world.

To elevate our literary character, time is doubtless wanting. Poetry and philosophy can not but experience its influence. The different departments of science acquire strength and vigour with the growth of years; and time, though it changes every thing, will improve these. We may, therefore, anticipate with safety a happy alteration in this respect.

The volumes of Mr. Washington Irving, and of some few other individuals of the present day, have passed, with approved character, the ordeal of foreign criticism. In prose we have some writers who are almost unrivalled; but in poetry we have scarcely any who hold a standing above mediocrity. The dawn, however, of our poetical day seems now to be opening upon us: and ere long we may perhaps be able to challenge competition where we have formerly shrunk from it.

As American poetry, the productions of Dr. Percival have been most known, and most read; and that deservedly. They are a striking instance to prove the weight of poetical talent existing in our country. And, perhaps, the assertion is not too bold, that he has written some things which are not surpassed by any poet of the present day. How much farther we are destined to progress in poetical improvement, time will develop. It is, nevertheless, a truth which none will deny, that the increase of years, while it brings increase of strength to the various departments of the severer sciences, and subjects the different branches of polite literature to their proper discipline, will necessarily give a more harmonious and systematic effect to the present irregular effusions of poetry.

The first poetical publication of this

author came out in July, 1821. It bore only the modest title of "Poems," with the no less unassuming motto, altered from Southey, of—

"Go, little book, from this my solitude,
I cast thee on the waters—go thy ways,
And if, as I believe, thy vein be good,
The world may find thee after certain days."

This volume contains upwards of a hundred different effusions, the most of them written ere the author had completed his professional studies. Among these is a tragedy, entitled "Zamor," and the first part of "Prometheus," a philosophical poem. "They have all been written," says the author in his preface, "to embody my emotions, or to give lightness to a heavy hour, with the exception of the tragedy, and the essay on the drama. These were written for particular occasions. The greater part of the former was written some years since as a college exercise." "In Prometheus," he adds, "I have written freely on a variety of subjects. The work is not completed. It has been written so far under the influence of excited feelings, and so I will continue it."

This volume contains some poems that deserve, and have received unqualified applause. "The Sirenade" is certainly exquisite in its kind; and the "Ode to Musick" would not have disgraced the pen of Collins. The following stanza will suffice as a specimen.

"The rage of Pindar fill'd the sounding air,
As Polyhymnia tried her skill divine;
The shaggy lion roars'd him from his lair,
And bade his blood-stain'd eyes in fury shine;
The famish'd eagle poised his waving wings,
Whetting his thirsty beak—while murder rose,
With hand that grasps a dirk, with eye that glows
In gloomy madness o'er the throne of kings,
And, as she bade her tones of horror swell,
The demon shook his steel with wild exulting yell." X.

The succeeding stanzas are from the first part of "Prometheus."

"Goo'er the fields of Greece, and see her towers
Fallen, and torn, and crumbled—see her fimes
Prostrate and weed-encircled, dimly fairs
Brute ignorance around them, slavery reigns
And lords it o'er her sacred cities, chains
Are riveted upon them, and they gail
Their cramp'd limbs to the hane, the lash'd
wretch strains
To rend the gnawing iron—but his fall
Is in himself—sleep on—ye well deserve your
thrall." XXXIII.

"Cast back your sicken'd eye upon the dawn
Of Greek and Roman freedom—see their sons
Before the bulwarks of their dear rights drawn,
Proud in their simple dignity, as runs
The courier to the fair stream—on their throoes
They sat all kings, all people—they were free,
For they were strong and temperate, and in
tones

Deep and sonorous, nature's melody,
They sung in one full voice the hymn of liberty."

XXXVII.

"Then Eloquence was power—it was the burst
Of feeling clothed in words o'erwhelming, pour'd
From mind's long cherish'd treasury, and burst
By virtue into majesty; it soar'd
And thunder'd in Pericles, and was stor'd
With fire that flash'd and kindled, in that soul,
Who call'd, when Philip, with barbarian horde,
Hung over Athens, and prepared to roll
His deluge on her towers, and drow'd her free-
dom's whole.

"Then Poetry was inspiration—loud,
And sweet, and rich in speaking tones, it rang,
As if a choir of muses from a cloud,
Sun-kindled, on the bright horizon hung,
Their voices harmoniz'd, their lyres full-strung,
Roll'd a deep descant o'er a listening world—
There was a force, a majesty, when sung
The bard of Troy—his living thoughts were
hur'd,

Like lightnings, when the folds of tempest are
unfur'd."

XLI. XLII.

"Our thoughts are boundless, though our frames
are frail,

Our souls immortal, though our limbs decay;
Though darken'd is this poor life by a veil
Of suffering, dying matter, we shall play
In truth's eternal sunbeams; on the way
To heaven's bright capitol our car shall roll,
The temple of the power whom all obey—
That is the mark we tend to, for the soul
Can take no lower flight, and seek no meaner
goal."

XC.

Although so much has already been
given from this poem, we cannot refrain
from adding some farther extracts, as
they contain much true poetry as well
as moral truth.

"Give me the evening of a summer's day,
A long bright day of glory, when the sun
Is most effulgent, and the earth most gay,
And after deeds of lofty daring done,
And palms on many a field of combat won,
Where tempests rage, or noontide glows with
pow'r,

And when the mind its high career has run
To seek a covert at this silent hour,
Where songs and gales might lull in some se-
cluded bow'r."

CXXXIV.

"The foaming golden sparkles to the brim,
And heedless youth hangs o'er the glowing
stream,

And in its amber waters gaily swim
The fairest vision of enchantment's dream,
And o'er it plays a soft and sunny beam,
That steals in serpent windings to the heart,
And like a viper's lid in roses, gleam
The flashings of its keen eyes, as a dart
With venom tipp'd, they give deep wounds that
ne'er depart."

CXLI.

VOL. VII.

"The man, who will speak boldly, and will brave
A thoughtless world's contempt, deserves to
shine

Bright in the loftiest niche of Fame's enduring
shrine."

CLV.

The reception this volume met with
was favourable; and it was succeeded
in the January following (1822) by the
first number of a collection entitled
"Clio." This little volume contains
several pieces that have been deservedly
admired. The piece, entitled "Con-
sumption," is one of the sweetest pro-
ductions in our language. "The Land
of the Blest," and "Retrospection,"
possess uncommon merit. And the
larger poem, commencing, "The world
is full of Poetry," is admirable in its kind.

During the last summer a second
number of Clio was published. It did
not, in every respect, equal the first, al-
though it contained some admirable
poetry. "The Carrier Pigeon" has
been set to music; and "The Coral
Grove" has gone the rounds of all our
public prints. The "Lines suggested
by reading an 'Ode to Vale Crucis Ab-
bey, by William Stanley Roscoe, esq.'" are
certainly beautiful.

"Sweet sainted haunt of early days,
With thee my lingering spirit stays,
And muses on the balmy hours,
When forth I wander'd after showers;
When busy knoll, and meadow green,
Were spangled with the dewy sheen,
And evening calmly came along,
And gave my ear the rustic song.

"Sweet sainted haunt! those days are flown,
And I am left, to steal alone,
In tears, along a foreign shore,
And look the boundless ocean o'er
For thy dear spot, and all that threw
Enchantment o'er my simple view:
But truth has told my heart too well,
That joy can never with me dwell;
For early hopes and loves are dead,
And every charm of home has fled."

P. 57.

A few months since the second part
of *Prometheus* came out—certainly one
of the greatest acquisitions to American
literature. This poem is rather a de-
sultory disquisition on the powers of
the mind, its aspirations, its depressions,
and, above all, the poetical feelings and
conceptions of the author himself, than
any thing like a regular and systematic
work. It is a poem of feeling, though
containing much of description—a por-
traiture of the character of mind as
operated upon by external circum-

stances, and by internal emotions.—There is more of genius than art in it; and more of the true spirit of poetry than characterizes many of the popular poems of the day.

The preface to this volume is worth perusing, were it merely for the boldness and independence of thought which it displays. A few extracts from it may not prove uninteresting. "I have but little to say," remarks our author, "by way of preface. An independent mind ought not to beg an excuse; and an author ought not to publish, unless he believes he needs none. This second part of *Prometheus* is entirely new. It is, like the first, discursive, but not entirely destitute of a plan to those who can detect it. It must stand or fall by its own merits, and therefore needs no farther apology. It was written hastily, in a very few days. This is no apology, if it is bad. If it is good it needs none."

We know not how strictly the opinions of our readers will coincide with those, which the author advances on the subject of poetry. To allow fair opportunity for judgment to be passed, they are here subjoined. "I do not like that poetry, which bears the marks of the file and the burnisher. I like to see it in the full ebullition of feeling and fancy, foaming up with the spirit of life, and glowing with the rainbows of a glad inspiration. It would be a mournful task to distil off the *vivida vis* that comes out only in the moments of happy excitement, and reduce the living materials to a *caput mortuum* of chaste and sober reason. When there is a quick swell of passion, and an ever coming and going of beauty, as the light of the soul glances over it, I would not have the heart to press it down to its solid quintessence. This would do, if poetry was meant to be a string of proverbs, moving on, in the rank and file of couplets, with the regular slow-step of a Prussian army. But I like to see something savage and luxuriant in works of imagination, throwing itself out like the wild vines of the forest, rambling and climbing over the branches, and twining themselves into a maze of windings."

"Again, I contend that this free and careless style is the natural one of a

dawning national literature."—"Authors, here, cannot afford to trim the lamp much. If they would live by their pens, they must write by the job, and take long ones too. They cannot afford to exhibit such a multitude of *variae lectiones* as Pope could."—"But our correctest poets are not our greatest. (We say our's, when we talk of England.) The master spirits, who rise, like the *Dii majores*, above the herd of the correct, the polished, the decent, and the pretty, have never been too lavish of their corrections, and yet their fame will live the longest. Is not Chaucer the most immortal of our poets? He has certainly been the longest lived, and has now all the freshness of a green old age. But he wrote much, very much indeed; and one would think rather rapidly and negligently; yet his readers love him none the less for that. Did Shakespeare and Spencer correct much? I trow not. Even Milton seems often to have left his finest passages, as they came fresh from the overflowing riches of his mind; at least, one would think he did not blot much, when he sent crows and hoods, beads and reliques, flying over the back side of the world into limbo."

All this is very fine, and apparently very plausible. But we think some queries might be put to the author, the correct answers to which would subvert, in a great degree, the hypothesis he has assumed. In fact, all his remarks on the old writers are merely hypothetical. If Milton does not show us the marks of the *labor limæ* in some of his most admired passages, then, it may be safely said, there is nothing of the kind proved by the *variae lectiones* of Pope. And who can tell us whether Chaucer, or Spencer, or Shakespeare, did not apply to his verses "the file and the burnisher?" Granting they did not, will this justify an individual, at the present advanced age of the world, in running counter to the rules of criticism handed down to us from time immemorial? The judicious critic, says Horace, wilt order you to blot, and to re-write any ill-formed verses.

delecte jubebat,
Et male formatos incudi reddere versus.
Jr. Pœ. 440.

"Write much, if you please, but keep it long, and prune it well," saith the old rule of criticism. "Corrige, sodes, hoc, et hoc."—One remark more, and then to the poem. We have so many authors at the present day, in every department of polite literature, that he, who wishes his productions to descend to posterity stamped with the seal of approbation, must bring his taste as well as his genius to bear upon them. Taste is now the grand requisite in works of imagination: with it much may be done as to acquiring fame; without it, little.

The introductory stanzas of this continuation of "Prometheus" are (though there are some few exceptions) chargeable with an apparent obscurity, that renders them, if not altogether uninteresting, yet certainly unnatural. This is perhaps to be attributed to the excited state of mind under which the author wrote: for he had given us warning in his first volume, that, as the poem had been written thus far under the influence of excited feelings, so it should be continued. This is, in no small manner, compensated by the brilliancy and perspicuity of other parts of the work.

We commence our extracts by way of specimen.

"The world, that is, seems Eden to the child,
The rainbows on a bubble are a spell
To chain him in sweet wonder. O! how wild
Do the first waken'd throbs of feeling swell!
There is no music like the village bell,
That o'er the far hill sends its silver sound,
There is no beauty like the forms, that dwell
In flower and bud, and shell and insect, found,
When through the water'd vale we take our
infant repod." XII.

"The world imagined, to the world we feel,
Is glory and magnificence; we turn
From earth in gazed weariness, but kneel
Before the pomp we dream of—when the urn
Holds all that now has form and life, we spurn
The shackles, that debase us and confine;
Deep in its central fountain mind we bourn
Brighter in darkness, like the gems that shine
With a fix'd eye of fire, the stars of cave and mine.

"When the gay visions once so fair are fled,
When time has dropp'd his rose-wreaths, and
his brow
Hath ooly snows to shade it; hearts have bled
And heal'd themselves to be all callous; now
To the cold years of vanish'd hope we plough
And sow in barrenness to reap in blight—
Then the soul in its solitude doth bow
To its own grandeur, and from outer sight
Turns to the world within, and finds all love and
light." XIV. XV.

"——— Mind can raise
From its unseen conceptions, where they lie
Bright in their mine, forms, hues, that look
Eternity." XXV.

"——— It is sure,
—Stamp'd by the seal of nature—that the well
Of Mind, where all its waters gather pure,
Shall with unquestion'd spell all madder hearts
allure." XXXV.

Speaking of the splendour of ancient times, their glory and renown, their advancement in arts and refinement, and the records of their fame which have been preserved to our times, the poet exclaims—

"We gaze on them, and on the ancient page,
And read its mystic characters, which seem,
Through the expanding haziness of age,
The fading forms of a majestic dream:—
Cold is the heart, that not on such a theme
Feels the warm spirit kindle—'t is the sound
Of a gone trumpet rolling on the stream
Of Time, and catching still at each rebound
Deeper and clearer tones to bear its warning
round," &c. XXXVI.

There is certainly something that approaches sublimity in the passage just quoted: and there are not wanting lines equally grand in other parts of the poem. Take the following address to the Sun, and the succeeding one to the Ocean.

"Thou lookest on the Earth, and thee it smiles;
Thy light is hid, and all things droop and
mourn;
Laughs the wide sea around her budding isles,
Wheo through their heaven thy changing car
is borne;
Thou whee'st away thy flight, the woods are
shorn
Of all their waving locks, and storms awake;
All, that was once so beautiful, is torn
By the wild winds, which plough the lonely lakes,
And in their maddening rush the erected moun-
tains shake." CXXI.

"Thine are the mountains where they purely lift
Snows that have never wasted, in a sky
Which hath oostain: below the storm may drift
Its darkness, and the thunder-gust roar by;
Aloft in thy eternal smile they lie
Dazzling but cold;—thy farewell glance looks
there,
And when below thy hues of beauty die
Girt round them as a rosy belt, they bear
Into the high dark vault, a brow that still is fair." CXXV.

"I, too, have been upon thy rolling breast,
Widest of waters! I have seen thee lie
Calm as an infant pillow'd in its rest
On a fond mother's bosom, when the sky,
Not smoother, gave the deep its azure dye,
Till a new heaven was arch'd and glass'd below,
And then the clouds, that gay in sunnet fly,
Cast on it such a stain, it kindled so,
As in the cheek of youth the living roses grow.

"I, too, have seen thee on thy surging path,
When the night tempest met thee; thou didst
dash
Thy white arms high in heaven, as if in wrath
Threat'ning the angry sky; thy waves did lash
The labouring vessel, and with deadening crash
Rush madly forth to scourge its groaning sides;
Onwards thy billows came to meet and clash
In a wild warfare, till the lifted tides
Mingled their yesty tops, where the dark storm-
cloud rides." CXXIX. CXXX.

We have now, we think, said enough of our author in a literary point of view; and, we may add, that the praise we have bestowed has resulted from a firm persuasion of its justice. The extracts we have given are, however, but a small specimen of his numerous productions. There is one falling off in the second part of "Prometheus," that it would be unpardonable to pass over unnoticed. When speaking of youth as the season for enjoyment, he says that Nature

"----- designed
The beautiful years to be alone the time,
When we can fondly love, and loving find
In the ador'd the same glad passion shine,
As if two spirits met in one most tuneful
rhyme." CLXVIII.

Excepting the last line, the whole stanza is quite beautiful.

The faults of Dr. P. arise chiefly from the hasty manner in which many of the pieces appear to have been written. Indeed, for so young an author, he has published far too much. It is worse than useless for an individual to give to the world every thing he writes, especially when his productions are confessedly written in haste. The public will scarcely tolerate it; nor in fact will the author advance his own reputation by it. Haste in the composition, and rapidity in the publication of an author's works, are inconsistent with that deference for public opinion which every literary adventurer ought to entertain.

There is one light in which, as Christian journalists, it is our duty to notice these volumes. We refer to the moral character of the productions, and to the influence they are calculated to exercise over the minds of our people. And although we have been drawn to a greater length than we had intended, in our observations on the literary merits of our author, we shall detain our readers a

few moments longer by some brief remarks on this more important topic.

We hold it as an indisputable truth, that an author is, in an essential degree, responsible for the writings he publishes. If they produce good effects, he is to be praised; if evil, he is to be censured. To decide this matter, it is the privilege of the public to call him before their tribunal, and then to bestow upon him his deserts. In thus bringing our author to pass the ordeal of criticism, far be it from us to wound unnecessarily the delicate and susceptible feelings of Dr. P. He stands too high in our estimation as a man and as a poet, to admit for a moment a suspicion of such a design. But there are things in his volumes which deserve severe censure from the Christian moralist; nor should we esteem our duty discharged were we not to notice them. In fact, the unsettled state of the moral and religious principles of the author, as displayed in his poems, was the chief cause that led us to think of noticing them at all; and—we repeat it—we think we should be doing injustice to ourselves, and to the cause which we profess to serve, did we pass them over in silence.

There is a species of moody scepticism prevalent in several portions of these volumes which destroys, in many instances, their moral beauty; and there seems to be something like a contempt cast upon the religion we profess, that can not fail to wound the feelings of true Christian piety. The author had announced to his readers in his first volume, that although he "expressed opinions" in that volume, "opposed to the commonly received opinions of society," he trusted he should "never become the advocate or the pander of vice." It is certainly to be hoped that his productions never may. Now, though a persuasion of the truth of his own opinions might lead Dr. P. to differ from the majority of his countrymen, still a deference for public opinion, and a just sense of the claims which the public have upon his talents, should have led him to omit such portions of his works as are so grossly exceptionable. One stanza in the first part of "Prometheus" is almost without a parallel in the coarseness of its

infidelity, though if there can be any sort of palliation for it, it may be ascribed to the extraordinary excitement of mind under which the author wrote. One of his critics has termed it "nothing less than an effusion of madness." "I ask not pity," says our author,

"— nor will I incline
Weakly before the cross, nor in the blood
Of others wash away my crimes—I stood
Alone, wrapp'd in suspicion and despair,
For they did good me early to that mood—
I hate not men, but yet I will not share
Again their follies, hopes, their toils and fears,
Nor wear

"The mantle of the Hypocrite, nor bow
Before a fancied Power, nor lip the creed,
Which offers them new life, they know not how,
A blind belief, whose ministers will lend,
Even as a hireling slave the shackled steed,
The many, who to nature's laws are blind."

CLVIII. CLIX.

This evinces, in a striking manner, the morbidness of his feelings. To do justice to the author, we give some counterbalancing stanzas, which will show the vacillating state of his religious opinions; or, rather, the varying tone of his excited feelings, (for he seems to have no settled opinions, or fixed principles on the subject of religion.)

"I am not to the hope of Heaven a foe:
It comforts, lifts, and widens all, who share
In the pure streams, that from its fountain flow:
We must be pure ourselves, if we would dare
Take of the holy fire, that wells and gushes
there," &c.

Part II.—XCI. XCII.

"There is a mourner, and her heart is broken—
She is a widow, she is old and poor—
Her only hope is in that sacred token
Of peaceful happiness, when life is o'er:
She asks not wealth, nor pleasure, begs no more
Than Heaven's delightful volume, and the sight
Of her Redeemer.—Sceptics! would you pour
Your blessing vials on her head, and blight
Sharon's sweet rose, that blooms and charms
her being's night?

"— Softly pour
The breathings of her bosom, when she prays
Low—how'd before her Maker, then no more
She mopes on the griefs of former days,
Her full heart melts and flows in Heaven's dis-
solving rays.

"And faith can see a new world, and the eyes
Of saints look pity on her: Death will come—
A few short moments o'er, and the prize
Of peace eternal waits her, and the tomb
Becomes her fondest pillow, all its gloom
Is scatter'd. What a meeting there will be
To her and all she loved here, and the bloom
Of new life from those cheeks shall never flee—
Theirs is the health, which lasts through all
eternity."

Part I.—CIX. CXI. CXII.

These specimens will show the struggle that seems to be going on in the author's mind. At one time, he is ready to reject religion; and, at another, he is almost persuaded to be a Christian. To us, there is in this indecision something of favourable aspect; it allows us still to hope for the better.

The influence which poetry exerts over the minds of men is so unbounded, that it ought always to be the aim of the poet, to disseminate correct moral principles amongst his admirers. Otherwise much evil may be propagated, and much injury consequently done to society through his instrumentality. It is perhaps unfortunate for the present age that our best poet is also our worst: we mean Lord Byron. There are some things in sentiment in the volumes before us, which bear a striking analogy to some of the opinions expressed by this noble author. It is to be hoped, however, for the honour of humanity, that many of his productions are only the effusions of those hours of insanity, which, we have too much reason to believe, are often the lot of men that feel deeply the ills of life, and yet waste many of its hours in idleness and debauchery. Against Dr. P. charges of the latter kind cannot be brought: his character stands unimpeached. And it is only with regard to the sentiments advanced in his poetry, that we have made these observations. To be free from the charge, that he is "the advocate or the pander of vice," is not enough for the poet. He should be the herald of virtue. Was it merely poetry, without any respect to moral sentiment, that raised Milton, and Young, and Cowper, to so high a station among the bards in our language? Did not religion add a grace to their strains which the cold principles of philosophy could never reach?

Let our author consider candidly the remarks we have now made, and we think he will be convinced of the impropriety of permitting "even the appearance of evil" to deface his otherwise admirable poetry.

With these remarks, we close our protracted notice of these interesting volumes. "My work is ended," closes the author in a most beautiful strain—

"My work is ended—I have gain'd the shore,
Whose flowers are fancy, and whose fruits
deceit;
And I have fur'd my sail to try no more
The gentle breath of favour, nor to beat
With adverse gales, nor where the wild winds
meet
On the contending waters: Youth's quick swell
Is sunk in manhood's calm, and now my feet
Must take a weary pilgrimage, and tell,
On through the waste of age, to till I loved—
Farewell."

L. J.

For the Christian Journal.

On devout attendance at Church.

Let all things be done decently, and in order.
1 Cor. xiv. 40.

DEVOTION, even in appearance, ought always to characterize our attendance on public worship. The formularies of the church possess so much intrinsic value themselves, and breathe so much of the true spirit of piety, that it seems very inconsistent, that those, who use them, should not realize that value, and should not be influenced by that spirit. If the clergyman who officiates performs all the offices of devotion with pious fervour, it will tend but little to the edification and improvement of the people, unless they themselves unite with him in the same fervour.

There are several things, which have particularly struck me as being ill calculated to advance the spirit of religion, so intimately connected, as it is, with the very existence and prosperity of the church. They may indeed to some seem unimportant; but, as they exercise considerable influence, they will be looked upon in a different light by the observing portion of community.

The inattention to the exercises, and the impropriety of conduct, of some, who attend church morning and evening of a Sunday, are always cause of regret to the pious and devotional part of the congregation. The very fact of one's being in the house of God, ought to banish improper thoughts from the mind: and the reflection, that we come professedly to worship him, ought to render us attentive to the exercises.

There are many individuals whose attention is so palpably diverted to other objects than those which ought to occupy it, that they are guilty of many improprieties which, did they reflect for

a moment, they would condemn in others, and correct in themselves. The whispering, and smiling, and staring, which are sometimes noticed during divine service, are, to say the least of them, ill suited to the place; and may, it is to be feared, be considered as absolutely sinful. The sanctuary of God is the place for worship—for prayer and praise—not for amusement or idle curiosity. He that attends should remember the place which he enters, and the feelings and conduct that are required of him as a professed worshipper. The idle gaze and the unmeaning stare are ill suited to any place and any occasion: how much more so to the house of God, and the hour of worship!

Even the serious and devotional part of the congregation are sometimes erroneous in their conduct. It has always appeared to me a great mistake among pious people, that, when they have once become so familiar with the formularies of the church as to have them committed by heart, they may therefore set aside the use of their Prayer Books, and trust solely to their memory. I doubt not it is through inadvertency: they do not reflect upon the example they place before others.

It might reasonably be asked, Why have we our Prayer Books? That we may commit the service to memory? or, that they may be such a help to us, that we may, with the more devotion, join in the responses and the prayers, and that we may have in them a constant motive to attention? Certainly the latter. Is it not wrong, then, to neglect this constant use of the Prayer Book?

There is another impropriety which, it is to be presumed, arises from a want of reflection rather than from any other cause, that ought to be corrected. It is that of turning the back upon the altar during the time of singing. The chancel in our churches is a sort of substitution for the more holy place of the Jewish temple; and it would therefore seem most proper, that our looks should be bent in that direction. The habit of thus turning from the altar has always appeared to me more like worshipping the choir and the organist than the God we profess to serve. Our

intention in singing should not be to prove how well we can sing, nor to test the taste and the musical powers of others. It should be our aim to praise God; and this should be done "with the understanding and with the heart." Should we turn, then, from the altar during this ascription of praise?

The Jews, when absent from Jerusalem, prayed, and sung praises with their faces towards the temple; and, when they were present, they offered their prayers and their ascriptions of praise with their faces towards the altar. It is a good custom, which used to prevail among Protestants, and is still retained in the Romish church, that all, both priests and people, shall, during all the services, turn towards the altar.

While on this subject, may I be permitted to remark, that there is an error—not intentionally such, but yet actually an error—in resting on the musical powers of one or two singers? This is the case in some of our churches. But its impropriety is evident on a moment's reflection. Praise being designed as an ascription from all, the whole congregation should doubtless join in it. "Sing unto the Lord, all ye people: sing unto him, all ye nations." "Let the people praise thee, O God! yea, let all the people praise thee."

Nor is it superfluous to remark, that very frequently confusion arises among the congregation, and devotion is consequently chilled by the evil (for such it is) of continually changing the sacred music.

On asking an individual, who did not belong to our communion, how he was pleased one Sunday that he had attended service with me at one of our churches, he remarked, "Very much indeed; but I did not think myself in a church." On his explaining himself, I found the main objection he had, was the scanty number of those who sung; it seemed like a concert, where a few individuals are to entertain the company, rather than a congregation assembled to praise God.

This should not be so. The assistance which all voices, however poor, receive from the organ, which, to the praise of our church, has always retained its rightful place among us, ought

to excite every individual in the congregation to join in these ascriptions of praise.

The last censurable circumstance, which I shall notice, is the confusion that frequently arises in church, immediately after the blessing is pronounced. The profound silence, which generally reigns throughout the congregation while the minister is pronouncing the solemn benediction, ought not so soon to be broken in upon by the bustle of those who are apparently anxious to hurry away from the house of God. It is a beautiful custom which our church has retained—that of offering to heaven a silent prayer at the close of the service. The impropriety of intruding upon this will be evident to every reflecting mind. It is generally among the younger part of the congregation that disturbance of this kind is observable. It would tend much to the decent and orderly conduct of public worship, were this fault corrected: and it might easily be done by a little attention on the part of parents in their private admonitions.

Perhaps I shall err, if I close this paper without remarking upon the impropriety of wearing the hat while entering, and while going out of the church. The mere mentioning of it, I trust, will be sufficient to correct it.

It would certainly be a very good thing, if the congregations in our large towns were to set a strict example on the points above noticed. It would soon be followed by all. And the church would not then be so often accused of lukewarmness and indifference in the discharge of public acts of worship. Furthermore, let it be remembered, that orderly conduct, and devotional attendance at church, may, in a great degree, help to our spiritual benefit—a result which ought always to be prayed for.

The above reflections have been drawn from observation at different times, and in different places. They are not intended as sarcasms against any of our congregations; but only as hints deserving of attention from all. As such, I trust, they will be received; and, where they are right, be adopted, and, where wrong, forgiven. J.

Communication.

A SACRED CONCERT was given by the choir of the episcopal church in the village of Utica, New-York, assisted by several ladies and gentlemen of said village, on the evening of the 24th of December, (Christmas Eve) 1822. The avails of the concert, (after the payment of the expenses) amounting to \$73, were appropriated to the relief of the episcopal church at the Holland Patent, Oneida county, at present under the charge of the Rev. Mr. Hollister.

Episcopal Acts.

Binghamton, (N. Y.) Feb. 7, 1823.

ON Friday last, a new church, erected in this village, was consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart, by the name of Christ church. The Rev. Dr. M'Donald, and the Rev. Orin Clark, of Geneva; the Rev. Mr. Smith, of Auburn; the Rev. Mr. Bush, of Oxford, the Rev. Mr. Perry, of Unadilla, and the Rev. Mr. Gear, of this village, were present, and assisted at the solemnities. An ordination was also held by the bishop, and Mr. Burton H. Hecox, a student in the theological school at Geneva, was admitted to the order of deacons. In the afternoon service, the rite of confirmation was also administered.—In the course of the sermon preached by the bishop, he took occasion to state, that when he first visited this place, about nine years since, the episcopal church was scarcely known here. It was only about five years past, that he had consecrated a commodious edifice for worship. And he had now the high gratification of consecrating another edifice, larger than the former, and finished in a style of great neatness, and even with no inconsiderable degree of elegance. He mentioned this circumstance as highly honourable to the congregation, and particularly so to the individuals by whose liberality and exertions so much had been effected in so short a period. And it was his earnest prayer, that in this that they had done, God would remember them for good.—The church is finished somewhat in the Gothic style of architecture. The pews gradually

rise from the chancel, and are nearly all neatly lined and furnished with cushions, and the desk and pulpit are very handsomely finished. The pews are principally sold, and the money arising from the sale, with the subscriptions, has rather more than defrayed the cost of erecting the building.

On Quinquagesima Sunday, February 9th, 1823, in Christ church, New-York, the Right Rev. Bishop Hobart admitted Mr. John Sellon to the holy order of deacons.

For the Christian Journal.

EASTER.

Now is Christ risen from the dead:
Cor. xv. 20.

Hark! the bursting sound of joy
Echoes far to distant lands,
And the highest notes employ
Heaven's redeemed and spotless bands:
'Tis the day our Saviour rose,
Conquering death, and all his foes.

Hark! while myriad voices join
All their music in the strain,
Notes of harmony divine
Rise from every sacred fane.
'Tis the day our Saviour rose,
Conquering death, and all his foes.

Christ, our Saviour, hear our prayer;
Lend thine ear to our complaints—
We thy purchased children are;
Are not we thy chosen saints?
Hear us, Saviour; thou wast given
To guide our souls from earth to heaven.

Angels, tune your harps again!
Hallelujah to the Lord!
Let your voices join the strain!
Echo, Earth! the sounding word!
'Tis the day our Saviour rose,
Conquering death, and all his foes. L.

The Dawn. By Caroline Fry.

Pensive as I watch'd the night,
Many a star was glitt'ring bright;
While their gay, but warmthless rays,
Waked the thoughts of other days;
Like the joys I knew of old,
They were bright, but they were cold;
Parting with the parting shade,
One by one I saw them fade;
Duly as the morning clear'd,
One by one they disappear'd.

So before celestial light
Sink the joys of nature's night:
'T was but folly made them dear,
'T was but darkness made them fair.
As the dawn of grace increases,
Earth's delusion fades and ceases;
Joys that once were all my bliss,
Fading into nothingness,
Take their wings, and pass away,
Lost in everlasting day.

Ch. Guard.]

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 4.]

APRIL, 1823.

[VOL. VII.]

Abstract of the Proceedings of the Fifth Annual Convention of the Diocese of Ohio, held in the College Hall, Worthington, on the 5th, 6th, and 7th of June, 1822.

THE convention was composed of the Right Rev. Bishop Chase, three presbyters, three deacons, and eighteen lay delegates, representing fourteen parishes.

It was opened with morning prayer, conducted by the Rev. Intrepid Morse, minister of St. Paul's church, Steubenville, and St. James's church, Cross Creek; and an appropriate sermon, and the administration of the holy communion, by the bishop.

Agreeably to the 45th canon of the General Convention of 1808, the Right Rev. Bishop Chase delivered the following address:—

Reverend Brethren, and Gentlemen of this Convention,

Since our last meeting I have performed but little episcopal duty; but that little, though mixed with much imperfection, has been the extent of my abilities.

Cramped in my circumstances, and attacked by a violent and lingering disorder, last summer, I was unable to perform but a small part of what I had wished to do in the vineyard of our adored Master. I, however, visited Chillicothe, Portsmouth, Zanesville, and Marietta. Near the last mentioned place, in company with the Rev. Mr. Morse, I was seized with the bilious cholic and intermitting fever so severely, that I was obliged to be transported in a boat, for several miles, to the house of a friend on the margin of the Muskingum river; whence, after about three weeks sickness, I returned home; all the appointments at the east and north being thus frustrated, and my weak state of health not permitting a renewal of

them. To those persons who, with great kindness and assiduity, ministered to me, and to the Rev. Mr. Morse, (for he was also my companion in sickness,) I beg leave, in this way, to make my acknowledgements of sincere gratitude. I have since understood that some considerable preparations are making for the erection of a church at Marietta.

During the past year, only the following confirmations took place:—At Worthington, on Whitsunday, eighteen persons; St. James's parish, Zanesville, August 5th, six; All Saints, Portsmouth, 24th July, four—in all, twenty-eight.

On the 12th of September last, by divine grace, I was the instrument of consecrating to the service of Almighty God, *St. Paul's church*, in Chillicothe; which episcopal act is rendered doubly interesting by the circumstance of its being the first of the kind west of the Allegany mountains. The church is small, but neat and commodious, having already a small organ and good music. Much praise is due to the gentlemen who, under very discouraging circumstances, have persevered to the accomplishment of this good work; and I am peculiarly grateful to Divine Providence in that, with the finishing of their church, the parish have, I hope, permanently secured the services of a pious and able minister of the Lord Jesus. The parish of All Saints' church, at Portsmouth, I had visited in July, and found their unanimity and zeal in the cause of truth and piety unabated. The Rev. Ezra B. Kellogg, deacon, having been regularly received into the diocese, by letters dimissory from the bishop of New-York, is fixed for the present at Chillicothe, Portsmouth, and Circleville. What congregations, however small and depressed, will not take courage, when witnessing the blessing with which God hath been pleased to

crown the efforts of these interesting parishes!

The connexion subsisting between the Rev. Intrepid Morse, and the parish of St. James's church, Zanesville, has been dissolved in great harmony; the former will henceforth confine his parochial services to Steubenville and vicinity, and the latter will be supplied by the ministrations of the Rev. Philander Chase, jun.

The Rev. Spencer Wall, deacon, came regularly into the diocese with letters of recommendation from the Right Rev. Bishop Kemp, of Maryland. I advised the offer of his ministerial services to those hitherto much neglected places at the western part of the diocese, viz. Dayton, Springfield, and Piqua. At these he laboured from the 19th of October to the 24th of March last, when he had some thoughts of quitting his station; from which, considering our destitute situation, I was so happy as to dissuade him, so that he still continues among them. From his report, dated the 27th of March, 1822, I make the following extracts:—"Regular and stated ministrations at these three places and the country adjoining them would, beyond question, contribute much to the prosperity of the church in the western part of the diocese. At Piqua, the prospects are such as to justify sanguine expectations of the permanent establishment and regular growth of the church. Her friends have already raised a subscription amounting to about six hundred dollars, for the purpose of erecting a church. The donation of a lot has been made, and the deed ready to be executed as soon as the society receives a corporate form in law. It is intended to commence the building as soon as the weather will permit, and complete it the present year. The services and doctrines of the church are acceptable to the people generally, and by many cherished with cordiality; but unless they be soon supplied with occasional ministrations, this infant establishment will be entirely lost."

I make the above extract of the prospects at Piqua in particular, because it is a place never before visited, neither by myself nor any of our clergy. To lovers of primitive truth, how

cheering the prospect, to see the divine seed take root in a soil so new, and yet so free from the weeds and briars of modern prejudices. Other places there doubtless are equally congenial, had we more faithful labourers who, regardless of toil and hardship, would make the glory of their Redeemer's cause their paramount object.

Though unable, as I have observed, to visit in person the churches at the north, south-west, and east, during the last year, yet the tidings from them, through the medium of their respective clergy, and others, have been, as far as our destitute condition would permit, by no means void of consoling, and even animating prospects.

The parish of St. Thomas's church, St. Clairsville, have mostly, through the laudable exertions of a few individuals, been enabled to build and finish a church respectable for its size and convenience; and, I am just now informed, that it is ready for consecration to the service of Almighty God.

The exertions of the Rev. Mr. Searle on the Connecticut Reserve Lands, and in Huron county, have met with my most cordial approbation, and I humbly hope will be rewarded by him in whose service he so faithfully labours. The formation of a parish at Norwalk excites feelings of great desire to see them, and to join in prayers with them to the great Head of the church for heavenly blessings on our infant Zion.

I cannot suppress my grateful feelings to our heavenly Father, that he continues to bless the people at Morristown, in Belmont, and in Monroe counties, with the spirit, patience, and perseverance in the cause of religion, though under circumstances of great deprivation. At the former place they have constant lay reading, and by these means have kept together, and have commenced the building of a small, but decent church. In Monroe, the lambs are not entirely scattered, though they have had but one visitation of a person in holy orders since the summer of 1820. O God of mercy! pity our destitute condition, and send forth labourers into thy harvest. Good accounts have been received from Cincinnati. The labours of a pious minister seem much blessed;

and the number of the faithful is gradually increasing.

On the whole, considering our infant state, the great difficulties we have to encounter, in being so scattered and so poor, we have, in the events of last year, in the patient sufferings of our clergy, and in the perseverance of our people, received such evident tokens of the divine goodness and mercy, that we have great reason to bless God, and take courage—"whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth."

That amidst all our sufferings and melancholy forebodings, the good God hath remembered mercy; I would inform the members of this convention, that the resolutions entered on the journals of last year, requesting me to prepare and transmit to the bishops of the respective diocesses in the United States, an address, setting forth the great necessities of the church within the diocess of Ohio, and soliciting aid and assistance in procuring missionaries to reside among them; and also to communicate the existence of our missionary society to the same, and request their aid in furthering and promoting the objects thereof, were, according to my ability, complied with. A copy of the said address is now submitted to the convention for their inspection. The result of these measures has been such as to call forth feelings of unfeigned gratitude. Most devoutly should we pray God to reward with his choicest blessings those who have thus been mindful of our wants, and of our desolate condition. May this instance of bounty to us, in this our greatest need, incite us to double our diligence and exertions to provide for, and feed the lambs of Christ scattered through our wild world, and now perishing for lack of spiritual food; and, to this end, may God bless all our endeavours through Jesus Christ our Lord.

The Rev. Intrepid Morse was elected secretary.

The parochial reports furnish the following aggregate:—Baptisms (adults 40, infants 253, not specified 17) 310—marriages 23—funerals 38—communicants 469.

From the report of the Rev. Samuel Johnston, minister of Christ church, Cincinnati, we select the following remark:—"I must here bear my testimony to the advantages of a conformity, as far as circumstances will permit, to the festivals and fasts of the church.—Such is their beautiful order, and pious tendency, that they are seldom celebrated without producing the most favourable results. I have, therefore, in compliance with my duty, observed them as they occurred, and have also held services on Fridays during Lent, and attended church each day in Passion Week."

The following report, from the trustees of the bishop's fund, forwarded to the convention, was presented and read:—

The undersigned, two of the trustees of the bishop's fund of the Protestant Episcopal Church in the diocess of Ohio, report—

That since their appointment, in 1819, they have not thought it advisable, in consequence of the pecuniary pressure under which the country has been labouring, to address the circular letter to the wardens and vestrymen of the respective parishes in this diocess, as required by the third resolution on that subject of the convention of 1819.

In discharging the duty assigned the trustees, by the fourth resolution of the same convention, they petitioned the legislature for an act of incorporation in the winter of 1819—20, at which time a bill was reported, and postponed to the next session of the legislature. At the next session of the same body, the application was renewed, and a law passed incorporating "the trustees of the bishop's fund of the Protestant Episcopal Church in the diocess of Ohio."

The trustees have held themselves in readiness to perform the duties required of them by the second and fifth resolutions of the convention of 1819, but as no donations, or conveyances of money, or other property, have been made to them by the parishes, or individuals, for the use of their trust, they have had no drafts upon their judgment or discretion, for its management or distribution, for the benefit of the episcopal

fund. All which is respectfully submitted.

(Signed) JOHN C. WRIGHT, } Trust-
JOHN MATTHEWS, } tees.

June 3d, 1822.

On motion, *resolved*, That this convention do accept and adopt the act of the legislature of the state of Ohio, passed in general assembly, the 24th day of January, 1821, entitled "An act to incorporate the trustees of the bishop's fund of the Protestant Episcopal Church in the diocese of Ohio."

Mr. John Matthews, Mr. Noah M. Bronson, and Mr. Zaccheus Biggs, were, by ballot, duly elected trustees of the bishop's fund.

The following persons were elected the standing committee:—The Rev. Roger Searle, the Rev. Samuel Johnston, the Rev. Intrepid Morse, the Rev. Thomas Osborne, William Little, Bezaleel Wells, Noah M. Bronson, and Arory Buttles.

Resolved, That this convention acknowledge, with the warmest gratitude, the liberal donations of their brethren in the Atlantic states to the missionary society of this diocese, under patronage of the convention, for the support of missionaries therein; and they trust, by the blessing of the great Head of the church, this liberality will redound to the lasting benefit of our infant Zion, and to the welfare of immortal souls.

From the proceedings of the Protestant Episcopal Missionary Society within and for the diocese of Ohio, appended to the journal of the above convention, we make the following extracts:

"Philander Chase, jun. reports to the Protestant Episcopal Missionary Society of the diocese of Ohio, as follows:

"I left Worthington, September 21, 1821, and proceeded to New-York, where I arrived during the session of the diocesan convention. The address to the bishops, of which I was the bearer, was gratuitously printed by Messrs. Swords, and a copy presented to Bishop Hobart, who gave the object proposed thereby his warm encouragement and approbation. Circumstances, however, preventing an immediate ap-

plication in New-York, I proceeded to New-Haven, Connecticut, having first obtained permission and encouragement from Bishop Brownell, to apply to the churches in his diocese. I passed through Stamford, Norwalk, Bridgeport, and Stratford, and arrived at New-Haven, October 25th; thence I went to Middletown the 30th, and to Hartford the 1st of November. From Hartford I proceeded to Providence, Rhode-Island, when I found that the Rev. Mr. Crocker was absent, which occasioned me some delay. In the meantime, I went to Bristol, and having obtained the approbation of Bishop Griswold, preached in Providence, November 11th; thence to Boston, where, after tarrying some time, being hospitably entertained, and kindly assisted, I preached November 25th, and proceeded to Salem the 27th: thence to Newburyport, 29th, and to Portsmouth, 30th. Leaving Portsmouth, 3d December, my object was to pass over to Troy, New-York. I could not, however, but seize upon this opportunity of visiting a brother, and other near relatives, in Vermont, and New-Hampshire, so that I did not arrive at Troy till December 16th. I preached in Troy, 23d December, in Albany same day; thence to Poughkeepsie, 26th, tarrying, during the holy season of Christmas, with a relative in Kingston. Preached in Poughkeepsie, 30th December, in Hyde-Park same day; arrived in New-York, 31st December:

"After hearing the very favourable result of the application, kindly made by the clergy of that city, in our behalf, I proceeded to New-Brunswick, New-Jersey, where I received the warm encouragement of Bishop Croes, and, after an application through the Rev. Mr. Powers, at Newark, preached in New-Brunswick, January 13th; thence proceeded to Trenton, where, however, I was prevented from an immediate application, which has since been made. I went on to Burlington, preached there, January 16th, and next day arrived in Philadelphia. The General Missionary Society being about to make their application in this city, it was deemed proper by Bishop White, and the clergy, that the application which I went

thither to make should be merged in that: it being thought that the object and interests of each were the same, so that, under the implied assurance that the wants of this diocese, so highly prominent, and for which so much sympathy has been felt and expressed by our brethren, would have an early remembrance in the disposition of the General Society's funds, I proceeded to Baltimore, where I arrived Jan. 25th. I had the satisfaction to find my object highly approved by Bishop Kemp—the assistance afforded by the churches in this city was by individual donation, the attendance upon which required a greater length of time than elsewhere, so that I did not arrive in Washington till the 15th of February, 1822. I was prevented from making immediate application to the churches of this place, and Georgetown. I received, however, promise, that such should be made as soon as practicable. It had been my intention to have proceeded to South-Carolina on this mission, but a letter from Bishop Moore, of Virginia, to whom I had written, though hospitably inviting me thither, informing me, that my solicitations would interfere with a general and large application already going on in his diocese. I deemed it most advisable to give up the prosecution of my journey any further, particularly as the visit to South-Carolina would much increase the expense of my journey, unless by greater success on my way than I had a right to expect. Earnestly commending, then, the object to Bishops Moore and Bowen, by letters, I returned homeward. From Bishop Bowen, I have since learned, that application will soon be made in his diocese; the success of which I am still anxious to learn: Passing through Fredericktown, Maryland, I received the same assurances which had been made at Georgetown, from the Rev. Mr. Johns; leaving Salem, I arrived home, 12th March. Letters, during the course of my journey, were transmitted to those parishes and places where I had prospect of any success—from some of whom I received encouragement to hope for future assistance.

"It becomes me here to state, generally, what I should have done in the

course of this report, with respect to individual places and people, had I not feared too frequent repetition, my feelings of lively gratitude for the great hospitality shown me at every place I have visited by the ministers and members of our church; and also for the great interest expressed often by substantial deeds, as well as words, in the prosperity of our western Zion. And here, too, I must acknowledge the great value of that kind assistance rendered me at every place by all our brethren.

"Annexed is the amount of receipts in the several places visited:—

"At New-Haven, Connecticut, collection, \$86 60, of individuals, \$11 75—\$98 35; at Middletown, collection, \$15, of one individual, \$10—\$25; Hartford, collection, \$41 75, individual donations, \$138—\$179 75; Providence, Rhode-Island, collection, \$22 22; Trinity church, Boston, Massachusetts, \$157 63; St. Paul's, do. \$141 78; Christ church, do. \$50; of the Rev. Mr. Carlile, Salem, in behalf of a lady, \$10; collection in a church at Newburyport, Massachusetts, \$29; collection in Portsmouth, New-Hampshire, \$48; of Baruch Chase & Bloiggin, in Hopkinton, do. \$25; Troy, New-York, collection, \$157 34; St. Peter's, Albany, \$36 60; additional from St. Peter's, there have been received 142 Prayer Books, 50 Bibles, and about 700 tracts, for the benefit of the society; of a lady in Kingston, New-York, \$3; collection in Hyde-Park, New-York, \$19; collection in Poughkeepsie, New-York, \$23; of Judge C. Verplanck, by the Rev. Mr. Thomas, Fishkill, \$7; of Grace church, New-York, \$342 81; of Trinity church, including St. Paul's and St. John's chapels, \$423 25; of St. George's, \$133 95; of Thomas Gibbons, esq. \$100; collection in a church at New-Brunswick, New-Jersey, 45 37; additional afterward received, \$2; collection, Burlington, New-Jersey, \$19 30; additional from two individuals, \$15; received by letter from Newark, New-Jersey, by the Rev. Mr. Powers, \$32; do. from the Rev. Mr. Carter, Trenton, \$25; received of churches in Baltimore, Maryland, by individual donation, \$555 50; do. a seal, valued at

\$5; received of Jacob Morris, Otsego county, New-York, through the Right Rev. Philander Chase, \$50; of the Rev. Philo Shelton, of Bridgeport, Connecticut, \$20; of the Rev. Mr. Onderdonk, Brooklyn, Long-Island, a certificate of deposit, \$43 22—total received, \$2,911 9 cents."

"The society then proceeded to the election of managers for the year ensuing—whereupon the following persons were chosen:—The Rev. Roger Searle, the Rev. S. Johnston, the Rev. J. Morse, the Rev. E. B. Kellogg, the Rev. P. Chase, jun. J. C. Wright, esq. W. Little, esq. C. Hammond, esq. Ezra Griswold, esq. John Hall, Rufus Murray, and Chester Griswold."

"The following persons were chosen officers of the board, viz.—The Rev. Roger Searle, vice-president; the Rev. Samuel Johnston, corresponding secretary; the Rev. Philander Chase, jun. recording secretary; and William Little, esq. of Delaware, treasurer."

The Thirteenth Report of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina; made at the Anniversary of the Society, January 6th, 1823.

THE thirteenth anniversary of our institution beholds us again assembled, on the feast of Epiphany, to offer praise and thanksgiving in the house of God. On such an occasion, and in such a place, it is indeed good for us to meet together, and to bless "the Author of every good and perfect gift," "for his inestimable love in the redemption of the world by our Lord Jesus Christ." The manifestation of our Saviour to the Gentiles is eminently fitted to inspire our gratitude; and is, perhaps, the most appropriate season for the annual meeting of a society whose objects so perfectly harmonize with that glorious and happy event. Already had the church set it apart as peculiarly worthy of commemoration by her faithful followers: and we could not better have expressed entire approbation than by imitating an example equally venerable and excellent.

It well becomes us, who are but trus-

tees appointed for administering the charity fund of others, to render annually an account of our stewardship to those who have confided to us such ample opportunities for usefulness. The charge of distributing your bounty is a singular privilege and blessing. In the enjoyment which it affords, we have much reason for gratitude to you, as the means, under God, of enabling us to be, in an appropriate sense, not only hearers, but doers of the word. But while the labour is almost, if not altogether our's, the reward is peculiarly your's; for to you, as the supporters of the society, is the promise addressed, "It is more blessed to give than to receive." Each contributes only a mite: yet every one must be conscious that he is indeed a fellow-worker with us in this labour of love. Your best recompense is to see this work prosper in our hands, and whilst you faithfully discharge your duty to us, we venture to promise, with the favour of heaven, that we shall not be wanting to you. But while the board rejoice that many have, from the foundation of the society, been punctual in the discharge of their annual dues, we cannot but deeply regret that the list of arrears should still be very considerable. Without animadverting on the variety of motive that may influence those who thus deprive us of a large fund intended for the good of the church, we feel ourselves authorized to expostulate with such members in the language of respect and affection. We would ask, why did they join the society, and why do they continue in its ranks, if they do not acknowledge the obligation of the engagement they have made? While the society exists, whilst its funds are carefully administered, whilst its objects are continually promoted, and the church benefited thereby, how can they rest satisfied with such apathy? They have undertaken to give freely; and we only ask them to remember, that he who gives, before he is called on, or gives the instant he is, acts in the true spirit of Christian liberality. We entreat such as are scattered throughout the country, to remember the difficulty and expense of waiting on them there. It is comparatively easy, on the contrary, for them to make

payment in town; since there is scarcely one who does not visit the city occasionally, or who has not friends that do. We earnestly beseech all such persons to recollect, that he who *seeks* to do good is doubly blessed. If any indeed love the church and the society, we trust they will not regard themselves as *debtors to our treasury*; and *entitled to wait until applied to*. Let them rather feel that what they owe is to God and their fellow men, and whilst they reap the blessing of giving freely, let them imitate the example of the poor widow, who waited not to be reminded of her duty, but went to give, *with her own hand*, the trifle which she had not even promised to give.

The board regret to say, that but little addition has been made, during the past year, to the funds of the society. While some persons have withdrawn their names, only four annual, and six life subscribers have been added to the list.

The board have addressed letters regularly every year to the different clergy in the diocese, requesting, with the approbation of their vestries respectively, that sermons might be preached, and collections made in aid of our treasury. During the past year, however, only St. Michael's, St. Philip's, and St. Paul's, Charleston; Trinity church, Columbia, and Christ church, have contributed. The trustees are sensible that some country parishes can hardly be expected to assist us in this mode; yet it is believed that there are pious and liberal persons in all of them, who would gladly embrace such an opportunity of giving some portion of the abundance wherewith they have been blessed. It is extremely desirable also that such an occasion should be afforded for making known more generally the objects, wants, and usefulness of the *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina*. Doubtless there are many who have heard that such an association exists, but who are ignorant of what it has done, and of what it is continually labouring to do. It is our desire that so excellent an institution should be more generally known. It is equally our duty: and we shall therefore

persevere in our endeavours to awaken the attention of our brethren in the country to the welfare of the institution.

The board record here, with pleasure, the liberality of a donor unknown, to whom they are indebted for the sum of one hundred dollars, and they add, with much satisfaction, the gift of twenty by another whose name is equally withheld. They rejoice at beholding such acts of Christian charity performed in the very spirit of the gospel precept, which suffers not the left hand to know what the right hand doeth.—Such givers desire not the praise of men; but rather lay up for themselves treasure in heaven. The trustees cannot close this part of the report without again acknowledging the receipt of the contents of a missionary box kept in Mr. Dickson's school. Such contributions are singularly acceptable; for they are among the happiest imitations of the poor widow's example.

The subject of our funds calls up to memory, as intimately allied to it, the situation of our late treasurer.* The board have still to regret that his ill health disables him from attempting to resume his duties. Under the expectation that a voyage to Europe would re-establish his health, a temporary appointment was made; but it has been for some time certain, that we cannot hope again to behold our financial concerns under his judicious and paternal guardianship. The gratitude and affectionate regard of the trustees, and they doubt not of the society at large, attend him in his retirement.

During the past year, the sum of \$2,680 has been expended in the support of the ministry in several country parishes, and for missionary purposes: and the board have the satisfaction of believing that these appropriations have been productive of good. They venture not to say, that all has been done which might have been accomplished; yet there is reason for gratitude, and much encouragement to go forward. Indeed, if this society had no other object than to send forth missionaries, its prosperity ought to be dear to every friend of religion, and especially of our

* Charles Kershaw, esq.

church. This single purpose should win for us their prayers and patronage: the former, since the fervent prayer of a righteous man availeth much; the latter, because the gospel must be advanced in our day, by means, and not by miracles, by ordinary men, and not by prophets and apostles. The trustees regard the missionary department of the society as of incalculable importance to the church in this diocese. The missionary has opportunities for doing good, which are enviable indeed. Located in a small section of country, he is expected by the society who send, and by the people who receive him, to preach the gospel in its simplicity and purity, to explain the principles, and recommend the worship of the church; and, by his "preaching and living, to set them forth, and show them accordingly." It is not sufficient that his people should see him, on the Sabbath, in the desk and in the pulpit. His daily example should be felt among them, as the most powerful auxiliary to his instructions. His pastoral visits should afford to the sick and afflicted the means of spiritual consolation; to the inquiring, the opportunity of religious advice; to the old, the advantages of pious conversation; to the young, the living and impressive testimony of practical goodness. But such services cannot be rendered, if the missionary do not reside in the midst of his flock. To know his people, he must live among them. To know their wants and desires, he must be intimate with their characters and situations in life. To be useful, to be beloved, and honoured, to be rewarded with the blessing of many a soul ready to perish; in a word, to be a labourer worthy of his hire, he must be one of his people, having the same home and neighbourhood, and experiencing something of the spirit, if not all the force of local feelings, habits, and attachments.

The mission at Cheraw has been already re-established under the charge of the Rev. Mr. Wright, a clergyman of the Episcopal church, at present settled at Wadesborough, in North-Carolina. An attempt was made to accomplish the same object, by a similar arrangement, soon after the Rev. Mr. Fowler returned, but it was not known

until the regular meeting in December, that the letter addressed to the Rev. Mr. Bedell, secretary of the North-Carolina convention, was never received by him. The missions at Columbia, in Christ church, and in the parish of St. Paul's, Pendleton, still continue.

The board rejoice to find that a very neat church has been recently completed at this last mentioned place, and independently of other delightful considerations, it is highly gratifying to know that the flourishing state of this parish is to be ascribed, in a large degree, to the missionary labours of the society.*

In obedience to the article of the constitution, which provides for the distribution of the Bible, the Book of Common Prayer, and other religious works, the trustees report, that they have accordingly, during the past year, disposed of the following gratuitously, viz. 51 Bibles; 252 Prayer Books, of which 78 were given to the poor children in the Sunday schools in Charleston; 24 of British Prayer Book, sent out by "the Prayer Book and Homily Society" for English seamen; 7 of *Dehon on Confirmation*; 91 of an *Address to Christians, recommending the distribution of religious tracts*; 211 of *Dean Stanley on the Faith and Practice of a Churchman*; 73 of *Bishop Andrews' Devotions*; 205 of *Hints on Public Worship, or the Churchman instructed in the use of the Book of Common Prayer*; 205 on the *Duty of Morning and Evening Devotion*; 69 of a *serious Exhortation to a decent and devout Behaviour in Church*; 264 of a *familiar Exposition of the Catechism* recommended by the bishop and clergy of this diocese, of which 72 were given to the poor children in the Sunday schools in this city; 93 of *some Remarks on a Review of Spark's Letters*; 187 of *Archbishop Secker on the Duties of the Sick*; 99 of *Archbishop Synge's Answer to all the Excuses and Pretences*

* Through the liberality of Col. Thomas Pinckney, jun. the new Episcopal church of St. Paul, at the village of Pendleton, has been completed. Divine service was performed in it, for the first time, on the 10th of December, by the Rev. Rodolphus Dickenson, who delivered a suitable discourse on that interesting occasion.

for not coming to the Holy Communion; 99 of an earnest Exhortation to the frequent Reception of the Lord's Supper; 57 of Grosvenor's Mourner, or the Afflicted Relieved; 47 of a Catechism on Confirmation.*

In order to promote the use and circulation of the Bible and Book of Common Prayer, the board dispose of them at half the usual retail cost; as experience has shown, that many who have not, and yet desire to possess those volumes, will neither accept them as gifts, nor pay the common prices for them. To invite such persons, among others, to procure the Scriptures, and Prayer Book, the board adopted the above practice, and have found it useful.—Whilst it has promoted the circulation of the principal works contemplated by the founders of the society, it has been advantageous to us, as a small profit has accrued to the treasury. They have disposed of books and tracts on the above plan, from the commencement, to the amount of \$ 548 89.

The board cannot omit here to notice the gift of 20 Bibles and 120 Testaments by Mr. Jacob Rapelye. Such an example they would gladly see imitated by many. Whilst the society rejoice, and the objects of its bounty profit thereby, the giver has the satisfaction of knowing that he has contributed to make the poor acquainted with the gospel, and to afford comfort to the sick and afflicted.

During the past year an edition of the following tracts has been published by the society:—Archbishop Secker on the Duties of the Sick; Archbishop Synge's Answer to the Excuses for not coming to the Holy Communion; an earnest Exhortation to the frequent Reception of the Lord's Supper; Grosvenor's Mourner; and a Catechism on Confirmation.

During the past summer the society received from their much esteemed

friends and correspondents, "The Prayer Book and Homily Society of London," a present of their last report, and several of the homilies of the English church translated into different languages. This fresh testimonial of regard is highly appreciated by the board, and will be gratefully acknowledged when this report shall be transmitted to them.

With respect to that part of the constitution which provides for the education of young men for the ministry, the trustees have little to add to what has been heretofore stated. Two young gentlemen still continue to receive the patronage of the society in the prosecution of their academical studies at Yale college. It is expected that they will graduate in September next.

During the past year the trustees deemed it expedient to subscribe for the *Gospel Advocate* and *Christian Journal* for the library. They directed also that the numbers of the former, as they appear, with a vindication of the Episcopal church, should be sent to the country clergy for the express purpose of being lent among their parishioners.

The increase of the library, and the inconvenience to which the librarian has been hitherto subjected, induced the board many months since to adopt a scheme which promised to be very advantageous. Circumstances, however, entirely beyond their control, prevented their success; and, as there is no probability that they shall ever accomplish the object then contemplated, it is needless to give any detail or explanation of it now. As, however, the evil intended to be remedied still existed, and must increase with the growth of the library, they felt themselves called upon to provide a suitable place and a librarian. An appropriation for these purposes has been accordingly made.

The library has received, during the year 1822, an addition of 101 volumes, the present number being 784. Donations have been received from the late Mrs. Ann Wainwright, the late Hon. John Drayton, the Rev. M. H. Lance, the Rev. A. A. Muller, and from Messrs. John Ball, John Bay, Charles Kershaw, and A. Motte.

Hitherto the library has been almost

* The whole number of books and tracts distributed since the formation of the society is as follows:—265 Bibles; 1,442 of the Book of Common Prayer; 121 of Bishop Dehon on Confirmation; 50 of Daleho's Evidences on the Divinity of Christ; 440 of Nelson's Christian Sacrifice; 300 of Bishop Potteus' Evidences; and 10,144 tracts—making a total of books and tracts equal to 12,762.

entirely confined to religious and theological works; but, during the past year, some volumes of miscellaneous literature have been added. The trustees deem it very desirable that this department should be enlarged. Will not the friends of the church and of the society, of the clergy and of divinity students, consider seriously whether much cannot be done by them? A very small portion of our funds have been hitherto devoted to increase the stock even of necessary works; and our slender appropriation will probably be hereafter curtailed, as the charge for a room and librarian must henceforth be added to our annual expense. There are in the private libraries of episcopalians within this diocese, and especially in Charleston, thousands of volumes. It is a high satisfaction to behold such proofs of the improvement of mind and of the cultivation of taste. We cannot, however, but regret that of this host of volumes so few have been dedicated to the use of our library. Are we unreasonable in believing that several hundreds of them could be spared for our shelves; not only without injury, for they would scarcely be missed, but even advantageously, since their places would soon be supplied by new comers? We feel ourselves at liberty to propose a plan, suggested by the example of a gentleman, who has commenced a collection of works on American history; and intends, it is believed, to add to the number as opportunity shall offer. Why should not others go and do likewise? The divisions and subdivisions of human knowledge offer an endless variety of choice to the friends of the society. May not one select works on *general* history, either ancient or modern? Another the *particular* histories of a single nation? And others, again, writings on moral or metaphysical philosophy, on philology, literature, or divinity? We believe that if several gentlemen could be induced to act upon this plan, it would be much easier to procure the books than they might at first suppose. Certainly they would derive more than ordinary pleasure from the exercise of liberality, for such an object, and on such a system.

In taking leave of the society for another year, the trustees indulge the hope that the prosperity and usefulness of the institution will advance, and not recede, during that period. May those, who have hitherto laboured in this portion of the vineyard of our common Lord and Master, if permitted to continue therein, be fellow workers with more abundant zeal, diligence, and faith! May they realize the privilege conferred, and the blessing provided for them by their appointment to the administration of such a trust! May they derive strength from the prayers, wisdom from the counsels, and hope from the liberality of many a pious friend and cheerful giver!

Signed in behalf of the board,

NATHANIEL BOWEN,

Ex officio President of the Society.

January 6th, 1823.

Officers and Trustees for the year 1823.

The Right Rev. Nathaniel Bowen, D. D. *ex officio* president; Keating Simons, vice-president; Thomas S. Grimke, corresponding secretary; James Jervcy, recording secretary.

Trustees.—The Rev. Christopher E. Gadsden, D. D. the Rev. Frederick Dalcho, M. D. the Rev. Paul T. Gervais, the Rev. Allston Gibbs, the Rev. Christian Hancel, Charles Kershaw, Robert Hazlehurst, Henry Deas, Elias Horry, Thomas Lowndes, Robert J. Turnbull, Thomas W. Bacot.—Daniel Ravenel, treasurer; ———, librarian.

Book Committee.—The bishop, *ex officio*, the librarian, *ex officio*, the Rev. Dr. Gadsden, the Rev. P. T. Gervais, R. J. Turnbull, E. Horry.

For the Christian Journal.

A Critical Essay on the Doctrine of Accommodation.

It is obvious on the most cursory perusal of the sacred volume, that numerous passages of the Old Testament are cited by the writers of the New. In considering these passages we find essential difficulties in respect to their application. Some, indeed, are evidently adduced in proof of the doctrine, and as a completion of a pro-

phesy; while others are as evidently applied to a purpose to which they appear to have no relation, judging from the context in the original books. This has been eagerly seized upon by the opponents of Christianity; who declare, "that the prophecies quoted in the New Testament relate to such different matters from that which they are brought to speak for, as shocks the strongest Christian faith to consider, and shows that the allegors of them, so far from being inspired authors, do not understand even the common sense of words."* This is indeed a weighty charge, and one which strikes at the very foundation of our faith; but we trust that these seeming discrepancies, when brought to the touchstone of criticism, will disappear, and the entire harmony of the Bible become fully evident.

Two theories have been advanced for the solution of these difficulties—

1st. When a wider or more spiritual sense is given to them, than what might be inferred from the original scope, or perhaps even greater than the writer himself was aware of, although designed by the Holy Spirit. This is generally called the allegoric sense, and the Scripture is said "to be fulfilled" when that is accomplished in the antitype which is written concerning the type. Thus we read, "these things were done, that the Scripture might be fulfilled, a bone of him shall not be broken."[†] These words, which were originally written of the Paschal Lamb, are said to be fulfilled in Christ, who is the antitype of that Lamb.

2d. When the thing is done, neither in a literal nor a spiritual sense, according to the fact referred to in the Scriptures, but is similar to that fact, or in other words where the citation is *accommodated*.

I. As regards the first, many eminent writers have rejected it altogether, alleging that it will make all prophecy perfectly useless, and that it is impossible to know when it is fulfilled, if it has more than one sense; if it has two, it may have two hundred, and all of them equally just.—(Sharpe, 202.)

But the latter part of the observation does not follow as a just conclusion. For, as the Mosaic dispensation in its ordinances and general character; was typical of the more pure and spiritual dispensation of the gospel, so many passages of the Old Testament, which in their original context have evidently a reference to circumstances then transacting, and persons then in existence, may be considered as having a secondary and fuller completion in those of the New. This may be instanced by the 72d Psalm. Where David is evidently addressing himself to Solomon, as appears from the title of the opening of the Psalm, "Give the *king* thy judgments, O God, and thy righteousness unto the *king's son*;" and yet the whole is undoubtedly a prophecy of Christ's kingdom, which should be from sea to sea, and from the river unto the ends of the earth. Thus we must either deny the least reference to king Solomon, or confess that it has a double sense; and that although it primarily refers to him, yet received its full completion in the spiritual Solomon, or Shiloh, the Prince of Peace. But why need I instance a single Psalm, the whole book abounds with examples of this mode of interpretation.*

Although, unfortunately, the system of turning every thing into allegory and types, has been too prevalent, yet the *abuse* of a thing is no just argument against it, and proves not why we should indiscriminately reject all constructions of the same kind; and though, says Granville Sharpe,[†] I contend for double senses in some cases, yet I am as averse to an *unnecessary* multiplication of them as any one can be, and therefore reject and protest against the proposition—that if "a prophecy has two senses, it may have two hundred, and all of them equally just." The difficul-

* Ergo arrige aures, Christiane Lector, et ubi talia in Davide legeris, tu mihi fac cogites, non Arcem, fragile lignum, aut Tabernaculum, coactum pellitis; non urbem lapidibus compositam; non Templum divine Majestati augustum: sed Christi et Ecclesie Sacramenta, sed vivos lapides, Christo angulari lapidi cooptatos; sed ipsam Eucharistiam presentis Dei testamenti; denique celeste regnum et eternam felicitatem. (Bossuet, Dissertat. de Psal. cxi. t. ad fin.)

† Examination of Proph. p. 217.

* Nicholl's Conf. with a Theist, p. 333.

† John xix. 36.

ties attending that important quotation from Isaiah, in the first chapter of St. Matthew, are most satisfactorily cleared up by this hypothesis—"Now all this was done, that it might be fulfilled which was spoken by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is God with us."—Now, the opponents of Christianity urge, that this promise, applied by us to the birth of the Messias, and considered as a clear prediction of that glorious event, refers to the birth of a child in the reign of Ahaz, the time in which the promise was given, and not to a circumstance which was to happen seven hundred years afterwards. And true it is, that from the general scope of the passage in the prophecy, we might infer this to be the case, were it not for some attending expressions which could have a reference but to *One*—Emmanuel—born of a pure virgin. Thus, in the prophecy we have two distinct promises, distinguished at the time of delivery by the action of the speaker.—The one made to the house of David, of the wonderful birth of that extraordinary personage, who, according to God's covenant with David, had been expected as their Messias, but was now despaired of. The other to Ahaz, concerning the defeat of the confederate kings, and the time of the defeat, designed in the age of Isaiah's child, Shear-jashub, then present, and to whom the things said of the child Emmanuel, hereafter to be born, could not well be adapted.* It were easy to multiply passages where this solution adds both dignity and force; but as I intend to enlarge more upon the next head, I will omit them and any further argument in support of the proposition.

II. We come now to our second division, where citations are said to be *accommodated*. By this we mean passages of the Old Testament, which are adapted by the writers of the New, to occurrences which happened in their time on account of some correspondence and similitude. These are not prophecies, though they may be said sometimes to be fulfilled, for any thing

may be fulfilled when it can be pertinently applied. This method of explaining Scripture by accommodation, will enable us to solve some of the greatest difficulties relating to the cited passages. That the apostles and evangelists should use this mode, will not be so much wondered at, when we consider the veneration in which the Jews held the writings of the Old Testament.—Abounding with fine descriptions, poetical language, and sublime imagery, the subject of their daily reading, and containing those promises upon which were built their expectation of deliverance from a foreign yoke, and the restoration of the house of Judah to its former splendour, can we wonder that the ideas, nay, even the very phrases, should occur to their minds in writing? Thus, says an eminent author,* "the lawyer quotes the maxims of the law, the scholar his favourite classics, the divine the precepts of the gospel. It is no wonder, then, if the very same thing has happened to the writers of the New Testament, who, being (as we before said) daily occupied in the study of the Old, unavoidably adopted its mode of expression, which they have borrowed and applied to their own use, in various ways, and for various purposes." This would tend to do away the objection which has been started, that the writers of the New Testament were too illiterate, generally speaking, to use this one of the ornaments of style, and one which only a cultivated mind, and an improved taste, would be likely to adopt. All this would hold good, did we find these writers quoting from the philosophical works of the age, from the Greek or Roman classics; of these, indeed, they were ignorant; but their allusions and citations are from a book, the contents of which were known to the meanest Jew, and had been so from his earliest infancy. And why? as Dr. Nicholl forcibly asks, (in the work before cited,) why may not St. Matthew, or St. Paul, quote a passage from Isaiah or the Psalms, and apply it to another sense, as well as we make a like use of one from Virgil or Ovid? Suppose,

* Chandler's Defence, p. 329.

* Michaelis, as quoted by Horne in *Introd.* vol. ii. p. 449.

now, we were to address the first propagators of our faith in the words of Virgil's invocation to the Sun and Moon—

Vos. O clarissima mundi
Lumina.—

O ye illustrious lights of the world.—

would this be considered as any thing improper or far-fetched? Why not then permit St. Paul to do the same when he quotes a part of the 19th Psalm, which is understood of the celestial bodies, and applies it to the preaching of the apostles—But I say, have they not heard? Yea, verily, their sound is gone out unto all lands, and their words unto the ends of the world.*

Ye hypocrites, saith our Saviour, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouths, and honoureth me with their lips, but their heart is far from me.† Of whom did Isaiah prophecy this? Of the Jews in our Saviour's age? Certainly not. The words were uttered by him without reference to any other persons than those he addressed. Yet how pertinently are they applied to that hypocritical and hard-hearted generation to which the Messias preached.

Now, if these passages be so palpably accommodated, and no other mode of explanation so well reconciles the difficulties, why not extend the principle a little farther, and include those quotations which cannot be referred to the first head, that of double sense without considerable forcing. And how strikingly elegant are the applications of them by the evangelists! For instance, the prophet Jeremiah bewailing the miseries of captivity, by a beautiful figure introduces Rachel lamenting the wretched condition of her sons.‡ When Herod, imbruing his hands in the blood of the innocents of Bethlehem, gave cause for the same lamentation, how forcibly does St. Matthew apply the words of the prophet. In Rama was a voice heard, lamentation and weeping, and great mourning; Rachel weeping

for her children, and would not be comforted because they are not.*

In the same chapter of St. Matthew, we have a verse quoted from Hosea, which runs thus—Out of Egypt have I called my son. Now the passage in the prophet is this—When Israel was a child, I loved him, and called my son out of Egypt—and then goes on to say—that he is gone astray, has sacrificed to Baalim, worshipped graven images, &c.† What of all this is applicable to our Saviour? None—but that very part cited by the evangelist; and the words, “out of Egypt have I called my son,” are merely instead of saying in plain language, God's Son came up from Egypt.

Ingenious are the remarks of Bishop Chandler upon this text—proving from Scripture and Jewish authorities, that the passage had passed into a proverb, and that Egypt denoted great affliction and danger; from that which the Israelites underwent in that land, he would thus paraphrase the verse, in the sense here used by the evangelist: I have delivered my son from danger, and from the persecuting hand of Herod, which was stretched out against him.

Again—The sacred historian, after remarking that Jesus Christ chose to convey his moral and religious instruction to the Jews in parables, says—“That it might be true which was spoken by the prophet, I will open my mouth in parables; I will utter things which have been kept secret from the beginning of the world.”‡ This is part of a Psalm written by Asaph, a prophet, not in the strict sense of the word, but merely one “who has explained or declared the will of God.” In the Psalm, he is speaking of such things “as we have heard and known, and our fathers have told us;” and then recounts the wonders done by Moses in Egypt and in the wilderness, and comes down to the times when “David was taken from the sheepfolds to feed Jacob and his people,” and proceeds no farther. What is there in this that can relate to Jesus intentionally, and by way of foretelling a future event? And, as Dr. Sykes re-

* Rom. x. 18.

† Matt. xv. 7, 8.

‡ Jer. xxxi. 15.

* Matt. ii. 18.

† Matt. xiii. 35.

‡ Hosea xi. 1.

marks, "the parables of the Psalmist are very different from those made use of by our Saviour. Those of the one were nothing but short sententious narrations of past facts; the other were obscure speeches involved in similitudes."* In citing, therefore, the words of the Psalmist in so very different a sense, the evangelist in effect declared that he only accommodated those words to his present design, although he introduced them as if he had cited a real prophecy, and were relating its accomplishment.

From what has been said, we trust it will appear perfectly natural, considering their knowledge of the Scriptures, and their veneration for them, that the writers of the New Testament should use this mode of introducing quotations pertinent to the subject upon which they were treating. This presumption, however, amounts almost to a positive certainty when we find, that, far from being singular in this, it was a common practice of the writers of the apostles' days, and particularly of the next century. He must be a stranger to the Hebrew writers (says Bishop Kidder) that does not know that nothing is more common among them, than such accommodations of the text upon all occasions. They abound in such applications. Grotius urges the same idea in his comment upon St. Matthew. *Ubi factum aliquod veteri simile occurrit, dicunt Hebræi impletus est, hic vel ille Scripturæ locus.* But no writer has more satisfactorily substantiated the fact than Surenhusius, in his *βιβλος κατὰλληλως*, who has, with infinite labour, made numerous extracts from the Talmud and Rabbinical writings, and almost set it beyond a doubt.†

Again—Upon a comparison of the cited texts with the original Hebrew, or with the Septuagint version, we are astonished to find that they do not agree verbatim, in many instances, with either. What must we infer from this? Either that the evangelists *apply* the words of the Old Testament without regarding the original view and inten-

tion—or that they attended to the sense of prophecies without tying themselves down to the expressions used by the prophet. Now, supposing many of these citations to be accommodated, how naturally does it account for the changes of words, and reconcile this difficulty apparently insurmountable! For no one will deny, that, if quoted in this manner, and with this intention, the passages may be altered, and, as it were, new-modelled, to suit the ideas of the person applying them. Nothing considerable is built on these quotations, no inference of importance is drawn from them—had they been all omitted, Christianity would stand on as firm a foundation as with them.

The greatest objection which has been stated against this doctrine, arises from the manner in which these quotations are introduced by the evangelists. They are generally prefaced by some formulæ like these—"as it is written—that it might be fulfilled—it hath been said," &c. which, by many eminent critics, have been supposed to imply that the sacred writers understood such passages in the prophets to have been designations or predictions of events in the Messiah's time, and as such quoted them in their writings. But, as time will not permit me to examine all of these formulæ, I will briefly consider the one which appears most strongly to oppose our hypothesis.

We find, then, before several of these quotations the phrase *ὡς πλῆρωθη*, "that it might be fulfilled," as rendered in our translation.

And, *first*—Nothing can be inferred from the use of the word *ὡς* "that." For this particle does not always signify the end or design, but often merely the accidental event. Thus, "for judgment am I come into the world, (*ὡς*) that they which see not might see, and they which see might be made blind."‡ Just in the same manner does the same evangelist apply a passage of Isaiah: But though he had done many miracles before them, yet they believed not on him: (*ὡς*) that the saying of Isaiah the prophet might be fulfilled, Lord, who hath believed our report?† Not that Jesus came into

* Dr. Sykes on the Truth of the Christian Religion, ch. xiii.

† As the writer had not access to the book of Surenhusius, all that is said of him is taken from Horne's Introd. vol. ii. note.

* John iv. 39.

† John xii. 38.

the world to *blind*, or with a *design* to blind the people; not that God *designed* that the Jews should not regard the miracles of our Saviour; but, in the accidental event of things, it so happened that the miracles of our Lord were the occasions of their obstinacy, and the words of Isaiah as exactly suited their case as if they had been a prophecy upon that very generation. And, from John xix. 24, says the acute critic Campbell, if rigorously interpreted, we must infer that the Roman soldiers, pagans, who knew nothing of holy writ, acted, in dividing our Lord's garments, and casting lots for his vesture, not from any love of spoil, but purely with a view that the Scripture might be fulfilled, for it said they resolved on the measure *ὡς ἡ γραφή πληρωθή* (that the Scripture might be fulfilled.)

Secondly—The word *πληρωθή* does not favour our opponents any more than the preceding. For it does not, as might be inferred from the word "fulfil" in our language, always imply that "the event to which it refers was the introduction of the prophecy with which it is compared." For in many cases, and indeed in most, it signifies no more than merely "to be true," or, as Campbell renders it, "to verify." And this we have on the authority of the Seventy, who, in 1 Kings i. 14, have used the word to denote the confirmation of the testimony of one by the testimony of another.

It is not asserted but that the word may mean "to fulfil," even in its strictest sense, but that it is not the rendering generally in use, and which best suits the context in the places in which it is used in the sacred volume. Surenhusius, the writer above quoted, has given several instances in which the accommodated passages of the Targums and Rabbinical writings are introduced by this very phrase; and Sharpe, in his second argument in defence of Christianity, has two remarkable passages to the same effect from profane writers. In *Ælian*, the stoic philosopher Diogenes is reported to have said, that he "fulfilled" in himself all the curses of tragedy; and Olympiodorus, in his life of Plato, has this remarkable expression, "that it might be true concerning him,"

(where the verb used is *πληρω*) and then cites the following verse from Homer—

Του καὶ ἀπὸ γλῶσσας μελίτος γλυκύνει εἶν
αὐδὴν.

Words sweet as honey from his lips distilled.

Which verse, however applicable to this great philosopher, is not to be considered as an oracle delivered by the poet, with a view to the particular use of it by this biographer.

To sum up, therefore: the phrase *ὡς πληρωθή*, and the others nearly synonymous with it, mean nothing more, in many instances, "than that the text is accommodated to their purpose; or the event darkly intimated is now plainly declared; or a fact as truly answers the citation, as if the place had been a prophecy of it." And, in conclusion, I would remark, that the difficulties attending the prophecies which at first sight are so appalling, and which, like blots, sully the fair page of revelation, will, upon an impartial investigation, pass away like a summer's cloud, or the morning dew. W. S.

For the Christian Journal.

Remarks on the Integrity of the Text of the Greek Testament.

THE criticism of the sacred writings, or, as it is technically termed, *Biblical Criticism*, in its proper and confined sense, is the sum and substance of that knowledge which enables us to ascertain the genuineness of a disputed text. It differs essentially from criticism, as that term is usually received. The latter may be defined that branch of science which has for its object a general accuracy of composition, whether sentiment, expression, or language be concerned. The former is more limited in its operations. It interferes not with the grammatical construction of language—with the purity or orthodoxy of sentiment—with the logical propriety of expression. Its object is to inquire what were the precise words which proceeded from the pens of the inspired writers—to ascertain whether the reputed authors of the gospels and epistles really emitted the words and phrases ascribed to them, or whether their

works have been mutilated and corrupted by omission and interpolation.

The importance and necessity of the inquiry must be obvious to every person who is persuaded that Christianity is founded in reason, and with whom inward sensation supersedes not outward argument. On the decision of the question depends our faith in the oracles of God; for if it could be proved, that at any period since the formation of the canon, the sacred writings have been corrupted to such a degree, that the genuine text is now irrecoverably lost; if it could be shown that not one of the various authorities we possess will countenance certain doctrines, which for ages have enlivened the faith, and animated the hopes of the true disciples of Jesus—the evidence for the Christian religion would be not a little weakened. Let us suppose a man of liberal education, of sound understanding, and of serious dispositions, who has remained unsettled in his religious opinions for want of proper instruction, but who would readily consent to the truth of Christianity, provided certain propositions necessary to establish that truth were clearly explained to him. Such a man would require of us, in the first place, that we should produce our arguments for the divine *inspiration* of the writings containing the principles of Christianity: he would then require satisfactory evidence that the several parts of these writings were really composed by the authors to whom they are ascribed. But this would not be all: admitting that certain books, with the titles of those we possess, were written by the apostles and evangelists, still he would demand proof, by which the very words of these books might be identified with the words written or dictated by them. Should we fail to produce this evidence, which must be altogether of an historical nature, the inquirer might reasonably doubt whether our faith was built on a safe foundation, and might, with reason, assert, that the Scriptures on which we rest it, are as likely to be modern inventions as the productions of inspired men eighteen hundred years ago. The principle is the same when applied to profane authors. "When we attempt to expound a work of high

antiquity, which has passed through a variety of copies, both ancient and modern, both written and printed—copies which differ from each other in very numerous instances—we should have some reason to believe that the copy or edition which we undertake to interpret approaches as nearly to the original as it can be brought by human industry, or human judgment;*" and, accordingly, we find that talents of the first order have been put in requisition to investigate the remains of Roman and Grecian literature. It has been thought desirable to obtain an accurate text for the plays of Terence, and the odes of Horace: and the prosecution of this purpose has been deemed an object for the talents of a Bentley. In later days a Wolfe and a Heyne have instituted critical inquiries into the poems of Homer. And if these, which are merely works of taste—works which, compared with the inspired volume, are of no estimation—if these have been deemed worthy of so much labour, the student surely will not suffer the *Bible* to lie before him without making himself acquainted with the authority on which it rests for its integrity.

In addition to the importance of the study of criticism, as containing the elements of that analysis by which we gradually discover the truth of our religion, its advantages are obvious in another respect. "It produces a habit of accurate investigation, which will be highly beneficial to us in our future theological inquiries. Its influence also is such, that it pervades every other part of theology; and as our notions in this part are clear or obscure, our conclusions in other parts will be distinct or confused. In short, it is a branch which affords nutriment and life to all the other branches, which must become more or less vigorous, in proportion as this branch either flourishes or decays."[†]

Deeply impressed, then, with a sense of the necessity of an accurate knowledge of the Greek text, we intend to offer a few remarks, to show that various readings have been *unavoidable* in the numerous manuscripts of the New-Testament; to point out some of the

* Marsh, lect. ii.

† Ibid. lect. ii.

causes by which they have been produced; and to examine the validity of an objection raised by the infidel, that their existence entirely destroys the authority of the sacred writings.

The autographs of the New Testament have been lost. We know of none who deny this position, except a few Romanists, who pretend that the original of St. Mark's gospel is in the library at Venice: but, independently of other considerations, the fact which the most eminent critics have established, that it is a copy of a Latin version, is sufficient to silence every cavil. It was next to impossible that the originals should have been preserved, especially during the afflicting persecutions to which the primitive Christians were exposed. The lapse of time has destroyed almost every vestige of manuscripts written prior to the sixth century. A continued miracle would have been necessary to preserve them entire, and, had they been preserved, it would have been to no purpose with the unbeliever; for he would immediately have inquired by what standard we are to judge of the *handwriting* of an apostle. There was no necessity for their preservation. Must we doubt whether the *Æneid* is the production of Virgil, because the original has been lost? And if this be the case with respect to profane, why should any doubt remain in regard to the sacred writings? When the epistles were circulated throughout the countries to which they were addressed, copies were taken, which answered all the purposes of the original. If the churches were careful that the copies should be made by faithful scribes, (and every consideration is in favour of the supposition,) they needed not the autographs, which it was impossible for all to possess. At the present day, numerous editions of works are published in countries far distant from each other, but no person is anxious to see the original manuscript: "The edition supplies the place of the author's copy, which a printer thinks is useless to preserve when the publication is finished."

After the death of all, or of the greatest part of the apostles, was framed the canon. History does not afford

Vol. VII.

sufficient information to enable us to determine accurately *by whom* the sacred writings were collected into a volume, nor does it inform us whether the *autographs* were used in the collation. That the originals had perished, is highly probable; for although some have appealed to the authority of Tertullian,* in the second century, to show that they were then in existence, we cannot suppose that the several churches to which they were addressed, could have contributed to so important an undertaking as the framing of a canon, without having the slightest mention of the circumstance in the page of history. The compilers, then, used *copies*, which, however, could have had but few errors. But, as the church increased, the copies must necessarily have increased also, and with them the errors of scribes. They were transcribed at different times, in different places, and by different persons, and frequently the transcribers were grossly ignorant, and wrote merely for hire. But supposing all the scribes to have been the most approved members of the churches—supposing all to have made a correct impression a matter of faith, still, unless they had been inspired, mistakes would have been unavoidable. "Whoever doubts the truth of this, may make the trial by transcribing a few pages of the Greek Testament, and comparing his copy with the original. Or he may examine a printed sheet as it comes from the press, in which he will often find mistakes after the second and third correction. In an edition of the Bible, the press is sometimes corrected five times before the work is printed off: yet, in the very editions which are call-

* Many eminent writers are of opinion, that Tertullian, by "*authentica literæ*," has no reference to the autographs, but that he means *well attested Scriptures*. See the subject discussed by Dr. Lardner, Works, vol. i. p. 425, Lond. 1815. In less than a century after Tertullian, it appears that many variations existed in the copies. "Origen, at the beginning of the third century, complained of these diversities, which he ascribed to several causes, as the negligence, rashness, and knavery of transcribers." "St. Jerome tells us, that when he made his version of the New Testament, he collated the manuscripts that were then extant, and found a great difference among them." *Beausobre and L'Enfant's Introduction, in Bishop Watson's Tracts*, vol. iii. p. 283.

ed *mirabiles*, as if absolutely perfect, we discover typographical errors." *Michaelis' Introd. vol. I. chap. vi. sect. 3.*

It is said by some, we are aware, that as divine Providence has mercifully granted a revelation to man, he will not allow the admission of errors into that revelation. The belief of every sincere Christian is, that the Scriptures have not been materially corrupted—that their doctrines are explicit, and that, where faith or practice is concerned, no various readings exist which can shake his confidence in them. Every believer who has examined the subject will say, with Bishop Marsh, that "for the common purposes of religious instruction, the text in daily use is amply sufficient." But this belief is not inconsistent with the supposition, that various readings have been produced. The keeping of the sacred volume was committed to secondary instruments, and, notwithstanding the care and diligence which have been exercised in the preservation, the fact is undeniable, that various readings *do* exist. To say that Providence would interpose in the prevention of errors, is to argue in the same manner as if one should assert that infidels have never opposed Christianity, because their attacks have a tendency to thwart the designs of Providence.

It is, by no means, an easy task to enumerate all of the causes which have contributed to multiply various readings. In this country, the difficulty is increased, from our not possessing the manuscripts which it is necessary to compare with each other. We know little of the ancient method of writing. We are ignorant whether in particular copies the scribes wrote from dictation, or transcribed from manuscripts before them, or whether they ever had the presumption to write from memory. We can form no deductions *a-priori*: we must depend altogether upon *experience*. Every compositor in a printer's office would be able to afford us more information on such a subject than could be derived from years of study.*

* For this reason Erasmus stands so high in the list of editors of the Bible. Being a corrector in a printer's office himself, he was able to detect mistakes where the mere student would have been entirely at a loss.

The best method, undoubtedly, to discover the different causes of variation, is to compare negligent copies with the original manuscript of an author, and to devote a large portion of time to the correction of both written and printed copies. But as opportunity is not afforded to every student to make this trial, and as the labours of the most distinguished critics in Europe have contributed much to simplify the subject, we cannot do better than apply ourselves diligently to the study of their writings. Michaelis, after a laborious investigation, determines, that the most important causes of various readings may be reduced to five heads:—1. The omission, addition, or exchange of letters, syllables, or words, from the *carelessness* of transcribers. 2. Mistakes of the transcribers in regard to the true text of the original. 3. Errors or imperfections in the ancient manuscripts from which they copied. 4. Critical conjecture or intended improvements of the original text. 5. Wilful corruptions to serve the purposes of a party, whether orthodox, or heterodox.*

The question now arises, whether the various readings amount to so large a number, that the integrity of the text is thereby weakened or destroyed. The question is not new, but one which has been agitated between infidels and believers, and even between believers themselves, for nearly two centuries. When Bryan Walton, in the middle of the seventeenth century, published his great Polyglot Bible, with extracts from manuscripts, versions, and fathers, never before printed, "a work which confers immortal honour, as well on the English nation at large, as on the learned men who were engaged in it," he met with immediate opposition from the puritanical writers, who fancied (for the temper of the times was ill adapted to calm investigation) an attempt was made to weaken the authority of the text.† Even the great divine, Dr. John

* Bishop Marsh has enlarged upon these in his Fifth Divinity Lecture.

† "Several persons think it would have been much better to let those various readings remain in libraries, than communicate them to the public: but the making of this diversity known to the world has been of great service to the Christian cause. 1. As the diversity could

Owen, misconstrued the design of the undertaking, and attacked it in a pamphlet, entitled, "Considerations on the Prolegomena, and Appendix of the Biblia Polyglotta." Walton replied in the same year,* (1659) but, notwithstanding his able vindication of the great undertaking, the prejudices excited by Owen's pamphlet did not immediately subside.

We hear nothing more of the controversy, till Dr. Mill published his edition of the Greek Testament, in 1707, in which it appeared that the various readings had increased to the enormous sum of thirty thousand. This increase was thought, even by those who had been esteemed as the most learned and judicious men of the age, to have a tendency to diminish the confidence in the Scriptures: without, therefore, reflecting that faithful manuscripts and versions did really exist with these readings, without reflecting that Dr. Mill had not "coined," but only brought them to light—Dr. Whitby very injudiciously sent forth into the world his examination of Mill's edition, (*Examen Millii*;) in which he contended that every single passage of the Elzevir edition (or *Textus Receptus*, 1624) was the genuine production of the inspired writers.† These ill judged remarks

were immediately applied by the infidel to a very different purpose. Anthony Collins, one of the most subtle and dangerous enemies whom Christianity has had to encounter, seized the occasion to undermine the authority of the Christian religion, by an argument drawn from the uncertainty of the Greek text; for Whitby had confessed that Dr. Mill's labours made the whole text precarious: and another English divine, (Dr. John Gregory,) had asserted, that "no author had suffered so much by the hand of time as the Bible." The unreasonableness of Whitby's fears, and the futility of Collins' arguments, were exposed in a very able and triumphant manner, by one of the "greatest critics the world has ever produced." The thirty-second of Dr. Bentley's "Remarks on a late Discourse of Freethinking," (the title of Collins' book) was devoted to this subject. As every thing coming from the pen of this divine is worthy of notice, and as his work is not easily procured in this country, we shall take occasion to make some extracts from him before we conclude.

No writer of note, it is believed, has since presumed to repeat the objection, excepting Dr. Tindal, whose *Christianity as old as the Creation* first saw the light in 1730. In the 14th chapter he makes the following observations:—

"If no court of judicature, though in a thing of small moment, will admit of a copy, though taken from the original, without oath made by a disinterested person of his having compared it; because the least mistake, a various reading, a parenthesis, a letter misplaced, may alter the sense; how can we absolutely depend, in things of the greatest moment, on voluminous writings, which have been so often transcribed by men who never saw the original; (as none, even of the most early writers, pretend they did;) and men, too, who, even in the earliest times, if we may judge by the number of forged passages, and even forged books, would scruple no pious frauds?" "For my part, I think the best way, not to be mistaken, is to admit all for divine Scripture that tends to the honour of God and the good of man: and nothing which does not."*

not be concealed, the enemies of our religion would have taken from thence an occasion of smothering, and magnifying this difference. But by being made public, we find, with pleasure, that these variations consist in indifferent points, and that they are almost every where nothing but pure mistakes of the transcribers: 2. It is evident from these various readings, that the books of the New Testament have not been corrupted by the malice of heretics. If the transcribers had been directed by heretics, they would have made such alterations as countenanced their errors and prejudices," &c.—*Beausobre and L'Enfant's Introd.*

* In a work entitled, "Considerator considered; or a brief view of certain considerations upon the Biblia Polyglotta, the Prolegomena, and the Appendix thereof, wherein, amongst other things, the certainty, integrity, and divine authority of the original texts is defended against the consequences of Atheists, Papists, Antiscripturists, &c. inferred from the various readings and novelty of the Hebrew points, by the author of the said considerations."

† *Ex nostra variationum lectionum uberiori discussione in epitulis ejusdem libri sequentibus, liquilo constabit, nec in minutioribus istis, et pene frivolis, decesse nobis, potissimum saltem ex parte, testimonia, quibus hodierni textus lectio stabilietur, et cet. Preface to Examen, concluding paragraph.*

* Upon further investigation, it is found that

Upon a very slight examination, it will appear that the arguments of Collins and Tindal are of little weight. We grant, that in the numerous manuscripts of the New Testament there are thirty thousand various readings—nay, that since Griesbach's compilation, they have increased to *one hundred and fifty thousand*: but what does this prove? Does it justify Dr. Gregory's assertion, that "no profane author has suffered so much by the hand of time as the New Testament has done?" An accurate investigation of the remains of Greek and Roman literature would have led him to another conclusion. We deny that the New Testament, although its several manuscripts have been collated with the most rigorous accuracy, although every word, syllable, and letter, has been weighed with the most scrupulous exactness, we deny that it possesses proportionably as many readings as any other writing of equal antiquity: on the contrary, we affirm that it has no more variations than what must necessarily have happened from the nature of things—variations which are common to all classics whatever. "Terence," Dr. Bentley remarks, "is now in one of the best conditions of any of the classic writers; the oldest and best copy which approaches nearest to the autograph is preserved in the Vatican library; but even that has hundreds of errors, most of which may be corrected from other exemplars that are otherwise more recent and of inferior value. I, myself, have collated several, and do affirm, that I have seen twenty thousand various lections in that little author, not near so large as the whole New Testament; and, I am morally sure, that if half the number of manuscripts were collated for Terence, with that niceness and minuteness which

several writers since Collins, have repeated the objection; still the expression in the text, as to writers of note, is correct. *Leland's Deistical Writers, Letter VII.* Whether any of the numerous opponents of Tindal have noticed the above observations, we cannot say: judging for ourselves, the world would be in a sorry condition, were it to admit all for divine Scripture which Dr. Tindal, and some later rationalists, have imagined conducive to "the honour of God and the good of man." "*Rara temporum felicitate, ubi sentire quæ velis, et quæ sentias dicere licet.*"

have been used (by Dr. Mill) in twice as many for the New Testament, the number of variations would amount to thirty thousand." The reason why there appears so great disparity between the variations of the classic and Scripture exemplars is evident. The editors of the former have not thought it necessary to note every blunder made by careless or ignorant scribes; such a particularity would be considered as impertinent, and as unnecessarily increasing the size and cost of the works. If the editors be acknowledged as men of integrity and learning, the public voice agrees to receive their editions, and hence those not versed in manuscripts imagine that no variations occur but what are communicated by the editors. In the sacred writings, on the other hand, the variations have been noted with a religious, not to say superstitious accuracy. A large number of manuscripts, the ancient versions, the Latin Vulgate, the two Syriacs, the Æthiopic, the Arabic, the Coptic, the Armenian, the Gothic, and the Saxon—all the dispersed citations of the Greek and Latin fathers in a course of 500 years—have been diligently compared, and recombined: why then should our surprise be excited, that in these numerous authorities, the differences in Dr. Mill's time amounted to 30,000, when the most perfect exemplars of profane authors of equal size contained as many, although they had but half the manuscripts, and not a single version.*

The difference on the side of the sacred writings will appear much greater upon a comparison of the *poetical* classics with the New Testament. The former, it is evident, were by no means as liable to mistakes as the latter; for unless the scribes were to the last degree ignorant, *the measure of the verse* would have been in some measure a preventive of corruptions. But in the poetic writers the number of variations is immense. "In the late edition of Tibullus," says Dr. Bentley, "you have a register of various lections in the close

* The same remarks are applicable at the present day, even although Griesbach's labours have increased the various readings to 150,000, for the manuscripts have increased proportionally.

of that book; where you may see, at the first view, that they are as many as the lines. I myself, during my travels, have had the opportunity to examine several manuscripts of the poet Manilius, and can assure you, that the variations I have met with are twice as many as all the lines of that book.*

If, at the revival of literature, but one manuscript of the New Testament had been found, we should have had no various readings. Would this want of authorities have rendered the text less precarious? Directly the reverse would have been the fact. If the best and purest copy now extant had alone been preserved, we should have possessed a text with a number of faults; suspicions of fraud would immediately have been excited, and we could have arrived at no definite conclusion with respect to its integrity. Add a second manuscript: the authority and integrity of the text will be strengthened; but, take this where you please, it will contain a thousand variations from the first, and still half the faults of the first will re-

main uncorrected. As the exemplars multiply, the probability of improving the text increases; each manuscript furnishes a help, the exemplars become subservient to mutual correction, till at last we obtain a copy nearly faultless. Instead, therefore, of starting at the futile objection of the infidel, we should be thankful to divine Providence for his mercy, vouchsafed in the preservation of so large a quantity of ancient manuscripts, which have been discovered in different quarters of the globe—in Syria, and in Italy—in Egypt, Æthiopia, and in Britain—all resembling each other in the general, and differing only in verbal particulars. If the unbeliever can resist this evidence, which in itself is demonstrative of the truth of our religion, we can only impute to that principle of obstinacy inherent in some breasts, generated by the devil, and nurtured by self-sufficiency, which would never submit to revealed truth, even though it were inscribed in the heavens.* R.

For the Christian Journal.

EASTER.

1 COR. xv. 20.—*Now is Christ risen from the dead, and become the first-fruits of them that slept.*

THESE triumphant words were uttered by an apostle exercised in perse-

* "The result of the whole is this, that either, *a posteriori*, all ancient books, as well as the sacred, must now be laid aside as uncertain and precarious; or else to say, *a priori*, that all the transcripts of sacred books should have been privileged against the common fate, and exempted from all slips and errors whatever. There is in each of them such a gust of the paradox and perverse, that they equally suit with a modern freethinker's palate." "But I have too much value for the ancients to play booty about their works and monuments, for the sake of a short answer to a fool according to his folly. All those passages, and all the rest of their remains, are sufficiently pure and genuine to make us sure of the writer's design. Terence, for instance, has as many variations as any book whatever, in proportion to its bulk; and yet, with all its interpolations, omissions, additions, or glosses, (choose the worst of them on purpose,) you cannot detect the contrivance and plot of one play; no, not of a single scene; but its sense, design, and subterfuge, to the last issue and conclusion, shall be visible and plain through all the mist of various lections. And so it is with the sacred text; make your 30,000 as many more, if numbers of copies can overreach that sum: all the better to knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool; and yet, with the most sinister and absurd choice, he shall not extinguish the light of any one chapter; nor so disguise Christianity, but that every feature of it will be the same." *Phileleutherus Lipsiensis* (Dr. Bentley) *Remarks on Collins' Discourse*, p. 113. Lond. 1737.

* Since the above was put in type, we have been favoured with the perusal of the British Critic for December, 1822, which contains a review of four works on subjects connected with the criticism of the Scriptures. After happily illustrating the above remarks, and making several quotations from Dr. Bentley, and Bishop Marsh, whose "evidence is unexceptionable authority, for they are competent witnesses in point of information, whilst their pursuits and attainments might have been expected to have given them prejudices inclining them to assert the contrary of what they are found to do," the editors observe—"We should have spared our remarks on this topic, important as it is, if Dr. Bentley's admirable tract was known and read, any thing like so extensively as it ought to be. But though the letters under the name of Phileleutherus Lipsiensis have been very judiciously reprinted by the University of Oxford, in the *Enchiridion Theologicum*, we had lately occasion to ascertain that their merit was unknown, or overlooked to a degree which surprised us exceedingly. What we have said has been almost entirely borrowed from his nervous and lucid 'Answer to Collins' Discourse of Freethinking.'"

cution, and grown old amid its sorrows. They are chiefly interesting to us as containing the true secret of his support, the ground of his confidence, and the crown of his rejoicing. It was this which winged his hope, which animated his efforts, and alleviated his distresses. Now, a principle of such astonishing efficacy must needs be always valuable, and always interesting. The condition of man is, by nature, so vile and helpless, that he wants a medium of support and consolation.—The passions which he cherishes are so violent and unreasonable, that he needs a protection even against his fellow-being.—The good which the world affords is so blended with evil, that we require some source of satisfaction beyond its influence.—Now, if we regard the authority of St. Paul, who attested his sincerity by his blood, we must recognize all this in the joyful fact which our text commemorates—"Christ is risen from the dead, and become the first-fruits of them that slept."

1. The foundation of all human misery and woe is the curse which was pronounced for transgression and sin. The stream must partake of the nature of its fountain, and, according to that, must flow in transparent waters, or roll in darkened floods. Corrupted in soul, and depraved in principle, man was violently incited to indulgence and excess, and foolishly driven to war against his Maker. The soul, created in the image of God—replete with knowledge, with purity, and love, became changed from its purpose, and fallen from its high estate. The body—which had risen in beauty and freshness under the plastic hand of the Almighty—was converted into vileness, and ready to fall away into its kindred dust. Pride, lust, and anger, usurped "the habitation of the Spirit of God," and strove hard for the mastery of the whole inner man. But when "there was no eye to pity, and no arm to save," the Lord "looked down from the habitation of his throne," and kindly regarded the condition of his servant. The "Lamb slain from the foundation of the world" satisfied his justice, and restored his favour. "In due time, Christ died for the ungodly." Having set them a per-

fect pattern by his life, he poured out for them his blood upon Calvary, and breathed out his spirit in the heavenly prayer, "Father, forgive them, for they know not what they do." But the perfect pattern which Christ by his life afforded us—the excellent truths which distilled from his lips—and the heavenly benefits which resulted from his passion, received not their full perfection until the performance of that gracious promise which foretold his *resurrection from the dead*. Then it was that conviction burst upon the doubting minds of the disciples—collected their wavering thoughts, and settled them in one uniform, unchanging point of action. They knew that he whom they had followed during his tribulation and distress, had promised that they should in no wise lose their reward: that he went to prepare a place for them, that where he was, there they might be also. They knew that he was able to protect them "whom God had raised up, having loosed the pains of death, because it was not possible that he should be holden by it." They knew and felt the truth that "Christ Jesus came into the world to save sinners"—that he "bore the offences of many," and "made intercession for the transgressors." May we not, then, in imitation of these holy men, safely resort to Christ, the "Rock of our Salvation?"—remembering that "being dead in our sins, and the uncircumcision of our flesh, God has quickened us together with him, having forgiven us all trespasses."

2. But the Christian, though freed by grace from the power of sin, and placed in a state of acceptance, is not thereby exempt from suffering. By his profession he is placed at enmity with the flesh, and in opposition to carnal and ungodly men. Hence, the adversaries of divine truth, inflamed with diabolical malice, have ever bent their efforts to the suppression of a faith which exposes their vices, and excites their fears. Oh, what bitter persecutions—what heart-rending afflictions—what grievous trials did they occasion! The followers of the "meek and lowly Jesus," driven from city to city, from country to country, found no rest for the sole of their feet. "Some had trials of

ouel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented." Now, what was it which supported these holy men under their multiplied afflictions—which transformed their bonds into the strong ligaments of love—their crown of thorns into the helmet of joy? It was not fleshly lust or gratification—for "the world was crucified unto them, and they unto the world." It was not the hope of worldly distinctions, honours, or emoluments—for "he that was greatest among them was to be as a servant"—meek, lowly, and unpretending. When they looked around them, they saw few of those things which are usually considered the very objects of life. Lo! said Peter to his Master, we have left all and followed thee. Many of them, when they embraced the faith of Jesus, sold their possessions, and gave to the poor. In the conflict of opinions and passions, many realized the awful declaration of the Saviour, that "he came not to send peace upon earth, but a sword." They witnessed the destruction of their domestic peace, the loss of their social joys. The fire of persecution raged wildly and horribly, and many were deterred by its awful glare. The feelings of relationship, the ties of blood, the calls of affliction, were often disregarded for the more immediate and pressing considerations of self-indulgence, and self-preservation. But still many faithful spirits were found, who persevered under all these trials, privations, and dangers. Many there were who gloried in their tribulations—who went with alacrity to the cross and the stake, and mingled the shouts of spiritual triumph with the irrepressible groans of suffering humanity. The thoughts of these surely were not bounded by this mortal life; they did not, "in this life only, have hope in Christ." No! They triumphantly exclaimed—"Now is Christ risen from the dead, and become the first-fruits of them that slept." This was the rallying point of their spiritual warfare—the watch-

word which animated their hopes, and guided them to victory.

3. This was the source of satisfaction which was above the influence of things temporal; the peace which "the world can neither give, nor take away." "Christ has risen from the dead"—he has set this glorious seal to his doctrine, in testimony whereof he has ascended up on high, and led captive the powers of sin and Satan. "He has become the first-fruits of them that slept"—he has illumined the dark chambers of the tomb, and called to its sleeping inhabitants to "come forth." He has sanctified them by the offering of himself, "the first-fruits," and placed within their reach the rich rewards of heaven.

Oh, then, let us obey his gracious invitation! Let us rise with him to life, and not sink unwarily into the bottomless pit of destruction! "Christ is risen from the dead, and become the first-fruits of them that slept." O joyful thought! We know that our Redeemer has arisen, and that "he ever liveth to make intercession for us."—We know that "if any man sinneth, he hath an Advocate with the Father, Jesus Christ the Righteous." But let us, at the same time, remember that "without holiness, no man shall see the Lord!" When the dread trumpet shall sound, all that are in their graves shall arise, and stand before the judgment-seat of Christ; but the *righteous* only shall be admitted into the mansions of peace and joy. Christ died for *all*, and thus commended the transcendent love of his heavenly Father; but they alone who "repent, and are converted," shall taste the benefits of his passion. Let man be wise, and consider his latter end. Let him lay hold on the hope which is set before him—which alone giveth life, and support, and consolation.

X.

March 30th, 1823.

To the Editors of the *Christian Journal*.

MESSRS. EDITORS,

On taking up your last number, I was much pleased to observe some excellent remarks "on devout attendance at church." They are unfortunately too much needed, and it is

hoped that they will tend to produce the wished for effect. But when I declare my satisfaction at their general tenor and object, I must express my concern at an omission which (to some at least) appears to be important. I refer to the custom which at present seems to be gaining ground among the members of our church, of neglecting to bow at the mention of the name of Jesus during the repetition of the Creed, as also of omitting to rise when the preacher, at the close of his discourse, gives that glory which is so justly due to the Almighty. Both these practices have been in use from the earliest ages, are sanctioned by Scripture itself, and are reasonable and proper in the highest degree. It would, perhaps, be improper to enlarge upon the subject at present, but, should opportunity favour, it may be more fully discussed at some future time. I cannot, however, avoid observing, with reference to that remarkable passage, Phil. ii. 10; 11, that, as in the repetition of the Creed, we openly and decidedly avow our belief in the Divinity and Messiahship of Christ, that certainly must be a most proper opportunity of manifesting our respect and reverence towards our Saviour, by doing all that lies in our power to fulfil the declaration of the apostle—"that at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The objection which has been urged, "that by so doing we act in contradiction to our common practice, as at other times we neglect to show any mark of reverence at the mention of that sacred name," is at best but a negative argument, and very inconclusive. Is it to say, that because we neglect our duty on some occasions, (which perhaps are considered of no consequence,) we should also neglect it on solemn and important occasions, that so we may be consistent in our negligence? It is well known that the truly great and good man, Robert Boyle, was accustomed never to mention the name of God without a solemn pause, indicative of his reverence and awe. Would that

his example were more generally followed! It is hoped, however, that we shall not long see our fellow churchmen make a point of showing their disregard for the predictions of the Holy Spirit, and their small respect for the character of our Lord, by determined opposition to a custom established by precedent, sanctioned by Scripture, and conformable to the dictates of reason and devotion. With respect to the other matter mentioned, a slight consideration of the propriety of the established usage would, it is supposed, be sufficient to induce any to correct their practice. The rubric requires (and with great propriety) that the doxology shall be repeated standing: analogy renders it necessary that the attribution of glory to God at the close of the sermon, which is, if possible, a more solemn act of praise and thanksgiving, should be performed in the same respectful manner.

The excellent remarks of your correspondent, respecting the necessity and beauty of order in public worship, will fully apply to their subject, and preclude any further observations by

U. U.

For the Christian Journal.

THE annual meeting of the New-York Bible and Common Prayer Book Society was held in Trinity church, New-York, on Tuesday, the 25th of February, 1823, when the thirteenth annual report of the board of managers was read and accepted, and the following gentlemen elected, to be associated with the clergy of the Protestant Episcopal Church, residing in this city, as the board of managers for the ensuing year:—Matthew Clarkson, John Onderdonk, John Slidell, Henry Rogers, George Dominick, Gulian Ludlow, Isaac Carow, Richard Wiley, Henry McFarlan, Richard Platt.

At a meeting of the board of managers, on the following Friday, the Rev. Benjamin T. Onderdonk was elected secretary, Gulian Ludlow, treasurer, and Henry McFarlan, agent; and the Rev. Thomas Lyell, D. D. Henry Rogers, and John Slidell, appointed to be associated with the president, secretary,

and agent, as the standing committee. The following is the report:—

Thirteenth Annual Report of the Board of Managers of the New-York Bible and Common Prayer Book Society.

Another year, the divine Head of the church has honoured this society with being an instrument for promoting the great ends designed by the establishment of his kingdom. The instrumentality has, indeed, been humble; but, we may hope, not altogether unblest. Two hundred and forty-six Bibles, and six hundred and fifteen Prayer Books, have been gratuitously distributed. They have gone into various parts of our state; and have conduced, we trust, to disseminate a knowledge of the true God, and of Jesus Christ, whom he hath sent—of the doctrines and precepts of his religion—and of the nature and constitution of the church which he has established as the channel of his grace and mercy to a fallen world, and the solemn obligations under which it lays its members.

In promoting such objects, we perform the best species of charity. We improve the condition of our fellow-men, as *intelligent*, and promote their perfection, as *immortal* beings. We rescue them from the degradation and misery of irreligion and vice, and open to them the pure pleasures and heavenly consolations of piety here, and its infinite reward hereafter. We make those who might become the disgrace and pests of society, creditable and useful to it. We promote all the good to individuals, and the community, which cannot but flow from the extension of a church, holding and disseminating evangelical truth, in its primitive purity, and dispensing, in the divinely appointed way, the means and pledges of salvation provided by the Redeemer of mankind. And if he has promised to regard as extended to himself, the relief which we afford to the bodily necessities of our brethren, we surely may hope, that when we bestow our efforts on turning men from darkness to light, and from the power of Satan to God; reclaiming them from the way of spiritual and eternal destruction; and pre-

sending them to Christ, to be sanctified by his grace, and saved by his merits, he will mercifully receive it as an offering to himself. We may surely trust, that he will consider as done to him, whatever we do to promote the unity, purity, and prosperity of the church which he loved, and for which he gave himself.

Of this character, we humbly hope, are the operations of our society. The board would have rejoiced in the means of having them more extensive. They have done what they could. They have endeavoured faithfully to apply the resources with which they were provided; and hope that the prayers of their fellow-members will be united with their own, that the divine blessing may attend their efforts.

The operations of the past year make the aggregate of distributions by the society, since its establishment, 10,707 copies of the Bible, the New Testament, and the Book of Common Prayer.

In consequence of the sickness which prevailed in the city last fall, the subscriptions of members for the past year have not been collected. Their collection will be combined with that of those due for the current year. The board would express the hope that all the present members will gladly continue their patronage to so excellent an object, and that others will be added to the number who thus lend unto the Lord. An immediate advantage to members, and their families, will be found in the allowance of one Bible, or one octavo Prayer Book, for every dollar thus contributed.

For the reason stated above, the receipts into our treasury, during the past year, have been small, being limited to the interest of the permanent fund, which fund amounts to \$5,374 56.

The board, at its last meeting, appropriated \$450 to the procuring of Bibles and Prayer Books for distribution. May the blessing of God go with them, and sanctify them to his glory, the good of his church, and the spiritual and eternal welfare of his people!

Signed by order of the board,

THOMAS LYELL, *Chairman,*

Attest, pro tem.

BENJAMIN T. ONDERDONK, *Secretary.*

For the Christian Journal.

THE Bible and Prayer Book Society of Albany, and its vicinity, held its annual meeting in St. George's church, in the city of Schenectady, on Tuesday evening, the 25th of February, 1823, at half past six o'clock.

Evening prayer was conducted by the Rev. Alexis P. Proal, rector of St. George's church, and an appropriate sermon was preached by the Rev. David Butler, rector of St. Paul's church, Troy, Rensselaer county. A collection was then made in aid of the funds of the society.

In the absence of the president, and vice-presidents of the society, on motion, it was

Resolved, That the Rev. Mr. Butler take the chair.

Resolved, That the Rev. Mr. Proal be appointed secretary.

The Rev. Mr. Lacey then presented the following report in behalf of the board of managers:—

Report.

The managers of the Bible and Prayer Book Society of Albany and its vicinity, in presenting to their constituents, at the close of their official term, a statement of their proceedings during the last year, cannot refrain from offering to Almighty God their deep and unfeigned aspirations of gratitude for the preservation of their lives to the present time, and for the degree of success with which he has been pleased to crown their feeble endeavours to promote the interest of his church. Of the twenty-one officers chosen at the last anniversary, all, excepting one, have been permitted by his gracious providence to see the close of their official term. Mr. Tabor, a pious and interesting young man, has been removed, in the midst of life and usefulness, from this state of trial to his reward in another world. He died as he had lived; resigned to the dispensations of Divine Providence, and with an humble hope of acceptance in the sight of God, through the merits of his beloved Son. His sudden call to the dread tribunal of his Maker, to give an account for the deeds done in the body, solemnly and forcibly presses upon us all the admoni-

tion of our Saviour—"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

During the last year we have witnessed, with great pleasure, increasing calls upon us to enter with renewed diligence upon the great work in which we are engaged. This work, beyond all question, is the greatest in which human beings can be employed. It is nothing less than effectual efforts to rescue immortal souls from the power of sin and Satan, and to translate them into the glorious liberty of the sons of God; to make them happy in the enjoyment of the divine favour in the present life, and in the participation of eternal salvation in that which is to come. In comparison with a work of this description, the grandest projects of human genius dwindle into insignificance and nothing.

The institution of Sunday schools in nearly all the parishes of our church, and the organization of new congregations in newly settled places, render the continuance and increase of our exertions indispensable. And, so long as the improvement of the rising generation, and the supply of our poorer brethren with the Holy Scriptures, and the inimitable formulæ of our worship, are admitted to be objects of great importance; your zeal, we trust, in promoting the objects of this society, will not diminish. The sort of good produced by the dissemination of the word of God, and the Book of Common Prayer, is, indeed, *invaluable*, but it nevertheless is of the purest and most exalted order. We believe, from undoubted testimony, that our society, humble as its pretensions are, has, under the blessings of Divine Providence, been the happy instrument of contributing, in many instances, to the present and eternal interests of our fellow-creatures. And, surely, if we can be the means of reclaiming a single sinner, or of administering consolation to the bosom of a solitary Christian, we shall be amply remunerated for all our labour of love. "They," says the word of God, "that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

The following schedule exhibits the state of the treasury:—Permanent fund \$ 1,250; interest thereon for one year \$ 75; collections, donations, subscriptions, and the avails of books sold \$ 104 34; balance in the treasury last year \$ 63 71—making in all \$ 243 5. The disbursements for books purchased during the last year amount to \$ 178 86½—leaving now in the treasury \$ 64 18½ cents.

Books purchased by the society have been distributed in the cities of Albany, Schenectady, and Troy; and in the counties of Washington, Warren, Otsego, Saratoga, Chenango, Montgomery, and Chateauque; in the states of Ohio and Illinois, and in the Michigan territory.

On motion, *resolved*, That the report be accepted.

Resolved, That the Rev. Mr. Butler be requested to furnish the secretary a copy of his sermon, to be published, with the proceedings of this evening, in the Christian Journal.

The society then proceeded to elect, by ballot, the officers for the ensuing year. The following persons were unanimously chosen:—Philip S. Van Rensselaer, president; William A. Duer, 1st vice-president; George Tibbits, 2d vice-president; James C. Duane, 3d vice-president; Henry Trowbridge, treasurer; S. D. W. Bloodgood, recording secretary; Henry B. Davis, corresponding secretary.

Managers.—James Gibbons, John T. Cooper, James Dexter, John R. Satterlee, James Stevenson, Stephen Warren, Nathan Warren, William S. Parker, G. Van Schoonhoven, D. Martin, D. Tomlinson, G. W. Featherstonhaugh, Barrent Staats.

The following clergymen, members of the society, are (*ex officio*) managers:—The Rev. Mr. Butler, the Rev. Mr. Lacey, the Rev. Mr. Dorr, the Rev. Mr. Proal, the Rev. Mr. Potter.

On motion, *resolved*, That the next annual meeting be held in Trinity church, Lansingburgh, Rensselaer county; and that the Rev. Mr. Potter be requested to preach a sermon on the occasion; and, in case of his absence, that the Rev. Mr. Proal supply his place.

Episcopal Acts.

At a special ordination, held in St. Paul's church, Charleston, South-Carolina, on Sunday, the 23d of February, 1823, by the Right Rev. Bishop Bowen, Benjamin Huger Fleming, of Georgetown, was admitted to the holy order of deacons. Morning service was performed by the Rev. Mr. Delavaux, rector of St. Matthew's parish, and the sermon preached by the Rev. Mr. Hanckell, rector of St. Paul's.

On Thursday, the 27th of February, 1823, St. Stephen's church, in Philadelphia, was consecrated to the service of Almighty God, by the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in this state, in the presence of the Right Rev. John Henry Hobart, D. D. of New-York, the episcopal clergy of this city, and a large concourse of other persons.

Morning prayer was celebrated by the Rev. Dr. Abercrombie, and the Rev. James Montgomery; and a very appropriate and impressive sermon delivered by the Right Rev. Bishop Hobart, from Heb. xii. part of the 23d verse.

The numerous congregation assembled on the occasion were still and attentive, in a degree evincive of the deep interest they took in the solemnities of the day.

This beautiful edifice is a chaste and correct specimen of Gothic architecture, and is the only one in the country that in its external appearance, and internal arrangements, is conformed to that style of building—for, though we offend against the canons of the science, yet we must be allowed to use the term *style*, in reference to Gothic models—considering them to have a character as appropriate and as well defined as any *acknowledged style* can have; and thinking, moreover, from its suitability to sacred edifices, that it ought to be called the *ecclesiastical style*.

As this church has been admired by all who have seen it, it will doubtless gratify our readers, and will be but an act of justice to the eminent architect, William Strickland, esq. of this city, of whose skill, and taste, and indefatigable services, *gratuitously* exercised and rendered, it is a noble monument, to

subjoin the following technical description of the structure :—

Description of St. Stephen's Church, Philadelphia.

This Gothic structure stands on the east side of Tenth, between Market and Chesnut streets, and presents an appearance highly bold and impressive. Its extreme length from east to west is 102 feet. The breadth of the body of the building is 55 feet, and that of the front, including the towers, 61 feet.

The western front consists of two octangular towers, 86 feet in height, carried up on the north and south angles, comprising five stories, with windows and offsets, terminating in an embattled parapet.

The curtain, or space between the towers, is 33 feet front by 60 feet in height, and contains three doors of entrance, over which there are three large windows, formed within a recessed arch, 24 feet wide by 36 feet in height.

On each flank are the windows of the north and south aisles, being separated by mullions into four compartments, and decorated with pannelled tracery. The sash is composed of lead, and divided into small *quarries* of glass.

The interior of the church has a vestibule or antichamber, separated from the body of the building, which communicates with a stairway in each tower, leading to the gallery and organ-loft.

From the vestibule there are three screen openings, corresponding with the outer doors, which lead into the aisles and pews.

The pulpit and chancel form the principal decoration of the eastern front, being highly finished with recessed screen pannels, tracery, and clustered columns, supporting four projecting canopies. There is a large window immediately behind the pulpit, flanked with recessed pannels, being intended to receive marble tablets,* upon which the Commandments and Lord's Prayer are to be sculptured. This window, and the recessed pannels, are covered

with highly enriched Gothic soffits, supported by brackets projecting from the wall.

The gallery screen is parallel with the sides of the church, connected in a semicircular form opposite the pulpit. It is enriched with perforated tracery and pannel work, and lined with purple drapery. It is supported by clustered columns, the front reed of each column rising above the capital, and terminating in a canopy on a level with the top rail of the screen.

From the upper part of the intervals between the windows of the flanks, spring the massy ribs which sustain the ceiling. Each rib is supported by brackets, and terminates in a key or pendant, the spandrels being pierced with pannels. These ribs, brackets, and pendants, being regularly disposed along the ceiling, dividing it into many compartments, form a rich and decidedly beautiful perspective effect, particularly when viewed from the east or west end of the church. The organ-loft, or choir, is situated on the western front, in the rear of the circular pews of the gallery: it is large enough to contain 50 choristers, and is amply lighted by the three front windows. The ground floor contains 122 pews, the gallery 54: making a total of 176 pews.

The building is warmed with a Lehigh coal furnace, built in the cellar.

It is the intention of the building committee to embellish the windows with stained glass, and to crown the towers in front with ogee domes, and the appropriate cross, ball, and vane.

The building, thus completed, will present a correct specimen of the Gothic architecture of the middle ages.—*Ch. Record.*

Obituary Notices.

REV. JOHN TYLER,

DIED, at Norwich, January 21st, 1823, the Rev. JOHN TYLER, rector of Christ church, in the 81st year of his age.

This venerable divine, the last of the clergy in this diocese who received orders immediately from the parent church, was born at Wallingford, Connecticut, August 26th, 1742. From

* The tablets are presented by William Strickland, esq. and are to be gratuitously sculptured by Mr. John Struthers, the marble mason of the church.

his earliest youth he gave evidences that he considered not this world his home, but that he was seeking another and better country. While those of his own age were pursuing the trifling amusements of childhood, he was employed in the cultivation of the heart and mind. And such was his proficiency, that at the age of 13, he not only resolved to be a Christian, but had made himself so far acquainted with polemic divinity, that he stepped from the track of his fathers, and attached himself to the Episcopal Church. This act from a boy of his age, who could give a satisfactory "reason of the hope that was in him," and of the step which he had taken, excited the inquiry of his parents, and many of his acquaintance, upon the subject of church government; and the result was, that they soon followed him to the same communion. Possessing a thirst for knowledge, and being thus early impressed with a deep sense of the value of souls, he resolved to devote his life to promote their salvation, and the glory of God. He graduated at Yale college, in 1765, and after acquiring the requisite theological attainments, embarked for England, and was ordained by the bishop of London, in June, 1768. Thence, under the patronage of the Society for the Propagation of the Gospel in Foreign Parts, he was sent as a missionary to Norwich, where he spent the remnant of his days—a term of 54 years—as a faithful steward and minister of the gospel of our Lord Jesus Christ. His trials, in the early part of life, were such as befall him in common with the episcopal clergy of that day. During the revolutionary war, though he took no part in the political struggles, yet the mere fact of his being a minister of the church of England exposed him to many dangers and insults. His church was closed for three years, but following the example of his predecessors, the apostles, he, with his little flock, assembled on the Lord's day in private houses, where he "continued to teach and preach Jesus Christ" to them, and with them conscientiously to worship the God who created and redeemed them. At the close of the war, the society withheld the assistance before granted him, and

left him with a congregation scarcely able to support themselves. He was invited to remove into the king's dominions to a very considerable living; but he chose rather to dwell with those whom he had brought up, and long fed with the bread of life, though at the expense of a large patrimonial estate. As a companion, Mr. Tyler was agreeable and interesting—as a citizen, he endeavoured "to live peaceably with all men"—as a preacher, his sermons were designed rather to inform the understanding, and mend the heart, than to play upon the imagination. His natural sweetness of disposition, combined with the piety of his heart, formed in him the benevolent man, and the faithful minister. He was endeared to all acquainted with him; who justly blessed him as the friend of God and man. He continued to discharge all the various duties of his office, till within the last four years, during which time he was in part relieved by an assistant.—Having thus fulfilled his ministry on earth, and "run with patience the race that was set before him," he was ready to be dissolved, and to be with Christ; to "render unto God what is God's," even his immortal soul, that image and impress of his Maker, which he had endeavoured to preserve bright and unsullied. He is gathered to his fathers in a good old age; dying as he had lived, full of faith and hope of a blessed immortality. "Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."—*Ch. Mag.*

—
MRS. VIOLETTA R. TAYLOR.

In this city, on the 12th of February, 1823, after a lingering and painful illness, Mrs. VIOLETTA R. TAYLOR, aged 64 years, relict of Charles N. Taylor, esq. and eldest daughter of the late Right Rev. Samuel Seabury, Bishop of Connecticut and Rhode-Island. This excellent woman exhibited, in the course of her varied life, all those graces and virtues that adorn the Christian character, and, in her last afflicting illness, that patience which is cherished by lively affiance on God, and that humble hope which springs from faith in his

promises. Having pursued the course of primitive Christianity which her venerable father had traced before her, she has gone to join him in the paradise of God.

—
REV. ENOCH M. LOWE.

At Norfolk, Virginia, February 26th, 1823, the Rev. ENOCH M. LOWE, rector of Christ church at that place, in the 33d year of his age.

—
WILLIAM W. VAN NESS, ESQ.

On the 28th of February, 1823, in Charleston, South-Carolina, whither he had gone for the recovery of his health, WILLIAM W. VAN NESS, esq., late a judge of the supreme court of this state of New-York; "distinguished as a judge for his integrity, urbanity, and legal attainments; as an advocate, for his talents and eloquence; and in private life, for his kindness, sensibility, and honour."

—
MRS. HESTER H. BRADY.

At Leonardtown, St. Mary's county, Maryland, on Tuesday, the 11th of March, 1823, of a long illness, Mrs. HESTER H. BRADY, widow of the late Rev. John Brady, whose death is recorded in our vol. vi. p. 375. The deceased was but lately called upon to mourn the sudden loss of her husband and three children, whom she has thus early followed to an untimely grave.

—
HON. BROCKHOLST LIVINGSTON.

Yesterday, at one o'clock, in the 66th year of his age, departed this life, the Hon. BROCKHOLST LIVINGSTON, one of the associate justices of the supreme court of the United States. This distinguished citizen has long occupied a conspicuous place in the public eye, and his talents and worth are too well known to require an obituary notice. On the bench of the state of New-York, and since, on that of the supreme court of the United States, the public have long acknowledged in him the learned and independent judge, the finished gentleman, and truly benevolent man. It is some consolation to his family and friends, that he has sunk into his grave at a good old age, crowned with honours, and wept by all who knew him.

To his afflicted family his loss is irreparable.—*Nat. Intel.* March 19, 1823.

From the New-York Evening Post, for March 24, 1823.

Yesterday morning, the remains of Judge Livingston were entombed in the family vault, in Wall-street church-yard, attended by a vast concourse of our fellow-citizens. The funeral service was performed by the Right Rev. Bishop Hobart, in Trinity church. A literary friend has furnished us with the following character of the deceased:—

Mature in years, and ripe in fame and honours, BROCKHOLST LIVINGSTON, having discharged his obligations to society, has paid his debt to nature. A stroke like this, however timely, must be felt; for we are made to feel, and to grow better by the discipline of our feelings. There is a sorrow which is useless, affecting the animal rather than the moral nature. None can be worthy of him we lament, but that which is chastened, restrained, and directed, to elevate the man, or improve the Christian. It behoves us, therefore, to waive our idle lamentations, and imitating the manly and enlightened piety which cheered and sustained the last hours of him whose loss we deplore, let us rather express our gratitude that we have so long enjoyed so great a blessing, and let each individual who knew, and loved, or admired him, do what he can to render permanent the beneficent influence of his example.

His judicial character is of course the most interesting to the public; and, as a judge, his character was very peculiar and strongly marked. He was eminently a man of genius, of strong vivid and rapid perceptions; and the frankness of his character always prompted the immediate expression of his convictions. Such a disposition and habit must of course, and not unfrequently, induce mistakes. But here intervened a redeeming principle, resulting from one of the most peculiar characteristics of his happily composed nature. For a man of strong and ardent genius, and profound learning, and these too rendered conspicuous by great reputation and high office, Judge Livingston was in one respect almost a mira-

ele. *He seemed to be without vanity.* He did not listen, or affect to listen, to arguments in opposition to his declared opinions, merely from official decorum; but his mind was literally and truly open to conviction. Others may have committed fewer errors, but who has left fewer unrepaid?

The kindness and suavity of his character were strongly displayed in the discharge of his official duties. At every moment of his life he was an amiable man, and a finished gentleman. He never manifested any thing of the petulance or insolence of station. He ever seemed to be of opinion, that there was a dignity in the administration of justice which reached even to its inferior ministers, and without ever forgetting the propriety of his station, he treated the gentlemen of the bar as his friends and brethren, over whom he was called, as it were, to preside for some temporary purpose.

To say that he was just and impartial, would be low and inadequate praise. He was prompt, laborious, and indefatigable. His own ease and pleasure always gave way at the call of duty. He never delayed or slighted any thing. He often laboured most without the stimulus of fame. He was, perhaps, rather too averse to the parade of display and publication. Causes were not unfrequently heard at his own house, and many of his most elaborate opinions, the result of laborious and profound investigation, were communicated only to the counsel interested.

In his intellectual habits he was cautious, but not timid. He looked rather to practical results than abstract principles. Nevertheless his feelings and opinions were decidedly of a liberal cast. He desired to extend and improve legal science, and did not consider all knowledge and all wisdom to be bound up within the compass of English jurisprudence.

Our sketch must be rapid. Judge Livingston was eminently gifted with a fine public and social spirit. This temper was displayed in his zealous promotion of all liberal pursuits and institutions. He was a generous patron of literature. The same spirit diffused itself through his whole character. A

strong impulse and glow of benevolence characterized all his intercourse with society. His manners were to an unusual degree, attentive, kind, and affectionate; to his friends, and indeed all who deserved and required it, his aid was prompt, decided, and efficient. In one word, his heart was full of warm kindly feelings, which flowed out upon all around him.

It will be gratifying to all the friends of Christianity to know, that the luminous mind of Judge Livingston assented to its evidences, and that he made a public profession of his faith.

Any sketch of the character of Judge Livingston, which did not mention his domestic qualities, would be unpardonably imperfect.

In all the relations of domestic life—and it is there that a man's true character is best known, and its influence most felt—he was far above the reach of common-place observation. None but those who saw him in retirement, and knew him intimately, can appreciate his character in this respect. He was ever most affectionate, attentive, and considerate; exacting little for himself, and always consulting the interests and feeling of his family. The main object of his life, at least that which seemed to interest him most, was to transfuse his own knowledge and character into the minds of his children. Every hour that could be spared from his public duties, and more than could well be spared from the time necessary for his relaxation, and the care of his health, was devoted to their education. He was their constant instructor. Of such a man it is common-place to say, that to his family his loss is irreparable. He has done all that the most devoted affection, and the most assiduous attention to their welfare, could do for them here, and has gone to his reward. If his example and precepts have their just influence, they will in some good degree continue to them his presence, and supply his loss.

[With respect to the religious character of Judge Livingston, it may be proper to state, that he attached himself, from conviction, to the Episcopal Church. He made application some years since to the bishop, as rector of

Trinity church, for admission to the communion, and afterwards continued a communicant in that church.]

In London, on the 26th of January, 1823, in the 74th year of his age, Dr. EDWARD JENNER, the discoverer of vaccination.—Also, on the 27th of the same month, in the 86th year of his age, Dr. CHARLES HUTTON, the celebrated mathematician.

At the Presidency, at Calcutta, on Monday, the 8th of July, 1823, the Right Rev. THOMAS FANSHAW MIDDLETON, D. D. Lord Bishop of Calcutta. We have received some interesting accounts of this excellent prelate, of his death, and of the proceedings in London consequent upon it, which we intend to insert in our Journal for May.

For the Christian Journal.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.—Ps. li. 17.

Almighty God, dread Arbitrer of fate,
By whose command empires rise or fall,
Whose bursting thunders do the world appal,
And round whose throne angelic powers await!
Being, of goodness infinite and great!
Shall mortal man thy presence dare approach,
Or on thine altar, with unhallowed touch,

One offering place? O gracious Lord of all,
Let not thine anger now be kindled much
At such a worm as I. Be this my part—
Before thine altar here to come and bring
One poor, unworthy, sinful offering—
A broken spirit, nòd a contrite heart—
O, bid me not, great God, in wrath, depart.

L.

For the Christian Journal.

Farewell.

We think not that our hours of joy
Are but the meteor's light,
That beams across the summer sky,
Then leaves still deeper night.

Yet so it is. Though fancy weaves
Her summer wreaths—'tis vain—
The happiest hour—aye, always leaves
Some bitterer one of pain.

Friends, that in social converse sweet
Have many a moment passed,
Must, some time, that dread moment meet
That tells them, 'tis the last.

And hours, and days, that oft we spend
In socialness of heart,
Do but a deeper sadness lend
To shade the hour we part.

JULIAN.

Philadelphia Recorder.

S. Potter & Co. propose to publish a weekly newspaper, to be entitled the "*Philadelphia Recorder*." The object of this paper shall be the diffusion of religious intelligence. It will give a view of what is doing throughout the world for the spread of the gospel. The most interesting literary information will be given; together with occasional reviews, and a short sketch of foreign and domestic political intelligence, so that it will form a complete family paper. The earliest information will be procured from Europe, and all parts of our own country, and every pains taken to make the *Recorder* an active herald of the cause of Christ. Several clergymen have been engaged to act as editors, and nothing will appear without their approbation. Not more than one page will be at any time devoted to advertisements.

Terms.—The *Recorder* shall be published every Saturday morning, on good paper, with good type; every number to be of the size of an ordinary newspaper.

Price three dollars per annum, payable in advance.

The first number will be issued the first Saturday in April.

Philadelphia, January 21, 1823.

On the night of Monday, January 20th, 1823, a fire, originating in a neighbouring building, consumed the house and store occupied by Messrs. S. Potter & Co. and a considerable part of their stock. These gentlemen have been very useful in circulating works of a religious character, and especially those connected with the episcopal church. Independent, therefore, of a desire to aid our fellow beings in distress, we feel it a duty we owe the cause of Christ to promote the accompanying plan of a religious newspaper.

WILLIAM WHITE,
JAMES ABERCROMBIE,
JACKSON KEMPER,
JAMES MONTGOMERY,
GEORGE BOYD,
BENJAMIN ALLEN,
G. T. BEDELL,
Wm. H. DELANCEY

Philadelphia, Jan. 21, 1823.

To correspondents.—I. K. on the *fickleness of fortune*; the remarks of L. J. on Hebrews xii. 17; verses by M. A. W.; and *Miles on modern enthusiasm and liberality in a religious newspaper*, will appear in our number for May;—as will also the interesting address of Dr. Upfold, delivered in St. Paul's chapel, on the 9th of February last, for the benefit of the Auxiliary New-York Bible and Common Prayer Book Society; and a resolution of the Faculty of the General Theological Seminary, relative to the qualifications for admission into that Institution.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 5.]

MAY, 1823.

[VOL. VII.

The following address of the Rev. George Upfold, delivered before the Auxiliary New-York Bible and Common Prayer Book Society,* at the 7th anniversary of that institution, in published at the solicitation of the board of managers. It is presented, not only as a happy specimen of that earnest style of preaching which is justly considered appropriate to the recommendation of a public charity, but also in the hope that it will still further subserve the interests of the excellent society whose claims to patronage it so clearly and eloquently urges.

—
For the Christian Journal.

An Address, delivered in St. Paul's Chapel, on Sunday evening, February 9th, 1823, for the benefit of the Auxiliary New-York Bible and Common Prayer Book Society; by the Rev. George Upfold, M. D. Rector of St. Luke's Church, New-York.

WHEN we contemplate the world in which we live, without the instruction of revelation, we find it filled with contradictions and mysteries, which involve us in perplexing conjectures, and fill our minds with wondering agitation. To natural reason, there is nothing in the present state of things reconcileable to any harmonious design or justly proportioned system; and wherever we turn our eyes, whether on the earth itself, or on its inhabitants, all appears discordant, and distracted, and out of place. In this perplexing exhibition, man, exalted above all other earthly beings, is the mystery of mysteries.—We behold him endowed with a soul, exalted in its views, great in its comprehension, immortal in its principle—filled with desires which Omnipotence alone can satisfy—possessed of faculties which seem to place no limit to his capacity for happiness. And yet we see

this being, so elevated in the scale of existence, and so adorned, the slave of the meanest and most degrading passions; grovelling with the beasts that perish amid the sensual gratifications of the earth, and sharing with them in its final dissolution; and, by far the greater part of the mysterious race, indulging in no one care beyond present and transient enjoyments, nor ever seeming to feel that they came into the world for any other purpose but just to eat, and drink, and die. But, on this dark and mysterious prospect, a clear and explanatory radiance has been shed. Revelation unfolds the wondrous secret. Rolling away the impervious clouds which rest upon our natural condition, and conceal the mournful causes of this mystery, it shows us a world, not as originally contrived and harmoniously arranged, but a world in ruins. It exhibits a race of beings in rebellion against their Almighty Creator. It represents the earth as the scene of an awful and universal apostasy from God; presenting to angels and men a mingled spectacle of divine wrath and of divine mercy, and disclosing the terribleness of God's indignation, in connexion with the power of his redeeming love.—Throwing aside the veil of former concealment, it tells us, that by "one man's disobedience sin entered into the world, and death," and all its mournful train of consequences, came "by sin;" that the ground is now cursed for man's sake; and that "the whole" earthly "creation groaneth and travaileth together until now" on man's account—on account of his transgression and his guilt. Revelation, however, in this explanatory process, does not stop here. It makes known to us truths more animating, more excellent, more joyous and consolatory than these. It tells us that the world, though ruined, and exhibiting a prospect of mournful desolation,

* We are requested to remind our readers, that the treasurer of the society is Mr. Floyd Smith, No. 182 Broadway, by whom subscriptions and donations for the pious objects of the institution will be gratefully received.

is not without a remedy; that man, though fallen, depraved, guilty, and wretched, is not utterly undone; that, obnoxious as he is to divine wrath, and amenable to punishment, there is a way provided for his restoration to favour, and for his escape from the fearful consequences of his disobedience. It announces a Redeemer, one who is willing and mighty to save; and through him proclaims a remedy for guilt, a sure and certain way of return from our wanderings, an effectual antidote to all our misery. It preaches to us the doctrine of peace, and tells us of One, who, when there was no eye to pity, no hand to help, nor any to bring salvation, became the propitiation for our sins, and the Author of everlasting life to all that obey him. It reveals to us the interesting fact of the descent of "the only begotten Son of God, full of grace and truth," to bear the chastisement for our peace, and to reconcile us to God by the sacrifice of himself. It tells us that "God was in Christ, reconciling the world unto himself, not imputing unto them their trespasses." Joyful, indeed, brethren, are these tidings, and satisfactory to the soul, perplexed with doubtful conjectures on its natural condition, its present sensibilities, and its future destiny. This is that "hidden wisdom" which was kept secret since the world began, until brought to light by the gospel; this the mystery which was concealed from ages, and from generations; this

"the joyful sound,
 "Which kings and prophets waited for,
 "And sought, but never found."
 This—the transcendent, "heavenly light,
 "Which kings and prophets long desired,
 "But died without the sight."

— "Blessed are our eyes," my brethren, "for they see; and our ears, for they hear." To us, this "mystery of godliness" is fully disclosed. That revelation of mercy and truth, which, dispersing the clouds of error and of wrath from the moral firmament, hath brought life and immortality to light, is ours; and in its instruction, its privileges, and its blessings, we are enabled to rejoice.

But to multitudes the gospel is still "the hidden wisdom;" and its offers of

pardon, and reconciliation, and peace, its instructive doctrines, and its consoling truths, are unknown. Clouds and darkness still rest upon very many of earth's inhabitants, and envelop in gloomy ignorance their mental vision, and their spiritual prospect. Numbers still bow the knee of adoration to "dumb idols," and seek from "stocks and stones, the work of their own hands," a refuge from that wrath which they are conscious they deserve, and the gift of that mercy which they are sensible they need. This spiritual destitution is not confined, however, to the heathen world. In Christian lands it is known and felt. In our own country there is a lamentable dearth of the bread of life; and, within the circle of our immediate observation, thousands are groaning under the destructive bondage of sin and Satan, and perishing for lack of knowledge. Do you doubt the truth of this assertion? do you hesitate to admit the extent of that moral desolation which overspreads so large a portion of this highly favoured country? Peruse the annual reports of those heralds of the cross, who, leaving the comforts of more refined life, have gone forth to preach the gospel of reconciliation in our new settlements. Contemplate, with serious attention, the mournful picture which they draw of the spiritual condition of the inhabitants of those remote districts. See how many there are excluded from the privileges and ordinances of our holy religion; with no hand to guide them into the paths of righteousness and peace; with no sanctuary to frequent for the offering up of their prayers and praises to the Most High, and the hearing of that word which "maketh wise unto salvation;" with no Bible to supply the place of other instruction; with no approved formulary of devotion to aid them in rendering rational and acceptable worship; with no messenger of grace "to reprove, rebuke, exhort" them, to warn them of their danger, to convince them of sin, to lead them now in wisdom's ways, and, in a dying hour, to infuse into their souls "a hope full of immortality." But you need not contemplate this scene of spiritual want and ignorance at such a distance.—

Nearer home there is enough to excite your concern, and call forth your compassion. Go, and wander through many parts of this metropolis—enter the abodes of numbers of its inhabitants—ask the wretched inmates of their God—and they do not know him—speak to them of the Saviour, and of his precious offices—and they have never heard of him—ask them of their hopes beyond the present transitory scene—and they have none. From their miserable dwellings, no morning orison is lifted up to God, no evening offering of praise ascends as grateful incense to the skies; but all within them is desolate and comfortless; they are dead in trespasses and sins; heaven, and all the joys it offers, are matters of an unknown import; salvation a strange and unintelligible tale; earth bounds their highest pleasures, and their loftiest prospects; “God is not in all their thoughts.” Such, my brethren, is the wretched condition of very many of our fellow-creatures. And must they remain in this deplorable ignorance of divine things? Have they immortal souls, to be saved or to be lost, and shall they continue strangers to him who is the only “way, the truth, and the life,” and through whom alone cometh salvation? Shall accountable beings be suffered to live in the habitual commission of sin without a solitary warning of their danger? Shall they be left to die unacquainted with that precious gift which alone can render their passage into the eternal world safe, and their exit glorious and happy? Is a revelation, so important in its nature, and so salutary in its tendency as the gospel of peace; so indispensable to the everlasting welfare of man; so full of comfort, of hope, and of joy; to be confined in its operation to those whose lot happens to be cast in fairer ground, and its holy and momentous truths withheld from the less fortunate? Surely not! Such, brethren, was not the intention of its divine Author, of *Him* who sealed its precious truths with his blood. Nor must such selfishness pervade the hearts, and influence the practice of any of his followers. “Go ye,” said he to his immediate disciples, “go ye into all the world, and preach the gospel to every

creature.” The benevolent command has lost nothing of its force, nor of its importance, in the lapse of ages. Calculated and intended for universal diffusion, the gospel of Jesus Christ demands the zealous and continual efforts of all in its dissemination, of all who participate in its privileges, and enjoy its blessings. The gift of infinite love, to a fallen and ruined race, it embraces all mankind in its intended influence, and must be spread by faith and charity from man to man, until all shall know Him, whom, to know aright, is eternal life.—Yes, my brethren, Christianity imposes on its votaries peculiar obligations, to extend its benefits and blessings; and its appeal, in this respect, to their hearts, is a awakening and forcible. And, blessed be God! at the present time, this appeal is sensibly felt, and these obligations duly appreciated and faithfully practised. Christians now appear alive to this part of their duty, and, from their awakened sensibility, we have reason to hope for the happiest results to the cause of humanity, of religion, and of God. That charity, which, regarding with the tenderest solicitude the spiritual wants of our fellow creatures, extends its ready aid to all within the sphere of its influence, is a prominent and distinguishing feature of the age in which we live; and the events to which it has given rise, form an interesting and honourable epoch in the moral history of the world. A spirit of benevolence, of the highest, and purest species of benevolence, has been elicited, and is gaining ground among the professors of the Christian faith; and its efforts, holy and useful in their intention, extensive in their plan, enlarged in their operation, and beneficial in their effects, reflect a bright and dazzling lustre on the religion which calls forth their exercise, and directs their movements. To the Christian philanthropist, the present aspect of the religious world is, indeed, imposing and animating; and in the prospect which it presents of extensive, and multiplied, and zealous exertion in the cause of Christ, and particularly of the active co-operation of the laity in the various plans of “doing good,” which is a peculiar trait in the spiritual character of,

the age, every friend of the Redeemer must rejoice. Hope contemplates the sublime spectacle with ardent, delightful emotion. Faith looks forward with eager anticipation to the fulfilment of prophecy, and hails with rapture the period, as not far distant, when the kingdoms of this world shall become the kingdoms of Christ, and "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." Such, brethren, is the enlivening spectacle which every where meets our eyes, and animates our hearts. And shall our lethargy detract from the glory, and obscure the brightness of this prospect? Sensible as we must be of the value of salvation, and the benefits of the gospel; and knowing, as we do, the obligation imposed on us to disseminate the knowledge of a crucified Saviour, and the wonders of redeeming love; shall we remain inactive spectators of this busy scene of benevolence? Shall the lamp of Christian zeal burn with a bright and holy flame in every heart but our's? God forbid! Such apathy would argue but a very imperfect conception of our religious obligations, a very feeble sense of gratitude for the mercies we receive, and the exalted privileges we enjoy. Surely you will not permit it to become an inmate of your bosoms, nor suffer it to influence your conduct. Surely your hearts will not refuse to respond with good will towards any plan, which has for its object the building up of the Redeemer's kingdom, and the promotion of the present and eternal welfare of your fellow-men. In this trust, suffer me to direct you at this time to a specific application of your charity, and solicit your patronage and support for an institution which, in the great work of moral renovation, holds out a prospect, not of remote, but of immediate, and certain, and extensive benefit. This institution is the Auxiliary Bible and Common Prayer Book Society of this city; an association which, while it refuses its gifts to none who ask, directs its charitable efforts principally to the relief of the destitute of our own communion. In the execution of this charitable design, it has engaged with a zeal and ardour which does it honour;

and the effects which have already been produced by its work of faith, and labour of love, are numerous and beneficial. We have good reason to believe, that, through its instrumentality, many a benighted wanderer has been rescued from that gloomy path which leadeth down to the chambers of death, and been brought to offer upon the consecrated altars of the Christian church "a free-will offering with an holy worship." We have good reason to think, that many a child of sorrow, and of sin, hath been comforted by its benevolence; and many a broken heart healed, and taught to look up with the confidence of faith, and the assurance of hope to a reconciled God; that many, who never knew a Saviour's name, have been made acquainted with his saving grace, and interested in that great covenant of mercy, whose blessings are better than life itself. But we will not detain you, brethren, by descanting on the beneficial influence this society *has* exerted, and the good it *has* done. We turn to what constitutes a more important topic of consideration now—its present prospects. These, alas! are marked with a character of hopelessness, which, was it not for the expectation of your generous aid, would almost induce an abandonment of its efforts. Holding forth the word of life in intimate connexion with the church of God; the organization of this society was hailed with rapture by the friends of religion and the church, as affording an animating promise of extensive benefit. Calling forth the pious zeal of the younger members of our communion, and engaging them in deeds of noble achievement in the best of causes, it formed a new era in the history of our exertions for the amelioration of the spiritual condition of our destitute brethren. And this anticipation has been more than realized. The efforts of its indefatigable managers, in the distribution of the Bible and the Book of Common Prayer, have given rise to other efficient measures; and the zeal of our young men, thus called into action, has been directed to other objects of primary importance to the church in this diocese, which have been productive of, and still promise the happiest results.

Out of this active participation in the work of Christian benevolence, has arisen the Missionary Society, with its several auxiliary associations, which now afford not a little aid to the ecclesiastical authority, in meeting the demands which are constantly made for ministerial services, by our destitute congregations. Thus useful in its own peculiar sphere of operation, and eliciting other means of doing good, the society for a time had no reason to complain of a want of encouragement or support. It grew up like a well watered plant, shot deep its roots, rose high, and bade fair for fruitfulness. But just as it began to tower in increasing luxuriance and strength, and to promise, ere long, to become the pride of the forest, and the prince among the neighbouring trees—the axe is laid at its root—a fatal blow threatened—and all its branching honours about to be prostrated in the dust. A melancholy reverse has taken place in its means and prospects of usefulness; and instead of the gratulatory accents with which it has heretofore greeted your ears, of good done, and of greater good in anticipation, it comes to you now with a tale of destitution, of neglect, of blighted prospects, and paralyzed exertions. With an increasing demand on its bounty, and an extended field of usefulness, the society, for the past year, has been obliged to remain comparatively idle, for the want of pecuniary means to carry on its operations; and a diminished subscription list, and an exhausted treasury, afford but little encouragement for future exertion. “Until the last month,” says the very able and eloquent annual report, “not a single Bible nor Prayer Book had issued from our depository during the whole of the past year. And unless churchmen feel it their duty to renew and extend their aid, the board of managers must yield to the prevailing apathy; they must close their ears to the calls for aid, and shut the doors of their depository against the demand for that knowledge which maketh ‘wise unto salvation.’”

And shall these things be so? Shall a zeal so holy, so well directed, be suffered to expend itself in fruitless wishes, for want of means to carry its design

into effect? Shall this society be suffered to languish and die for want of patronage? Will you, as churchmen, as Christians, permit an institution, so eminently useful in doing good, so well calculated to disseminate the glad tidings of salvation, and shed on the minds of the ignorant and destitute the cheering radiance of pure and undefiled religion, to suspend its efforts? In the language of a former appeal—“Shall this society in vain address to you their supplications for relief for those who are treading the thorny ways of wretchedness, and the dark valley of the shadow of death? Shall the beacon which your former bounty has erected to light the traveller on his way, and guide the wanderer to a haven of rest—be extinguished—now, when the solitary places have been made glad by its rays, and its beams have begun to shed a light of glory on the ocean and the wilderness?” We will not willingly believe, my brethren, that your support has been, or will continue to be withheld from this very deserving institution, because, in comparison with some other plans which now engage the public attention, it is exclusive in its object; and that you deem it a violation of *Christian charity* to contribute your aid to the furtherance of its philanthropic designs. We hope you are not afraid of the imputation of *bigotry*, in consecrating your bounty to subserve the interests of your own church, and to supply the crying and urgent wants of the destitute of your own household. Christian charity is not necessarily of that diffusive nature which some would represent it to be. Such was not the light in which it was viewed and practised by holy men of old. An inspired apostle expressly teaches us, that while we “do good unto all men,” we should do good “especially unto them who are of the household of faith.” And though it is now the custom of some, in the exuberance of their charity, to reverse the order of the admonition, we trust you will not jeopardize the spiritual welfare of your brethren of the same family, for the sake of a little ephemeral popularity with other denominations; nor be induced by the prevalent flattery of the day, of being *liberal* in your senti-

ments, and catholic in your efforts, to refrain from directing a part at least of these efforts, and giving a portion of your bounty to objects connected with your own communion, and, therefore, justly exhibiting strong and peculiar claims to your regard and your patronage. It cannot be that you will so determine. No; you will enable these zealous individuals by your generous bounty to resume their active and beneficent labours, and to continue to hold forth the "word of life." You will enable them to persevere in their "work of faith and labour of love;" to continue to cheer the hearts of the "mourners in Zion;" to give light to them who "sit in the darkness and shadow of death;" to reclaim the sinner from the error of his ways; and to shed the radiance of evangelical truth, and the purity of Christian worship, on the remotest districts of our land.—Are we mistaken in this charitable conjecture? Is there no Christian feeling in this assembly? no sympathy for spiritual misery and destitution; no concern for God's glory, the prosperity of his church, and the good of men? Shall immortal souls be jeopardized through your indifference? Walking in the fulness of heavenly light, and enjoying those inestimable privileges of which so many of your fellow-creatures are deprived, and which their poverty at least prevents them from obtaining, will you refuse to impart of your abundance to their necessities?—Brethren, we wait your answer! O, let it be favourable! Withhold not your boon of charity from this deserving institution; but let your present bounty be abundant, for it is much needed, and will be faithfully applied; and let your names be again inscribed on the society's list of contributors, your best wishes follow their praiseworthy efforts, and your fervent prayers ascend to the mercy-seat of God for a blessing on their pious undertaking. *Amen.*

Although our readers in the city have probably seen the following report in a pamphlet, we trust they will excuse us for inserting so interesting a document for the perusal of our more distant patrons; and in pursuance of our wish to make the *Christian Journal* a general register of the proceedings of the

church, and the several societies in its communion.

The Sixth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, made on Easter Tuesday, April 1st, 1823.

It gives the board of managers of the New-York Protestant Episcopal Sunday School Society much pleasure to be able to commence this their sixth annual report, by stating the accession to their union, during the past year, of two schools. The first is that of St. Luke's church. It was organized in June last, soon after the consecration of the church. It consists of a male and a female department, and, as will appear in the proper place, is in a very flourishing condition.

We have also had recently added to the number of our schools that attached to the old and respectable parish of Christ church, consisting of a male and a female department. It was among the first Sunday schools in this city, having been organized in the year 1816, before the institution of our society. It has heretofore been connected with the New-York Sunday School Union, composed of various denominations of Christians. "Those engaged in its management," however, have, "under a sense of duty," dissolved its connexion with that establishment, and united with the similar institutions which are placed under the sole superintendence of their own church.

Great, then, as is our satisfaction at having our field of usefulness enlarged by the acquisition of this school, it is increased by the particular circumstances of the case.

The managers are thoroughly convinced of the propriety, because of its evangelical and primitive character, of the principle, that as God has been pleased to establish a church, distinguished by its ministry, sacraments, worship, and doctrine, as the guardian and dispenser of true religion; all efforts for the diffusion of that religion should recognize this church, and all institutions for the purpose, be so organized and conducted, as to be, in form and spirit, auxiliary to the church.

In the business of religious instruction this is peculiarly proper. The instruction must obviously be imparted according to some system. To subject it, then, to any influence, control, superintendence, responsibility, or connexion, which does not keep in view the true evangelical unity which is derived from being one in doctrine, ministry, sacraments, and worship, is to remove all security for the soundness and purity of the religion which will be thereby taught.

It appears to the board that Sunday scholars are catechumens, for whose instruction the pastors of the church avail themselves of the aid of those who may offer their services. Their pious attention to this work, therefore, must, of course, be considered as under the direction of their respective pastors. And it is obviously wrong that *they* should be under any other direction, responsibility, or superintendence, than of their own church. The pastors, again, where the proximity of their respective curcs renders it convenient, in connexion with parishioners duly appointed, form an union for the more harmonious and effective prosecution of this important work, subjecting the whole to the general superintendence of their common head, the bishop of the diocess. This is the simple principle upon which our society is founded. It is an institution of the church, recognizing, and keld together by, the evangelical and primitive bond of Christian unity, and designed as instrumental in that promotion of the glory of God, and the spiritual and eternal good of men, for which the church was established.

It is, therefore, not only because they have enlisted so successfully in the good work of Sunday school instruction, but also because they afford the additional encouragement of their respectable example and influence in favour of the principle of our establishment, that we welcome our brethren of Christ church and St. Luke's, and wish them good luck in the name of the Lord.

The schools in our union, agreeably to the reports received from them, and ranked, as usual, according to their number of scholars respectively, present the following aggregate:—

St. John's chapel, (parish of Trinity church,)	male 240 female 213	453
Zion church,	male 180 female 140	320
St. Luke's church,	male 115 female 100	215
St. Paul's chapel, (parish of Trinity church,)	male 61 female 100	161
St. Mark's church,	male 50 female 57	107
Christ church,	male 54 female 40	94
Grace church,	female	55
Associate male school of Trinity and Grace churches,		50
Trinity church,	female	43
St. Philip's church (coloured)	male 22 female 20	42
Total, male		772
Total, female		768
Grand total,		1540

The reports received from these several schools, enable us to give of them respectively the following more particular account:—

From the report of the superintendents and secretary of the male department of the school of *St. John's chapel*, we make the following extracts:—

It will be proper, in order to afford a correct view of our school, since the last anniversary, to state the monthly and yearly average, which has been as follows, viz. April, 152; May, 135; June, 139; July, 132; August, 142; September, 115; October, 101; November, 98; December, 104; January, 101; February, 125; March, 141. The yearly average has been 128; the highest number of boys present at any time was 166.

The above view gives a general decrease in the number of our attending scholars from that of the preceding year. It will be proper to advert to the causes that have produced this decrease. We attribute them to the erection of the Episcopal Charity School in our vicinity; to the fever of last summer; to the erection of St. Luke's church; and to the circumstance of several of our teachers having left us during the prevalence of the fever. The details of which, as furnished in a report to the board of directors of our school, go to state, that 25 boys have left us, and been entered in the charity school, the dates of whose discharge we have. That, during the fever, there were about 20 families that removed to the country. That St. Luke's church Sunday School received several boys from us on account of their contiguity to it, the discharge of whom, on this account, we cheer-

fully granted. That several of our teachers were absent during the late epidemic, whose classes were, in consequence, much disorganized.

We are, however, happy to state, that, at present, under a new system of reward, our school is in a more thriving condition than at any former period. We allude to the abolition of the blue and red tickets, and to the substitution of certificates in their stead. These are stately distributed by a committee of the board of directors to those who deserve them, in the presence of the school. And if we consider the importance of giving some exterior to the actual value of the rewards, or, in other terms, a certain formality in their distribution, to heighten their relative value in the minds of the scholars, it must be apparent, that, in institutions of this kind, as well as in those of a more secular construction, the mode of distributing the rewards adds much to their actual value.

We have recently founded a library for the use of the school, the utility of which, it is presumed, needs no comments.

Our method of instruction with those who are sufficiently advanced, is, first, the Scripture Catechism; after which, the one broken into short questions; and, lastly, the Church Catechism. All of which many of the scholars have committed to memory.

Premising that we are utterly averse to what is so often held up as a decided proof of the thriving state of a Sunday School, namely, the quantity of verses recited by the scholars, we are happy to state, that, since the adoption of the present system of reward, there has been a competition among the boys within about four months, which has produced the recitation of rising 7000 verses from Scripture and the Scripture Catechism.

Here we are led to remark on the peculiar adaptation to our Sunday Schools of the Scripture Catechism recently published by the bishop. The answers, which are from Scripture, are admirably calculated to impress the soundness of her doctrines on the minds, not only of those who belong to our church, but also of those who, though dissonant to us, yet suffer their children to remain in our school. The answers are not only from Scripture, but references are given to the book, chapter, and verse, in which they are to be found.

On our register there are 240 boys. The school is under the care of two superintendents, a secretary, and thirteen teachers.

Of the female department of this school, we have received the following particulars:—

From the report of the ladies engaged in the female school, it appears that there are at present 136 white, and 77 coloured scholars; making together, 213 in their department.

In consequence of the calamitous visitation of our city last summer, and in consequence likewise of several having left us to attend the Episcopal Charity School, our number has suffered some diminution.

The classes are under the care of 18 ladies, whose zeal and affectionate exertions add a lustre to their characters; and for whom, in this labour of love, there will remain, in the hearts of those committed to their charge, a lasting remembrance of their goodness.

It is with the deepest regret that we are

obliged to add, that, since our last report, we have been deprived, by sickness, of the assistance of our superintendent. To her watchfulness and Christian care, her assiduous and never-tiring attention, under Providence, may be attributed, in a great degree, the improvement of our scholars.

The school is, at present, so far as relates to improvement, perhaps in a more flourishing condition than at any former period. By the renewed exertions of the young ladies, the scholars have advanced far beyond our most sanguine expectations. There is less of fluctuation in attendance, which must necessarily result in more profit to our pupils. Their behaviour in school, and during divine service, is orderly and devout.

The coloured department consists of more than one quarter of the scholars; 25 of whom are adults. This is a peculiarly interesting portion of the school; for here are many who, when they joined us, could not read, but who now are able to peruse their Bible; and who but for the instruction here received, might have held on their darkened way, strangers to that Gospel that is able to make them wise unto salvation.

One death has occurred in this department—that of one of our first scholars. She commenced with the alphabet, and had advanced so far as to be conversant with her Bible. She gave evidence of her conversion, and attributed it, under the Divine blessing, to the instruction she received in the Sunday School. Her evidence of justification was founded on the Redeemer's atonement, and she longed to depart, and be with him. She expressed much gratitude to her teachers for their care of her, and for the instruction she had received.

Of the male department of the school of Zion church, we have received the following report:—

The school is now under the care of two superintendents and twelve teachers, and consists of 180 scholars; 100 of which are regular in their attendance. The remainder are irregular, owing to various causes. The teachers in general are very assiduous in their exertions for the promotion of both the religious and moral instruction of their pupils; and to them must be ascribed the credit that is due for raising Zion's School, from 25 regular attendants, in consequence of the epidemic which visited our city last summer, to the situation in which it now stands.

From the report of the superintendents of the female department of this school, we give the following extracts:

Since the last anniversary, the school has continued to prosper, and the blessing of Heaven has descended on those engaged in this laudable employment. Warmly attached to their church, they have continued, under the smiles of their heavenly Father, to discharge the all-important duty which has devolved upon them, of bringing up the children intrusted to their care, in the "nurture and admonition of the Lord," and in a knowledge of the principles of that church to which they have the happiness to belong. Yet while they

rejoice in this, they grieve to recollect that one of their number, who, at the last anniversary, entered the temple of God to join in the tribute of praise to the Father of Mercies, is now no more. The late prevailing fever marked our youthful friend as a victim. She died as she lived, zealously devoted to the church which the Redeemer established, and looking for salvation through his atoning blood. Her class, thus left without a teacher, has been supplied by another, in whose attachment to the church we have the fullest confidence, and on whose zeal for the Redeemer's kingdom we may safely rely.

In consequence of the alarm occasioned by the fever, the superintendents thought it prudent to close the school on the 1st of September, and it was not reopened until the 10th day of November. This for a while retarded their progress; but they are once more in the path of usefulness, and trust they will not be found loiterers on the road.

Since the organization of our school, 693 scholars have been admitted; and, during the year past, 113; of which number 23 are coloured. Many of them are found deserving the entire approbation of their teachers. They have a general acquaintance with the Catechism, and appear to profit by the books loaned them from the library. Many of them have recited the greater part of the hymns contained in the Prayer book, and from 4 to 600 verses in the New Testament. One, in the seventh year of her age, has recited the Church Catechism, 21 chapters in the New Testament, the collects, epistles, and gospels, together with all the hymns and several psalms in the Prayer Book.

The number of regular scholars is 140.

We have to lament the loss of one interesting scholar by death, whose exemplary behaviour in school, and during divine service in church, was worthy of imitation.

The school is divided into fourteen classes—eleven white and three coloured—which are under the care of two superintendents and fifteen teachers.

Of the male department of the school of *St. Luke's church*, we have received the following account:—

This school was organized on Sunday, the 25d June, 1822, with 57 scholars, in charge of a superintendent, secretary, and five teachers, and continued to increase in numbers until the month of August, when many scholars became irregular in their attendance, and others withdrew from the school altogether, their parents taking little or no interest in enforcing their attendance; so that, until the month of November, the average number of regular attendants did not exceed 55: since that period, the school has increased in numbers, at a rate beyond the most sanguine expectations. Total number admitted since its organization, 165, of which 11 are coloured. Whole number withdrawn, or discharged by request of parents, 47. Present number of scholars, 115. Average number of regular attendants, 77. Irregular, 38. Divided into classes as follows: Testament and large Catechism, 50; Scripture Instruction and Scripture Catechism, 25; spelling and reading, 15; alphabet and miscellaneous, 47. Total, 115.

The distance of the village from their places of business, made it necessary to dispense with

the duty of visiting absent scholars, by the superintendent and teachers, during the inclement season of the year. It is therefore very gratifying, that the rapid increase of the school is the result of voluntary application for admission by the scholars themselves. The returning mildness of the weather, and increasing length of the days, will, however, again call for their attention to this important branch of duty, upon which depends much of the utility of Sunday Schools; and the hope is entertained, that not only those who are irregular, but many who had withdrawn during the summer months, will be prevailed upon to return, and by their future attention, evince their sense of the benefits that will result to themselves by so doing.

The superintendent takes great pleasure in acknowledging the receipt of 20 Bibles and 30 Common Prayer Books, from the managers of the Auxiliary New-York Bible and Common Prayer Book Society; as also of a number of books and tracts for distribution as premiums, from the agent of the Tract and Sunday School Societies.

A public examination of the scholars of both sexes, took place on the 31st December last, in *St. Luke's church*, the classes examined by the rector, and 20 Bibles, 12 Testaments, and a number of reading books, were awarded to those who had distinguished themselves by their good conduct, attention to their studies, and progress in their estimation.

For their own improvement, as well as to excite emulation among the scholars, as a spur to industry, and to promote good behaviour during divine service, the board of teachers have, by their individual monthly contributions, aided by the efficient co-operation of the ladies attached to the female school, and by donations from several generous individuals, succeeded in forming a library, which consists of 100 volumes of pious and historical books, and which has thus far been attended with beneficial consequences.

The school having become too large to teach in the gallery of the church, the superintendent was induced to make application to the trustees of the New-York Free School, for the use of a room in the school-house opposite the church, and the spacious room on the basement floor, furnished with desks and benches, was assigned to him, and the key put into his possession.

The superintendent avails himself of this opportunity, and takes great pleasure in bearing testimony to the zeal and industry of the young gentlemen associated with him in the discharge of their arduous duties; some of whom residing in town, must of necessity subject themselves to much inconvenience to enable them to be at Greenwich twice a-day, at the early hour at which school commences; and when it is considered that there are but eight teachers to attend to so large a school, and whose numbers are weekly augmenting, their ardour in the good cause will be properly appreciated.

The superintendent has commenced an experiment of teaching upon Dr. Bell's system, in doing which he is aided by some of the larger boys who belong to the New-York Free School, some of whom acting as monitors in that school, are familiar with some of its details, and will be employed as such in this, and thus lighten the labour of the teachers, the want of a sufficient number of whom is a cause of general complaint. The introduction of this system will, in

a great measure, do away that complaint; and although the superintendent's own knowledge of the system is as yet imperfect, he hopes that the success of the attempt will at least keep pace with his own improvement, and ultimately produce the happiest results.

In conclusion, the superintendent is not without hopes that this school, although not a year in existence, has, by the Divine blessing, contributed something towards promoting the objects of the society, the improvement of the scholars being such as does honour to themselves, and reflects credit upon their teachers.

The following account of the female department of St. Luke's school has been received:—

The school at present consists of 100 scholars, 80 white, and 20 coloured; 50 of whom attend regularly. It is divided into seven classes, each one under the care of a teacher and assistant. And, taking into view the short period the school has been established, their improvement has been very evident.

Most of the children in the first class have gone through the Scripture Catechism, and are far advanced in the Church Catechism. One little girl, under 12 years of age, has committed to memory the whole of "Matthew," and several chapters in "Mark"—and many others in the same class have learned from five to ten chapters in Matthew.

The children in the lower classes are going through the Scripture Catechism the second time, and read well in the Testament.

Of the coloured class, from 10 to 15 attend regularly. They are in general attentive to their lessons, and appear desirous of improving. Many of them read so well as to enable them to study the Catechism.

A library has lately been attached to the school, in union with the male department, from which the children are supplied with books to read at home, which, it is hoped, may have a beneficial influence upon them; inspiring them with love and gratitude, not only to their earthly teachers, but to their "Father in heaven."

The superintendent of the male department of the school of St. Paul's chapel reports as follows:—

On taking charge of the school, in June last, he found the number of scholars, who attended regularly, did not exceed 20; and the whole number on the register 28. The school, from that time, increased, until the 25th of August, when it was found necessary to close it on account of the then prevailing fever. When the school was reopened, on the second Sunday in November, a very sensible diminution was perceived in its numbers, by reason of many of the children changing their places of residence for others that were unknown, and of several having removed into the country. The average number for that month was 15; since which time it has increased at almost each meeting of the school. The present number of regular attendants is 48; the whole number on the register 61. The school is divided into nine classes, with a teacher to each class, and a secretary to the school, who, by their strict attention to their duties, manifest zeal and perseverance in their labours

of love. And it is with peculiar gratification that the superintendent reports, that, since he has taken charge of the school, four of the former teachers, who had resigned, have again come forward, and, with renewed exertions, evince their sense of the obligations that rest upon them. The local situation of the school prevents it from being a large one. But the children manifest in general great improvement, and afford the highest gratification to their teachers, and amply compensate for the time and attention so cheerfully and unremittently devoted to their welfare. To mention many particulars is unnecessary. The following are selected. A class of four boys, that, in December last, were spelling in one and two syllables, now read in the Prayer Book correctly. In consequence of the indisposition of one of the teachers for a few weeks, the superintendent had charge of his class: a boy in that class, about 12 years old, in addition to long tasks in spelling, reading, and Scripture Instruction, committed to memory 18 pages of the Church Catechism broke into short Questions and Answers, in one week; and, it is worthy of remark, that the boy's avocations on week days prevent him from receiving any other instruction.

The superintendent gratefully acknowledges a donation of 30 Prayer Books, received from the Auxiliary New-York Bible and Common Prayer Book Society; also 150 tracts, from the Protestant Episcopal Tract Society.

The directors generally are prompt in their attendance, and in the discharge of the duties assigned to them; and the zeal manifested by several of the gentlemen is worthy of imitation.

Of the female department of the same school, the following report has been made:—

Since the last anniversary, 80 new scholars have been admitted; 60 white, and 20 coloured.

Previously to the month of August last, the regular number of scholars fluctuated between 60 and 70. On the 18th of that month, it was judged expedient by the superintendent to close the school for a time, in consequence of the state of the city at that period. It was not opened again until the 10th of November.—This, had there been no other obstacle, would have been a sufficient cause why so few attended during the month of November. At this time many of the parents were thrown entirely out of employ, and were not in circumstances to clothe their children, in that inclement season, sufficiently to attend school. Several lost their parents by the prevailing epidemic, and were obliged to go to the Almshouse for an asylum, having no friends. Notwithstanding these obstacles, the school, on the 22d of December, was increased to 60 scholars, and the number attending has continued to vary between 70 and 80 up to the present time.

Two little girls, aged 12 years, have each, since January, committed to memory 30 hymns and psalms, besides their catechism, Scripture Instruction, and Bible lessons.

The coloured classes consist of 28 scholars; 15 of whom are adults. A child, under 12 years of age, since the 23d of February, has committed to memory ten lessons in the catechism, three hymns, eight pages in the Scripture Instruction, and the sixth and seventh chapters of

Matthew. Another, under six years of age, since the 1st of February, has committed to memory four lessons in the Scripture Catechism, two in the Catechism broke into short Questions and Answers, and four pages in the Scripture Instruction.

Upon taking a review of the reports of the teachers, there is every reason to conclude, that, with the countenance and protection of its patrons and benefactors, under Divine Providence, it will continue to increase in numbers, in strength, and in usefulness.

The children continue to behave with the same decent deportment as has been formerly remarked; and although the change of teachers has in some instances influenced their attendance, a little persuasion has generally reconciled them to the change.

The male department of the school of St. Mark's church, according to the report received, consists—

Of 50 scholars, of whom about 40 attend regularly. Of these, seventeen read in the New Testament; two in the Scripture Instruction; five spell words of three syllables, and are beginning to read; ten spell words of one syllable; and four are learning the alphabet. Seven regularly recite the catechism along with the children of the congregation.

The superintendent mentions with pleasure, that the behaviour of the boys during service has very much improved since the last report.

A benevolent individual of the congregation has given six complete suits of clothing to as many of the most necessitous of the scholars, and twelve pair of shoes; and others have been partially furnished with wearing apparel, by a society consisting principally of ladies belonging to St. Mark's church.

The school still labours under the want of two or three active and efficient teachers.

The superintendent of the female department of the same school reports as follows:—

The superintendent of the female department of St. Mark's feels more than ordinary pleasure in presenting this her annual report, inasmuch as it hath pleased the Author and Giver of all good not only to enlarge the school over which he has called her to preside, but to send forth more help meet to assist her in the work of faith. The gratifying success that has attended our labours for some months past, proves them not to have been in vain in the Lord, and encourages us to seek the continuance of his favour and assistance.

Within the last three years there have been admitted in this school 155 scholars; 37 of that number have been admitted since the last anniversary. It at present consists of 57 members, 47 of whom are regular attendants, divided into seven classes, under the care of as many teachers, two of whom, with a steadfastness that cannot be too highly commended, have been zealous and faithful labourers in this their honourable vocation, ever since the institution of the school.

The improvement of our little flock, generally, is highly satisfactory; and we cannot but think some good seed has been sown, which, in due season, will spring up. Indeed we have an

encouraging ground of hope in some of the eldest girls, who seem very desirous to be brought to the knowledge of the Lord. It is gratifying to mention, that one of them, who has not yet attained her twelfth year, has been rewarded for her assiduity and attention by the charge of a class, which she manages to instruct, without losing the benefit of being instructed; and a more attentive and indefatigable teacher could not be desired.

The superintendent of the male department of the school of Christ church makes the following report:—

In making this my first report to the society concerning the school of Christ church, it may not be amiss to state, that it was opened on the 26th March, 1816, under the patronage of the New-York Sunday School Union Society; in union with which it continued until the close of the last year, when those engaged in its management, under a sense of duty, resolved to connect it with that to which I now report. From that time the following is the view of its condition:

The school is under the direction of two superintendents, by one of whom the duty of secretary is performed; one visitor, and seven teachers, of whom two entered the school as scholars. The names remaining on the register are 51. Of these, 37 are white, and 17 are coloured. The average number present every Sunday is 30; and it gives me pleasure to add, that such as do attend are generally regular and punctual. They are divided into seven classes, the studies of two of which are the alphabet and spelling; and those of the remainder are spelling, reading, and committing to memory parts of the Holy Scriptures, in which last exercise some of the scholars exhibit remarkable diligence and strength of memory. The number of verses committed since in union with the Protestant Episcopal Sunday School Society, is 1695, of which one scholar has learnt 1094. Most of those who are able to read have Prayer Books, and some have Bibles as the rewards of diligence. They attend church, and are there under the direction of two teachers, who preserve order and instruct them in the service.

The expectation indulged, after the reopening of the school subsequent to the fever, of speedily removing to the new church, prevented us from making that exertion to procure scholars which was necessary to make this report as gratifying to the friends of the school as they could wish. We are sensible that from our present location much will be expected; and hope that no just expectation will be disappointed. I would acknowledge with gratitude, the receipt of several liberal donations from the Protestant Episcopal Sunday School Society.

The female department of this school, having but just separated itself from the general union, and been connected with us, has not rendered any particular report. We learn, however, that it contains about 40 scholars, and doubt not that its removal to a part of the city, much more favourable than its late location to Sunday school instruction;

and the enjoyment of the increased convenience for tuition and worship, which the liberality of the parish has provided, will have a very beneficial effect upon both this and the male department.

Of the female school of *Grace church*, we have received the following report :

In the female school of *Grace church* there are five regular classes; three white, and two coloured. Since the last report, there have been added 40 scholars, 23 white, and 17 coloured; and many have left the school from various causes. Two have been sent to the Orphan asylum; three have been admitted into the Episcopal Charity School; two have been dismissed for disorderly conduct; one has died; and in consequence of the fever, many have removed to the upper part of the city, and the teachers have not been able to discover their places of abode. Of the number that remains, there are from 50 to 60 who are regular in their attendance; there are at present only two teachers and a superintendent. The school is increasing, and could two or three more teachers be procured, it would, no doubt, (though small) be as flourishing as any in the union. The teachers have the satisfaction to observe great improvement in some of the scholars, particularly the coloured adults.

The superintendent of the united male schools of *Trinity* and *Grace churches*, makes the following report :

It is gratifying to the superintendent of the united schools of *Trinity* and *Grace churches*, to be able to report, that their prospects are much more flattering than at the last anniversary. The want of teachers, under which they then laboured, has been in some degree removed; and, as was anticipated, by an accession of instructors, an increase of scholars has been obtained. We are, however, compelled to state, that the difficulty has been but partially relieved, and there are yet two classes without permanent instructors. At our last report, we had flattered ourselves that the deficiency needed only to be known to be amply supplied; and we must continue of the same opinion until experience shall have convinced us of our error—for we would be unwilling to believe that any, whose employments would admit, could hesitate, when so great benefit may result—when the object is to train up the rising generation in piety and virtue—to rescue them from ignorance, so frequently the parent of crime—and afford religious instruction to those who must otherwise remain in “darkness, and in the shadow of death.” We must, therefore, once more earnestly and respectfully entreat for assistance, or we shall be compelled to dismiss from the school children anxious for improvement, and send them to seek, in other churches, that instruction denied them in ours! We trust that some members of the congregations will be sensible of the importance of the appeal, and afford us that aid we stand so much in need of, and will gratefully accept.

During the last year, the names of 42 boys have been added, making an aggregate of 102.

During the same period, nearly one half have discontinued, including two dismissed for disorderly conduct, leaving about 40 regularly attending, and 10 occasional scholars. Their improvement and behaviour in church have been, generally speaking, satisfactory in the teachers. One boy, aged about 15, was confirmed last spring, and both before and since has manifested a sincere and fervent piety.

The teachers of the female school of *Trinity church* report—

That their course of usefulness has been very much interrupted, during the past year, in consequence of the prevailing sickness of the summer, which obliged both teachers and scholars entirely to relinquish their duties during three months, at a time when the school was in a very flourishing condition, under the care of their much respected superintendent, who has relinquished her charge in consequence of delicacy of health. Since then, the school has much diminished. It at present consists of 43 scholars, of which 14 are white, and 29 coloured. They are divided into seven classes, five of which read, and commit to memory the Catechism, and portions of Scripture.

From *St. Philip's church*, composed of coloured persons, we have received the following reports :—

The male department of the Sunday School of *St. Philip's church* consists, at present, of 22 boys. During the past year it has laboured under many difficulties. The place which we obtained for our meetings, after the conflagration of our church, was so far distant from our place of worship, and so inconvenient in other respects, that the number, both of teachers and scholars, became greatly diminished; and from the commencement of the fever last summer, to the 31st of December, when the church was consecrated, we had no place of worship, and consequently no meeting of the school at all. By these means the school has been reduced to its present number. We trust, however, that God will bless our humble endeavours to lead the young in the paths of knowledge and religion; and hope, as the spring is advancing, our number (as usual) will increase. The boys take great pleasure in their exercises, and their conduct and improvement merit approbation.

The female department of *St. Philip's church* Sunday School consists of twenty girls and four teachers. It has had the same difficulties to encounter that the male department has had, and, in addition, has been so unfortunate as to lose (by death) its superintendent, whose zeal and skill in Sunday School teaching, and management, were rarely equalled. She was a woman of distinguished piety, and greatly beloved and respected by the children and their parents, and all the teachers. The former prosperity of the male school, as well as of the female school, was, under God, in a great measure owing to her exertions. We all mourn her loss, and fear that it is irreparable. Our prospects, however, begin to brighten. We trust that God will inspire some other to tread in her steps, and that he will yet send us prosperity. Our scholars are remarkably orderly, and make good progress in their learning.

The feelings of gratitude and pleasure with which the managers submit the above details, and in which they trust that their fellow Christians participate, are increased by a circumstance which leads them to revert to their last year's report. The following notice is there found:—"It will be pleasing to mention the case of a boy who recently lost his mother, (a widow,) and who was discharged by certificate to be admitted into the Orphan asylum. He was frequently visited and exhorted to cleave unto his Bible, and serve the Lord, who is the 'Father of the fatherless.' He manifested contrition for his sins, and promised to walk in the right way all the days of his life. Previously to his leaving us for the asylum, he called on the superintendent to thank him for the concern he had manifested in his behalf, and hoped he would pray for him."

Of this boy, the chaplain of the Orphan asylum has lately written to a member of our board in the following terms:—

"Perhaps it may be gratifying to you, and to your friends of the Sunday school, to be informed, that the little orphan boy, who was mentioned in one of your reports as having piously expressed his gratitude to his teacher for the kindness he had received in your school, and of which he still retains a remembrance, is now in the Orphan asylum. The child has conducted with such amiable propriety, and progresses so much in his learning, that it is contemplated to bring him up as an assistant teacher in the institution.—However, should this intention fail, I have obtained assurance, that he shall not be bound out to any one without my knowledge and consent."

The managers would express their grateful acknowledgments to the Auxiliary New-York Bible and Common Prayer Book Society, for a donation of 72 Bibles, and 198 Prayer Books; and to the Protestant Episcopal Tract Society, for 2297 tracts.

At the meeting at which were received the above reports of the several schools, the managers unanimously adopted the following resolutions:—

Resolved, That the managers have

heard with much satisfaction the reports of the several schools in union with this society, and that the said reports be accepted, and referred to a committee of five, who shall draw up the annual report of the managers, to be submitted to the board at its next meeting.

Resolved, That the services of the superintendents and teachers of the several schools demand and receive the warm approbation and grateful acknowledgments of the managers.

Resolved, That the managers feel particular satisfaction in acknowledging the services of those gentlemen of some of the congregations, who, as directors of their respective schools, aid the superintendents and teachers in seeking for scholars, enforcing their regular attendance, and endeavouring to secure their proper deportment during divine service; and earnestly recommend similar measures to the other congregations.

Resolved, That the board regrets to hear that some of the schools are suffering for want of teachers, and would express the hope that the importance of this inestimable charity will be so duly appreciated as to induce those members of the congregations where schools are thus circumstanced, who can do it with convenience, to remove this obstacle to the full benefit of our establishment.

Resolved, That the managers commend the schools to the continued and increased patronage and support of the members of the church, and solicit their prayers that these may, through the Divine blessing, be rewarded with success.

The managers trust that the full and particular view of the schools which has now been given will interest in their behalf their fellow-members of the church. It is in their power to enlarge the operation of this best of charities, some, by devoting a small portion of their time and care to the duties of directors of the schools in their respective churches—some, by enlisting as teachers—and all by their prayers, and by contributing, according to the ability that God hath given, to defray the necessary expenses of the establishment.

In soliciting our fellow-members of the church to contribute to the support of these schools, we ask no charity of doubtful character, or which can be at all subjected, as is much of the benevolence of the day, to the charge of creating a large portion of the suffering which it professes to relieve, by encouraging dependence on alms, where sobriety, honesty, and industry should be the resource. This degrades and demoralizes the human character, and tends to poverty and wretchedness. The wonted effect of our charity is to exalt the character, and to better the condition, both of society and the individuals. The liberality devoted to it will be faithfully applied, and its good effects be seen and felt in this world, and prolonged through eternity.

Signed by order of the board,
JOHN HENRY HOBART,
President.

Attest,
THOMAS N. STANFORD, Secretary.
New-York, Easter-Tuesday,
April 1st, 1823.

For the Christian Journal.

Modern Enthusiasm and Liberty in a Religious Newspaper.

I AM a plain old-fashioned churchman, little known; but, where known, accounted to belong to the calm and sober ranks in religious matters. Not a little to my surprise, therefore, did I receive, a few days since, a number and a prospectus of the BOSTON RECORDER, a newspaper, the profits of which are in part devoted, it seems, to an Education Society, and its columns obviously pledged to the cause of enthusiasm and liberality of the modern school. As the prospectus is intended to invite a larger circulation of the work, and as it is probable that the honour done me may be extended to many others in our denomination, I will take the liberty of developing, to the readers of the Christian Journal, some of the features of this publication. There may be religion mingled with enthusiasm; but the connexion with the latter is at least dangerous; and it often leads to some spiritual vice which mars the virtue of

godliness. It ought therefore to be exposed whenever it would obtrude itself into our quiet denomination.

1. What are we to think of such a passage as the following?—"There are at present in the New-England states, and in New-York, about 400,000 families; and of these, 100,000 may be supposed to be *Christian families*." This way of speaking may be but a trifling error in the ignorant; but an error it certainly is, especially when countenanced by the many learned names given in the prospectus, to pretend to judge of the sincerity of those who profess the name of Christ. It is true, that, as those were not [consistent] Jews who were only such outwardly, so, those are not [consistent] Christians who have none but the externals of the name. But this is a discrimination open only to God; except as one's own "conscience may accuse or excuse" him in the case. That the editor of this newspaper, and thousands more, editors or not editors, should presume to sit in judgment on another man's servants, and say that only one in four of them is sincere, and worthy of their name, is high arrogance indeed. Besides, I see no benefit in changing names. *Christendom* is understood to mean the portion of the world occupied by Christians, as *Judea* or *Jewry* was the portion inhabited by Jews; why deprive the occupants of Christendom of their appellation? If you should confine the word Christian to those only who are supposed to be truly pious, you must devise some other name for the great mixed body of the church visible; and, when this new name shall have been used awhile, the enthusiast will claim it for the good only. Suppose the above sentence were thus altered—"of these 400,000 American families, only 100,000 are American!"

2. What are we to think of the following interpretation of an act of *Providence*, in a shocking occurrence at ———, some years since?—A teacher of infidelity, in that place, prosecuted his task (so runs the accusation) in a manner so literally *bestial*, as to administer one of the sacraments to a dog. Awful fanaticism, indeed, in those who pretend to be most above it! and wor-

thy of the most sorrowful, nay, of the most indignant reprobation! The wretch, it seems, died the night following of some violent disorder; "his inflamed eye-balls were protruded from their sockets;" (*i. e.* had such an *appearance*, for actual protrusion is impossible without violence or long disease;) "his tongue was swollen in his mouth;" "great mental and bodily agony." This is termed an "awful judgment from" God. Now, would it not be better to rely on reason, and decency, (to say nothing of Scripture, since the argument and warning are against infidels,) in reprobating this flagrant impiety! Is it not known that accusations of divine judgments on our opponents are a rather dangerous warfare? Wickliffe, the Reformer, we are told, was struck with palsy, and had his face much distorted, and so died; and the Papists pronounced it an "awful judgment," sent upon him for opposing the church of Rome!—May it not be assumed as a general rule, that those who fancy they can so trace severe providences to the retributive hand of God, as to show the specific sentence against a specific crime, are either enthusiastically weak, or enthusiastically violent?

3. What are we to judge of a *revival of religion*, when described as follows? Is any man's religion fit to be held up for imitation which has not been tested by a patient continuance in well-doing? nay, ought any change to be accounted religion indeed, which is not yet known by its fruit, especially where the fruit was previously very bad?—At the end of October last year, a clergyman arrives at a place where "broils and contentions, stupidity and indifference to the concerns of eternity, prevailed;" "the youth were uncommonly given up to vain and sinful recreations;" "family worship was wholly neglected;" "the religious instruction of children was overlooked." 'This neighbourhood was very small. Yet in two months, (Jan. 4th) "about 45 have hopefully found all things new." Now, I would not question one of the *facts* of this statement: a general *feeling* has been excited, which has, during these two months, or the latter portion of them, *suspended* the heathenish morals

of the place. Whether those morals are to any extent *permanently* cured, and fit to be blazoned, (allowing blazoning not to be indelicate and improper,) we may perhaps know from the intelligence sent the Recorder some three or four years hence. Then the improvement, if it last till then, may be termed *religion*. (P. S. On looking over this article again, I find nothing said of improved morals, but only "anxiety of mind," "conviction," "rejoicing," and the like. I will not, however, erase the above. It cannot be, that a Christian minister will allow these things to be religion, till he is convinced that fellowship with the *works* of darkness has ceased. It cannot be that a case of mere enthusiasms would be *published*; that any one in his senses would boast of a tree whose whole sap and strength went to the foliage only, and could produce no fruit.)

4. What must we think of a very similar account of religious precocity in a college?—On the death of one of the young gentlemen, several of his companions, "by whom he was greatly beloved," are seriously affected. They attend various religious meetings. And had these good beginnings been left to a calm and gradual issue, all would be right. But no. In *six weeks* these converts are judged to have sufficient stability to have their case published! and the world is to account this hasty reaction of the feelings to be undoubted and indubitable religion. How little does the following extract agree with the "going from strength to strength!" "Some felt alarmed at the rashness of the young converts," [and why not, since an apostle suspected that he had bestowed upon old converts labour in vain?] "fearing it was only a temporary excitement: *frequent* interviews, however, [within the six weeks!] *assured* the friends that the work of grace was genuine." Doubtless *every* work of grace is genuine: and this point being settled in the case of these converts, it will not, I trust, be hereafter objected, should any of them unhappily fall away, that they were never "*effectually* called." Doubtless every work of grace is genuine: but ought this state of feel-

ing, in youths just bereaved of a companion, and whose thoughts were kept fixed on that event, to be termed a work of grace, in the sense here obviously intended?—for these are published as instances of “*assured*” grace; and in no other sense could they be spread abroad for imitation. Ought this excitement of even good feelings to be called a revival of religion? The first-fruits, let us remember, were gathered from a ripe harvest-field; not from the merc blade. And, though every one in whom the heavenly seed is growing, whatever be the stage of its progress, may indulge a humble hope,—there should certainly be something like ripeness, something more than six weeks or six months growth, before cases are sent to the Recorder as “*genuine*.” If words are to change their meaning, we may call this, and the like spiritual precocity, “*religion*,” and so we may metamorphose language till the *bud* be deemed synonymous with the *fruit*. In truth, something like this is the *latent* meaning of the expressions used in the manner now condemned; for they are founded on, or at least they encourage, the Calvinistic notion, that wherever a bud can be found, there also the fruit *will* be found sooner or later; that there cannot be any blasting or mildew in the spiritual plant; but infallible certainty from the first sprouting of the germ. Thus, the very language of enthusiasm may open an imperceptible channel for error, and will even *form* the inexperienced mind to false doctrine.

5. What shall be our estimate of the *liberality* of a publication, appealing to the good-will of all denominations, which gives currency to such clauses as these?—“He crushed the three envenomed monsters of *Arminian*, *Socinian*, and *Popish* errors;”—again, close at the left hand of this—“*evangelical* truth, or what may be called, in compliance with custom, the *Calvinistic* system;”—and again, on the same page—“the worst principles of *Arminianism*.” Of this latter passage be it noted, that “a *spurious* Calvinism” had just been named; that is, nothing bad *belongs* to real Calvinism; but, bad, worse, and “*worst*,” are *not* spu-

rious in Arminianism, but its genuine ingredients. What shall we think of this sample of liberality? It is well known that the mouth-pieces of a certain denomination are continually declaring, that Episcopalians (a few excepted) are Arminians; and the above quotations will show how bitter is the reviling they would convey under that appellation. We reject, indeed, the name of Arminius as much as that of Calvin. But of this our opponents can take no advantage in explaining away the stigma; for they openly strive to fasten the title on our denomination. They class us with “*Socinians* and *Pa-pists*,” and call the group, “*three envenomed monsters*,” and tell us to our face that nothing is “*evangelical*” but “*the Calvinistic system*.” How yearning must be the bowels of brotherly love which sends this *liberal* newspaper among Episcopalians! How unparalleled the modesty which asks *their* patronage for abuse on their own heads! How honourably does the Education Society, which is to derive emolument from this paper, and recommends it to the public, adhere to its “*principle*,” not to be “*sectarian*!” Methinks it is a pretty ample stretch of the experiment of “*two*” attempting to “*walk together* who are not agreed.” However, such is human nature. This experiment has been often made, and will often be again. In the times of the Puritans, it was termed a *comprehension*; and even so conspicuous a prelate as Bishop Burnet was so exalted a liberalist as to see it tried, see it fail, blame the tenacity of the Non-conformists,—and yet retain all his good opinion of the project! We have *comprehensions* in abundance proposed at the present day, under new forms and new names.

The above extracts are from the prospectus and only two numbers of this paper: what a supply of materials must the Recorder furnish to the united interests of enthusiasm and liberality in the course of a year! But this is the concern of those who are engaged under these banners; it is no affair of ours; they may trumpet whom they please, and revile whom they please. Only let Episcopalians have dignity

enough to spurn their effusions out of their circle. MILES.

P. S. A few remarks on Arminianism will be sent to the next Journal.

For the Christian Journal.

REMARKS ON HEBREWS xii. 17.—For he found no place of repentance, though he sought it carefully with tears.

— μετανοίας ὅρ τιπεν υχ ὥρι, καίπερ μετα δακρύων ἐζητήσας αὐτήν.

THE sense of this passage is by most readers misunderstood. The term μετανοια, which our translators have rather unliappily rendered “repentance,” is used in various senses both in the Septuagint and the New Testament; and, in the classic writers, is seldom to be understood according to the sense of our theological word, “repentance.”

Schleusner has given the various senses, of which μετανοια is susceptible:—1st. As signifying penitence, grief for an act already done; 2d. A change of opinion, a retraction of any thing that is done; 3d. The manner prescribed by God for seeking and obtaining salvation. This last is termed κατ'ἑξοχήν, the theological sense of the term.

It is in the second sense that the word is here used. Schleusner remarks on the passage in this manner:—“Sic Heb. xii. 17, ubi Esauv dicitur repulsam tulisse nec, quamvis cum lacrymis petierit, invenisse μετανοίας τοπον, h. e. efficere potuisse, ut Isaacus sententiam ac factum mutaret.” Esau was not able to prevail on Isaac to change his decision respecting the blessing already bestowed on Jacob, in favour of himself. Esau found no place left for a change of opinion in his father; because the decision had been already pronounced in favour of Jacob.

Schleusner quotes 2 Cor. vii. 9, 10, as a parallel passage; where the translation would be thus:—“Now I rejoice, not that ye were made sorry, but that ye sorrowed unto repentance, (i; μετανοίας,) i. e. to a change of opinion and conduct: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance,

Vol. VII.

(μετανοίας,) i. e. a change of opinion and conduct, to salvation not to be repented of.” Note here, that the words used to express “repentance,” or change of opinion and conduct, and “to be repented of,” are not from the same theme. The one is μετανοίας; the other ἁμαρμιλητοι.

Schleusner also refers to Heb. vi. 1, μετανοια ἀπὸ νεκρῶν ἔργων, i. e. a change of opinion respecting those evil works which engender death, and a course of conduct suited to such a change of opinion. He quotes likewise a similar use of the word in the Alexandrine copy of the LXX. in Prov. xiv. 15, παύργος δὲ ἔρχεται ἐι; μετανοίας. “The cunning man will come to a change of opinion and conduct.”

From Polybius, who lived but a little more than a century previous to the time of our Saviour, and who is therefore good profane authority on the word in question, the following quotation is made:—Φίλιππος πυνθόμενος τῆς τῶν Δαρδανίων μετανοίας, where, as Schleusner remarks, we are to understand, “Dardanio consilium mutasse,” that Philip found out that the Trojans had altered their determination, had changed their opinions and plans.

It would seem from the above remarks, that the signification of the passage under consideration is sufficiently plain for all those who will look at it without seeking for difficulties. By searching for difficulties, and by lumbering learned and unlearned comments on Scripture, even the simplest passages may be rendered obscure.

Rosenmüller has given an admirable translation of the passage; and with it the majority of modern commentators agree. “Scitis enim quod etiam postea, quum vellet obtinere benedictionem, repulsam accepit; quippe non potuit efficere (apud patrem suum) sententiæ mutationem, quamvis eam cum lacrymis quæreret.” For you know, that, when afterwards he desired to receive the blessing, he met with a refusal; and he was not able to effect a change of opinion in his father, although he sought it (αὐτῷ, eam, either the blessing, as Macknight says, or this change of opinion) with tears.

The history in Genesis proves that the exposition of the text given above is

the correct one. Esau could not prevail, with all his entreaties, and all his tears, upon his aged father to make him reverse what he had already done. *I have blessed him*, said he, *yea, and he must be blessed*: I cannot reverse it now. It is evident, that God designs Jacob to be the Lord of all, in preference to Esau: and so it must be. (See Gen. xxvii. where the history is given at length.)

Before closing this article, one thing ought to be particularly noticed. It is this:—"Nothing spoken here, nor in the history in Genesis, to which the apostle refers, concerns the eternal state of either of the two brothers." The unfortunate use of the word "repentance" in our version, has led to a very improper exposition of this text by some well-meaning, but, perhaps, mistaken Christians. They have said that Esau was eternally reprobated, and could not find any place of repentance before God. "He had not such a sorrow indeed," says an old divine of the Calvinistic school, "as to bee displeased with himselfe, and to repent, but had onely an amazement mixt with spite, and disdaine."* The incorrectness of such a rendering is shown above. But to cut short these notices:—It may be remarked, with Dr. A. Clarke, that "the use made of the transaction by the apostle is of great importance:—Take heed lest, by apostatizing from the gospel, ye forfeit all right and title to the heavenly birthright, and never again be able to retrieve it. Because, they who reject the gospel, reject the only means of salvation."

L. J.

For the Christian Journal.

The Fickleness of Fortune.

"Out upon the world! say I, that its affairs are administered so ill! They talk of reform:—good heaven! what a reform would I make among the sons, and even the daughters of men! Down immediately should go fools from the high places where misbegotten chance has

perked them up, and through life should they skulk, ever haunted by their native insignificance, as the body marches accompanied by its shadow.—As for a much more formidable class, the knaves, I am at a loss what to do with them:—had I a world, there should not be a knave in it." *Burns' Letters. Lett. XCII.*

THERE is a struggle for eminence amongst men of all professions—an aim at enjoying by some means or other the smiles of fortune, and rewards of ambitious exertion. It is a long ladder and a high; and sometimes difficult of ascent. Still a few proud individuals gain its top, and sport for a season on the lofty eminence. The reverse, however, comes, and all is changed:—instead of uninterrupted happiness and joy, misfortune arrives, and they find themselves at the bottom of the ladder in a much shorter time than it took them to reach the top. These are common reflections; but peculiar circumstances and occurrences often impress them more deeply on the mind. We cannot fail drawing useful lessons from the every-day transactions of life; and philosophy always has fresh charms, when it is the result of actual observation and experience.

It was on a February morning that I sallied forth to transact some business in Broadway. It had been snowing through the night previous; and the light flakes were yet descending to their rest on the bosom of our mother earth. I thought of various things, as, wrapped in my cloak, I trudged along on the unswept side-walks. Ah, said I to myself, this snow is pure and unsullied; and every drop that falls seems as the image of purity: but it will soon be defiled by the tread of hundreds, who will trample upon it, regardless of its former purity. I could not help thinking of the parallel that might here be drawn with regard to multitudes of the characters I met. How many persons did I see, who were once pure and unsported like the virgin snow, now like it defiled and trodden down by every passenger! Then they lived amidst the endearments of social life, blessed with all that nature and fortune could bestow, basking in the smiles of family and friends, and admired and caressed by all around them. But now, by some fatal step, having burst in sunder those

* See "Pious and Learned Annotations upon the Holy Bible: plainly expounding the most difficult places thereof. By that godly and famous divine, Mr. John Diodati, Minister of the Gospel; now living at Geneva." Ed. Lond. 1678. New Test. p. 386.

endearments of social life, having forfeited their claim on the favours of nature and of fortune, withering under the frown of family and friends, exposed to the pity of the good, and the contempt of the bad, they have become lost to virtue—lost to all that exalts and dignifies human nature. Alas! said I, how miserable is our race!

Such a train of thought led to many other reflections which cast a damp upon my feelings: and I pushed my way along the crowded street regardless of the individuals I met. I should, perhaps, have continued for a long time in this mood of mind, had not I found my way suddenly obstructed by a crowd of people, who were fixed to one spot. Lifting my eyes, and at the same time raising my hat, so as to open to myself a wider field for observation, I found the crowd were gazing at the various pictures exposed at the window of a print-shop. The oddest conceit I observed (for I stopped also to gaze with the multitude) was a coloured engraving, entitled “The Wheel of Fortune.” It was a picture in which old Time (with his sickle and wings according to ancient hieroglyphical representation) was turning an enormous wheel, on the circumference of which a variety of individuals were stationed. By the rotatory motion of the machine, each was represented as taking his *ups* and *downs*, while others were waiting below for their turns to come for ascending the wheel.

A pompous gentleman and a distressed tradesman, an upstart dandy and a petty shoeblack, a female exquisite and a low washerwoman—all varieties of people were here represented as revolving, and taking their turns at fortune or distress, and bearing, either sadly or cheerfully; the force and fulfilment of that just, although vulgar proverb—“Every dog has his day.” Many were pressing forward on the lower ground to ascend the sides of the wheel, anxious to try how fortune would favour them; while those who descended from the wheel went off in another direction.

To solemnize the picture, texts of Scripture were appended below:—the one from Job, “They are exalted for a little while but are gone and brought

low,” xiv. 24—the other from first Samuel, “The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory,” ii. 7, 8.

True, thought I, true indeed. The picture spoke for itself; and the Scripture does indeed sanction its truth: for it is the Lord alone who “puts down the mighty from their seats, and exalts them of low degree.”*

There was some connexion between the train of thought now excited, and the one which had before occupied my mind—a change as to fortune and to fame. I still dwelt upon it as I resumed my walk. Fortune, thought I, is as the ancients represented her, false and fickle as the wind. Honour, integrity—all the virtues that tend to elevate man above the rest of this earthly creation, are, not unfrequently, passed by in the distribution of her favours. Dishonour, knavery, and all the vices that degrade the character of man, too generally taste her dainties, and bask in her smiles. The elevation of one to eminence and distinction, and the depression of another to misery and worldly disgrace, too often depend on the slightest of causes. And where innocence should have received the palm of honour, and the reward of justice, we frequently find that guilt usurps its laurels, and carries away its well-deserved meed. The smiles or the frowns of fortune are not the just criterion of mental or moral worth: nor should her caresses so often prove, as they unfortunately do, the basis upon which men found their estimate of human character.† Alas! affluence and wealth are not apportioned alike to all. Perhaps it is better that it is so than otherwise. These adventitious appendages are lia-

* Luke i. 52.

† Juvenal, in his severe, yet humorous style, thus speaks of the fickleness of fortune—

Si FORTUNA volet, fies de Rhetore Consul:
Si volet hæc eadem, fies de Consule Rhetor.
Sat. VII. 197.

FORTUNE is all: she, as the fancy springs,
Makes kings of pedants, and of pedants kings.
Gifford.

ble to many changes. To-day one may rise to honour and renown—to-morrow he may sink into disgrace and contempt. Wealth may to-day be his lot—to-morrow poverty. And though toil and exertion be used, yet unexpected circumstances may frustrate the most promising designs, and blast the fairest hopes, leaving the wretch who sought for glory, for wealth, and for distinction, to weep and die unknown, and unlamented. Well has it been said by Gray—

"Ambition this shall tempt to rise,
"Then whirt the wretch from high,
"To litter scorn a sacrifice,
"And grinning infamy."

These were common reflections, and such as are every day excited in the mind. But yet I could not refrain from indulging in them.

I continued my walk in a sort of sul-
len silence induced by my feelings at the time. Arrived at my place of destination, I soon transacted my business; and, again urging my way through the crowd of passengers, sought my own solitary chamber. Here I was left to myself to indulge in such thoughts on human misery, and the changes in human fortune, as well became the state of my feelings at the time. Happy, said I, is the Christian, who, "amidst all the changes and chances of this mortal life," rests contented with his lot. Knowing that "time and chance happeneth alike unto all," he placeth not his hopes on earthly objects. He looks forward "to a city which hath foundations, whose builder and maker is God."

I. K.

For the Christian Journal.

Remarks on the word ANGEL, as it occurs in some passages of the Pentateuch.

THE revelations of the will of God, under the Old Testament dispensation, were made in various ways. At one time, natural agents were employed to evince his presence, and declare his power; he was recognized in the rolling thunder—the flashing lightning—the receding waters, and the overwhelm-

ing floods. At another time, "a voice more than human" proceeded from the cloud of fire and smoke which enveloped the Divine Majesty. Again, he was heard in the visions of the night, when the "still small voice" sounded in the ear. But that mode of appearance which is most singular and interesting, and which has excited most controversy and examination, is that which was performed by the ministration of an *angel*. To a short consideration, therefore, of a few passages relating to this subject, I would now call the attention of the reader.

Every one who has read the Holy Scriptures, must have observed, that in the Old Testament, and especially in the Pentateuch, the word *angel* seems often to be taken in an unusual acceptation, and to imply something more than the *minister* or *messenger* of God. In numerous instances, instead of standing for a mere substitute or representative, it appropriates the *attributes*, and even the *name* of Jehovah. That sacred appellation, which the Jews in after ages considered as too awful to be uttered, is applied fully and unreservedly to HIM who is elsewhere called "Angel of the Lord"—"Redeeming Angel"—"Angel of the Presence," or "Messenger of the Covenant." By this august character, ushered in with these magnificent titles, the commands of God were made known, his supremacy asserted, and his power exemplified. This mode of appearance differs from the rest, inasmuch as in these instances a visible agent stands before the patriarchs, dispensing rewards and punishments, and receiving homage and devotion. A heavenly visitant appears to them in human form, but exercising power divine. The holy patriarchs bend in reverence—fall down before him—invoke, and supplicate him.

All this is sufficiently evident from the sacred narrative. In the 16th chapter of Genesis, where the ill treatment and flight of Hagar are detailed, the "angel of the Lord" is represented as finding her by a fountain of water in the wilderness. Speaking, as it would seem, immediately from himself, he advertises her of the fate of her posterity, and at the same time assures her of his

• Ode on a distant prospect of Eton College.

favour and protection: "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Moses himself, also, designates the angel by the title Jehovah; for he says, "She called the name of the LORD that spake unto her, Thou, God, seest me." "Wherefore (he continues) the well was called Beer-Lahai-roi, i. e. the well of the *Living One* that looked upon me."

In the beginning of the 18th chapter, it is said, "The LORD appeared unto Abraham in the plains of Mamre." And the historian goes on to relate, that he appeared under the semblance of an "angel," accompanied by two of the heavenly host.* The LORD acquaints Abraham with the terrible visitation which was hanging over Sodom and Gomorrah, because of the greatness of their cry, and the enormity of their wickedness. The patriarch humbly entreats God to spare them in his mercy, and appeals to him as "the Judge of all the earth," who would by no means "slay the righteous with the wicked," but render impartial justice to all. He expresses himself with the deepest reverence, humility, and awe, in the august presence of Jehovah; "Behold, now, I have taken upon me to speak unto the Lord, who am but dust and ashes!" Every thing evinces the immediate presence of God, and totally excludes the supposition of an inferior being.

In the 22d chapter, which contains the account of the patriarch's singular trial, and extraordinary faith, the melancholy catastrophe of an only son cut off in the morning of life by the hand of an aged and affectionate parent, is suddenly prevented by a voice from heaven. "The angel of the Lord" called unto him out of heaven, and said, Abraham! Abraham! And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

In chapter 32d, the "angel" who wrestled with Jacob, convinced the patriarch, by a touch, that he prevailed only through the sufferance of the Almighty: "As a prince hast thou power with God and with men, and hast prevailed." Or, more properly, "Thou hast had power with God—with man thou shalt also prevail." And Jacob "called the name of the place Peniel; for (says he) I have seen God face to face, and my life is preserved."

In chapter 48th, verses 15 and 16, Jacob pronounces a remarkable benediction on Joseph's sons: "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day; the 'angel' which redeemed me from all evil, bless the lad!" To whom can this refer so naturally as to him who had blessed and strengthened him at Peniel—who had directed the footsteps, and been the refuge and support of his fathers in time of trouble and distress? That the patriarch would invoke a *created* being on this, or any other occasion, seems unlikely. His views were evidently fixed on the Lord his Redeemer; his hopes were founded on the "Rock of his salvation."

In the 23d chapter of Exod. 21st and 22d verses, it is written, "Behold, I send an 'angel' before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions; for *my name is in him*." These words were pronounced by God himself, and contain a clear definition of a highly exalted and fearful Being; of a Being in whom reside the name, the majesty, and attributes of Jehovah. The mighty acts of pardon and grace are committed to him—his favour must be propitiated by obedience—'tis terrible to incur his vengeance, for—"the name of Jehovah is in him."

In these, and other examples which might be adduced, it is evident that the "angel" alluded to is something more than a created being. Qualities are ascribed to him infinitely above every thing human, and incompatible with

* Gen. xviii. 2. There called "three men;" but in Heb. xiii. 2, where a reference to this place seems intended, they are termed *angels*.

any thing derived. Indeed, that Almighty power and wisdom—the acts of pardon, grace, and protection—could be predicated of any other than God, it would be absurd to affirm. From these considerations, many have been led to conclude, that in the Old dispensation, as well as in the New, the agency of an Almighty Saviour is discoverable. Dr. Clarke, in his commentary, observes, that “in all transactions between God and man mentioned in the sacred writings, we see one uniform agency. The great Mediator in all, and *through* all; God ever coming to man by him, and man having access to God through him.”* Whether this opinion, expressed in so unlimited a manner, is altogether correct, is not now the subject of inquiry. But if the passages already adduced have been rightly interpreted, there can be little doubt of the sustaining and invigorating agency of the Saviour under the old dispensation. Christ is “Alpha and Omega, the beginning and the end, the first and the last.” “No man (saith our Lord himself) hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.”

This opinion, however, has been strenuously opposed by many learned and ingenious critics, who deny the necessity of resorting to any such exposition of the phrases adduced. That God should divest himself of his heavenly glory, and appear in mortal shape—that he should hold familiar intercourse and communion with his creatures—reveal to them his counsels, and forewarn them of his judgments, would appear to these men too great a degradation of the Divine nature—too humiliating a condescension to obtain belief. But the candid inquirer needs only to examine their arguments in order to perceive their futility. The angel (say they) sustains the part of God, as an actor in a play that of the character he personates. Acting as the messenger and substitute of Jehovah,

he is designated by his name, and clothed with his attributes. He meets, therefore, with the same consideration and respect which are due to the Being whose character he sustains.*—But this, I answer, is by no means uniformly the case. The two angels who came to Lot in Sodom, said plainly, “the Lord hath sent us.”† The angel, also, that appeared to Zacharias in the temple, said, “I am Gabriel, that stand in the presence of God; and *am sent* to speak unto thee.”‡ Besides, Hagar seems to have addressed the “angel” in the way of worship; and Jacob, also, at Peniel, as the prophet Hosea attests—“He took his brother by the heel in the womb, and by his strength he had power with God; yea, he had power over the “angel,” and prevailed; he wept and *made supplication* unto him: he found him in Bethel, and there he spake with us; even the Lord God of hosts; the Lord is his memorial.”§ In the 5th chapter of Joshua, we read, that “when Joshua was by Jericho, he lifted up his eyes, and looked, and behold, there stood a man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did *worship*, and said unto him, What saith my Lord unto his servant?”

Now, it is alleged, that in these instances divine worship was paid, not to the “angel” himself, but to that Being whose Representative he was. It matters not (says Le Clerc) whether God addresses his people immediately from himself, or by a heavenly messenger, since, in either case, their homage is naturally directed to *him* who is the Creator and Governor of the universe.—But on this principle it will be difficult to explain, why, on the one hand, Joshua’s worship was accepted; and, on the other, St. John’s rejected, as recorded in the Revelations—“And I John saw these things and heard them.

* On Gen. xvi. the same opinion has been held by many learned Christians, from the times of the fathers to the present period. See Simpson’s “Plea for the Deity of Jesus.” Part ii. sect. 7.

* See Le Clerc on Gen. xvi. 13.

† Gen. xix. 13.

‡ Luke i. 19.

§ Hosea xii. 3, 4, 5.

And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this Book. Worship God.* Indeed, this passage alone is fully sufficient to overthrow the adversary's argument. For though the angel evidently acts as the ambassador of Jesus, assumes his character, and speaks in his name, yet he immediately and wholly rejects the intended homage of the apostle, and directs it to that glorious Being to whom alone it is due.

Further—In the manifestations of himself which he has vouchsafed to the world, the Almighty has ever veiled in mystery the nature of his existence. When Moses, urged by the desire of knowing God by his real name, and perhaps influenced, in some measure by curiosity, asks by what title he should proclaim him to the Israelites, he receives for answer, "I Am hath sent you. The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath sent you: this is my name for ever, and this is my memorial unto all generations."†—The same peculiarity is observable in these appearances. When Jacob asked the "Angel" who wrestled with him at Peniel, "Tell me, I pray thee, thy name:" he said, "Wherefore is it that thou dost ask after my name?"‡ i. e. My actions sufficiently declare who I am. When the "angel of the Lord" appeared unto Manoah and his wife, to apprise them of the birth of Samson, and of the education it behoved him to receive, Manoah said unto him, "What is thy name, that when thy sayings come to pass we may do thee honour?" The angel of the Lord said unto him, "Why askest thou thus after my name, seeing it is secret."§

The language of the New Testament, though containing nothing direct on this point, yet furnishes sufficient general confirmation of the doctrine. "Verily, verily, I say unto you, (says our

Lord,) before Abraham was, I am."¶ The apostle speaks of him as "the same yesterday, and to-day, and for ever."‡ He is represented as the door of communication between the Father and his creatures;—as the giver of gifts unto men—as the judge of the universe.§ "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."

It is evident, therefore, that the "angel" referred to was no created being, but—*Jehovah himself*. It was he of whom "all the prophets, and the law prophesied until John." It was he of whom the prophet Malachi spoke—"Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the "Messenger of the Covenant" whom ye delight in."|| It was he who was emphatically styled by the LXX. Ἀγγέλος Μεγάλος Βουλῆς, the Angel of the Great Counsel, or design—the Redemption, and Salvation of man. It was he to whom the prophet alluded, when speaking of the loving-kindness and mercy of God towards Israel—"In all their afflictions he was afflicted, and the 'Angel of his Presence' saved them."¶ **

X.

The following has been forwarded for publication in the Christian Journal by a distant correspondent.

Questions to be maturely weighed by a young man concerning the clerical profession.

1st. Is there any office in which we can render more lasting and substantial service to our fellow men, or more

* John viii. 58.

† Heb. xiii. 8.

‡ John xiv. 6.

§ John v. 22.

|| Mal. iii. 1.

¶ Isa. lxiii. 9.

** Eusebius says, "the First-begotten and Pre-existent Wisdom of God, and the same Word that was in the beginning with God, out of his superabundant loving-kindness unto man, appeared sometimes by visions of angels to the inhabitants on earth, and sometimes by himself, as the saving power of God, unto some of the ancients that were beloved of God, in no other form or figure than that of man; for otherwise it could not have been."—Ecc. Hist. L. i. c. ii. And Dr. Louth, on Isa. vi. 1, asserts, that this was the unanimous sense of the ancient church.

* Rev. xxii. 3, 9.

† Exod. iii. 14, 15.

‡ Gen. xxxii. 29.

§ Judges xiii. 17, 18.

advance the glory of God? Should not the good of society and the glory of God influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity than that of God's ambassador?

Is there any office which affords more and higher prospects of true happiness in *this* world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or a more comfortable prospect of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest earthly enjoyment?

Are not multitudes in the world, possessed of ability to serve God in the work of the ministry, prevented by the love of ease, or of pleasure, or of profit, or of distinction?

While it is admitted that *much* may be done in *every condition of life*, for the spiritual benefit of men, and the glory of God, by zeal, ability, and piety, can *as much* be done in any other for these ends as in the *ministry*?

2d. Is not every man, when he is sent into the world, endowed with rational and bodily powers of ordinary excellence—is he not *called and commanded*, not only to work out his own salvation, but to assist others to the utmost extent of his ability?

The age of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office—or any thing more than circumstances and dispositions providentially favourable, or not providentially unfavourable?

Are we not bound to use our own endeavours to remove obstacles, and support inconveniences in *this cause*, as well as in any other?

Does not the *fact* that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction, who might, by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the in-

heritance of eternal glory—does not this *fact* constitute a *call*, and the most powerful call—a *call from Jesus Christ*, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, so long as there remain any flocks without a shepherd, or in danger of being in that state?

3d. Is it not very often the case, that the *greatest* good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of *singular* abilities?

Do not the promises of Jesus Christ—"I am with you always even to the end of the world"—"my grace is sufficient for you"—furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree, our duty to rely upon the *sufficiency of grace* for the work of the *ministry*, than in the work of *individual salvation*?

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

4th. Have you not ordinary talents?
Have you not pious dispositions?
Do you not love Christ?
Do you not love the souls of men?
Is not his Almighty grace *promised* to you?

Is not his Almighty grace *sufficient* for you?

Has not his providence afforded you the means, or the prospect and assurance of means to enable you for the work?

Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing *this*?

Are not souls *now perishing*, which, by the blessing of God, you could be instrumental in saving?

Will you hear Christ call in vain?
Shall they perish?

Before you deliberately weigh these considerations, invoke on your knees the guidance and overruling power of the Holy Spirit.

From the Christian Remembrancer, for
January, 1823.

Death of the Bishop of Calcutta.

Most melancholy is the duty which we have to discharge, in announcing the death of this apostolic prelate. Early in the last month the fatal tidings were received, and the impression which they have made upon every pious and thinking mind, is such as never will be effaced. In Bishop Middleton, the Church of England has lost an able and affectionate son, and the Church of India a founder and a father. But while we bow in submission to the afflicting hand of God, we have yet the consolation granted us to gather round his tomb, to dwell upon his holy memory, and to record his labours and Christian life.

His father was a clergyman of the Church of England, the incumbent of Kiddleston, near Derby; under whose roof he imbibed those principles of early piety, which were afterwards so singularly conspicuous in his whole character and conduct. He received his education at Christ's Hospital; and, in consequence of his exemplary behaviour and his classical attainments, he obtained a scholarship from the trustees of that seminary, and was entered at Pembroke College, Cambridge. He proceeded to his Bachelor's degree in 1792, and to his Master's in 1795. On entering holy orders, he undertook the laborious curacy of Gainshorough. Here it was that he formed a matrimonial connexion with one of the daughters of John Maddison, esq. a connexion which he repeatedly declared to have been the greatest blessing of his life. By his eminent scholarship, and devoted attention to his pastoral charge, he attracted the attention of the Bishop of Lincoln, and of his brother, Dr. Pretymann. The sons of the latter were intrusted to his care, and with them he went to Norwich. In this city he resided several years, and was held in high estimation, both as a preacher and a man. During his residence here he completed his celebrated work upon the doctrine of the Greek Article; a work which will ever be considered as a text-book in that department of Greek literature. He was afterwards presented by the Bishop of Lincoln to the livings of Tansor and of Bytham, in Northamptonshire; on the former of which he constantly resided. In this state of comparative seclusion his mind was not inactive, though he often panted for a wider field of Christian exertion. Little did he then think that he would hereafter exchange the dull river which crept before his door for the mighty Ganges, and that in this little village he was living in those stores of theological learning and experience, which were afterwards to be displayed with so much lustre in the kingdoms of the East. From this retirement he was suddenly called in 1812, when he was presented, by his former patron, to the vicarage of St. Pancras, and to the archdeaconry of Huntingdon. From this moment he entered into public life. His labours in the vast and important parish in which he was placed were unceasing; into every design which might promote the growth of religion and piety, he entered with an ardent and indefatigable activity. Though disappointed in his immediate efforts to build an additional church for his numerous and increasing parishioners, he was yet enabled so to prepare and digest the plan, as to

leave it an easy task for his excellent successor to accomplish.

During his residence in London, he connected himself closely with the Society for Promoting Christian Knowledge, he entered warmly into all their designs, and gave much of his valuable time and attention to their objects. In the year 1813, he was appointed to deliver a public charge to the Rev. M. Jacobi, one of the missionaries of that society to the East. The impressive manner in which he discharged this duty will never be forgotten by those who were fortunate enough to be present; the charge was afterwards printed, and much admired, as the first-fruits of those thoughts and powers which had already been directed to the great theatre of action upon which he was so soon destined himself to appear. What imparts an additional interest to the memory of this transaction is, that both he who gave, and he who received the exhortation, are now both gone to their reward. The young and amiable Jacobi soon fell a victim to the climate, and too soon after him his venerable pastor entered into his rest.

Nor did he neglect the duties of his archdeaconry; his charge to the clergy under his jurisdiction will long be admired for the just and able views which it presents of subjects the most important to his clerical brethren. These preferments he held for scarcely two years; for in 1814 he was selected as the fittest man to fill the newly established See of Calcutta. Earnestly dissuaded, as he was, from accepting this high but perilous dignity, he paused, and after some consideration sent in a decided refusal. Upon a repetition of the offer, his mind was much agitated; it appeared to him that Providence had called him to the arduous station; he dreaded the responsibility which would attend its rejection, and under these impressions, he was content to sacrifice his comforts, his connexions, and his country. *He went out, not knowing whither he went*—not knowing, whether from the regions to which he was hastening, he should ever be permitted to return. Often did the friends, whom he best loved, urge him to consider the dangers which awaited him, and to relinquish so hazardous a post; but he resisted all their solicitations, and resolutely closed his eyes upon every prospect, but that which his duty to heaven appeared to unfold. In the May of 1814, he was consecrated Bishop of Calcutta; in the following month he embarked at Portsmouth on board the *Warren Hastings*, and in November he arrived at his high destination.

In this short outline of his life and character, it would be impossible for us to enter into any detailed account of his active and unwearying course. It will be sufficient for us at present to say, that of his exertions in the sacred cause, the British public can form no adequate notion. The fatigue both of body and mind which he underwent, and the difficulties by which he was harassed, are more than our imaginations at home can readily conceive. The time will shortly come, as we have reason to hope, when the public will be put in possession of a full and accurate account both of his labours and of his designs. It is an account to the appearance of which we shall all look with intense anxiety and interest. The history of his episcopal acts and ministry, the journal of his long and laborious visitations, the researches which he made into

the history of the ancient churches in the East, the development of his comprehensive views in the propagation of the gospel, will, together, form a volume, the publication of which will constitute an era in ecclesiastical literature. We are happy to hear that he has left behind him such numerous papers and such ample documents, that nothing will be wanting to effect this important purpose.

Among the objects to which his attention was particularly directed, we must notice his desire to increase the number and efficiency of the chaplains in India, and to provide churches for the accommodation of the European residents. He returned to each of these points in his several charges; and but a short time before his death, he congratulated his brethren upon the partial success which had attended his efforts and representations. It was his wish, however, that more should be accomplished; and he considered the spiritual interests of the British population as standing in want of still further attention and support.

The foundation of a mission college by the *Society for the Propagation of the Gospel in Foreign Parts*, was undertaken at his express recommendation, and he watched with the liveliest interest over its rising prospects. The measures adopted by Bishop Middleton, for insuring its completion, will enable others to witness the establishment of Protestant Episcopal Missions in the East, upon a firm and adequate basis. When *Bishop's College* shall have been brought into effective operation, the world will then be enabled duly to appreciate the merit of its founder.

His death may be attributed to his zealous exertions in support of this great undertaking. On Tuesday, the 2d of June, 1822, he paid a visit to the college, which is distant about five miles from Calcutta. Here he appeared in the full possession of his usual health and spirits. Soon after he felt one of those strokes of the sun which are so common in an Indian climate. A severe head-ache came on; but, though he was persuaded to take some strong medicines, he would not suffer any physician to be called in. He seemed from the first to labour under the irritation which arose from the weight of business pressing upon him, and, on that very account, he was the more anxious to work night and day to accomplish what he had in hand. Accordingly, the next day, he sat at his desk eight hours, answering various papers; during which time the disease was making rapid inroads upon his frame. At night he allowed a physician to be sent for, who pronounced him to be in the most imminent danger. On Sunday, by his own express desire, he was prayed for by his congregation, at the cathedral. On the evening of Monday, the physician left him under the impression that he was decidedly better. He had not, however, been long gone, when the bishop was again seized with a violent paroxysm of fever; he walked about in great agitation; soon afterwards, his strength gave way, the final scene came rapidly on—and at eleven he ceased to breathe.

Thus fell this great and good prelate, in the high career of his holy exertions; and by his death he has left a void in the Christian world, which few men can be found worthy to fill.

In no man was there a more singular union of all those various qualities, which were each so essential to the success of the first Indian

prelate. His mind was naturally ardent, and excursive, but it was always under the control of the most disciplined and calculating discretion. He had a masculine and a practical understanding; he rapidly conceived the most extensive plans, and would digest with facility even their most circumstantial details: but he never anticipated their season, or hurried their execution; he waited with patience, till in the course of passing events a favourable opportunity should arise, and when at last it presented itself, he marked it with decision, and he seized it with effect. So singular indeed was his judgment, that amidst the various difficulties with which he was daily and hourly doomed to contend, he never made a step which he was afterwards obliged to recall.

His talents and attainments were of a superior order; he was a sound and accurate scholar; and, in the prose department of Greek literature, he was perhaps without a rival. His conversation was vigorous, sometimes even playful; his style was luminous and forcible, not abounding in imagery, but rising perpetually into a manly and a chastened eloquence. As a preacher he was powerful and convincing, his mind was theological, and his expressions scriptural.

The leading points, however, in his character, which threw a clearness and a brilliancy over every other, were the singleness of his views, and the simplicity of his heart. In the course of his Indian career he had but one object—the advancement of the cause of Christianity in the East—to that he dedicated his days and his nights, his hopes and his fears, his money and his influence. Labours so disinterested, and services so pure, were not rejected—the blessing of the Almighty was upon them—and the work of the gospel prospered in his hand. The prejudices with which at his outset he was overpowered on every side, were rapidly giving way; and during his short residence among them, more was done by his single instrumentality to prepare the way for the conversion of the heathen, than during the whole previous period of the British dominion in the East.

His notions of duty were strict and severe. He was incapable of casuistry or of excuse; he knew no middle line between right and wrong, truth and falsehood, exertion and neglect. With an income far below the necessary expenses of his station, he stinted only his own comforts and himself. To the call of liberality or of charity he was always open, even to his own distress; inasmuch, that after eight years residence in India, his savings will be found to amount to nothing.

The admiration of his personal character in the East was universal; and this admiration was the more valuable, as it was purchased by no sacrifice either of duty or of principle.—Never in the slightest degree would he condescend to court popularity; he conducted himself with a conscious and a commanding dignity, and never would he resign any right or privilege which was attached to his station, although he might have converted the resignation into a source of private favour or personal interest. It was his aim to lay the foundation of the Indian Church deep in the rock, and to cement them with so much anxiety and caution, as to make the future erection of a superstructure a rapid and an easy task. He was, indeed, a

Master-builder in the Temple of Christ; he built for strength, not for show; for others, not for himself.

His remains were interred on the evening of the 11th of June, within the walls of his own cathedral, with all the solemnity due to his character and station. In ordaining that his ashes should rest in the land of his high and holy exertions, Providence would almost appear to have placed his heavenly mark upon their worth.

He has left no children behind him to lament his loss; but in the person of his widow, he has left a sacred legacy to his country—a legacy that trust, will be accepted and cherished. Of this amiable and excellent woman the bishop, in a private letter, spoke in the following affecting words—"Mrs. Middleton is nearly all that I have to rest upon in India, *particeps omnium conciliorum meorum, et pro viribus adiutrix*."

Dear is the name of this great and good man, to those that knew him best and loved him most; and precious will his memory be in the sight of those whose hearts are engaged in the advancement of the Redeemer's Kingdom upon earth.—"*His body is buried in peace, but his name liveth for evermore.*" Millions and millions of those who shall hereafter be added to the Church of Christ in the regions of the East, shall bless in pious gratitude the memory of him, who was the first and great instrument of the Almighty in their conversion; and among them shall his name be had in honour, till time itself shall be no more.

If there be in heaven, as we believe in humble confidence that there is, an exalted lot for those apostolic men, who have sacrificed every tie of kindred and of country to the call of heaven, and have gone forth to plant the Church of Christ in distant lands; among these holy spirits shall the great founder of the Indian Church be numbered for ever, and, in the presence of the Redeemer, enjoy with them the consummation of his everlasting reward.

BARTLETT'S BUILDINGS, 16th Dec. 1822.

At a numerous and highly respectable meeting of members of the Society for Promoting Christian Knowledge, convened for the purpose of considering what measures it might be proper for the society to adopt, on occasion of the lamented death of the Lord Bishop of Calcutta:

The Right Rev. the LORD BISHOP OF LONDON in the chair, (in the unavoidable absence of his grace the president.)

The following resolutions were unanimously agreed to:—

"That this board having received, with feelings of the deepest regret, intelligence of the death of the Right Rev. Thomas Fauslaue Middleton, D. D. Lord Bishop of Calcutta, do sincerely deplore the sudden termination of that long and intimate connexion which subsisted between his lordship and the society.

"That this board feel it their duty thus publicly to express their lively sense of that rare union of wisdom, activity, and firmness, which marked the character of the late Lord Bishop of Calcutta, and qualified him, in an eminent degree, to accomplish the arduous undertaking of establishing in the East a branch of the apo-

stolical Church of England; an undertaking, which, under his prudent and energetic management, was in the most promising state of advancement; but the completion of which, under the Divine Blessing, must be looked for from a similar combination of talent and piety in those who may hereafter be called to the exercise of episcopal functions in India.

"That this board, recollecting the solemn and affecting address, in which the bishop, upon the eve of his departure for India, took leave of the society, and adverting to the pledge which he then gave of promoting to the utmost of his power the objects of the society, within the sphere of his spiritual influence, are desirous of expressing their grateful sense of the zealous and effectual manner in which that pledge has been redeemed.

"That with a view to a more durable expression of the esteem and regret of this board, measures be taken for the erection of a Monument to the memory of the late Lord Bishop of Calcutta, in the cathedral church of St. Paul; the expense to be defrayed by the individual subscriptions of members of the Society for Promoting Christian Knowledge; and that books be forthwith opened at the society's office, and with the secretaries of the diocesan and district committees, for receiving the names of subscribers.

"That this board feel a melancholy satisfaction in adopting a suggestion made by the late Lord Bishop of Calcutta, in his last letter to the society, relative to the foundation of five scholarships in the Mission College at Calcutta; and accordingly agree to place the sum of 6000*l.* at the disposal of the Society for the Propagation of the Gospel in Foreign Parts, for the purpose of endowing five scholarships, besides affording a salary for a Tamil teacher, in the said college, with such reference to the sons of the society's missionaries as the statutes of the college may allow; and that this board, anxious that the piety and zeal of the late Lord Bishop of Calcutta should be honoured with an appropriate memorial in the country where they were most conspicuously and beneficially displayed, do recommend, that the said scholarships be founded, and henceforth called by the name of Bishop Middleton's Scholarships.

"That this board, having a well grounded confidence, that the Venerable Archbishop of Lyring will, during the vacancy in the See of Calcutta, use his best endeavours to promote the several important designs for the advancement of Christian knowledge in the East, which occupied so large a portion of the late Lord Bishop's time and solicitude, do invite the archbishop to enter into correspondence with the society; and do assure him, that any suggestions which he may think proper to offer, in furtherance of those designs, will obtain the society's most favourable consideration.

"That, as a mark of the high esteem entertained by this board for the character and virtues of the widow of the late Lord Bishop of Calcutta, a copy of the resolutions adopted at this special general meeting of the society, handsomely written on vellum, be presented to Mrs. Middleton immediately after her arrival in England.

"That a committee, consisting of nine members of the society, viz.—His Grace the Lord Archbishop of Canterbury, (president,) the Right Rev. the Lord Bishop of London, the

Right Rev. the Lord Bishop of Llandaff, (Dean of St. Paul's,) the Right Hon. Lord Kenyon, the Venerable the Archdeacon of London, the Venerable the Archdeacon of Middlesex, the Venerable the Archdeacon of Colchester, the Rev. Dr. D'Oyly, Joshua Watson, Esq. be appointed to superintend the erection of the monument, and to take all such steps as may be necessary for carrying the resolutions of this meeting into effect.

"That the contributions, towards the erection of the monument, be limited to the amount of each member's annual subscription to the society.

"That the resolutions adopted by the board at this special meeting of the society, be published under the direction of the committee.

"Agreed unanimously, That the thanks of this meeting be given to the Right Rev. the Lord Bishop of London, for having taken the chair; and for the very obliging and able manner in which he has conducted the business of the day.

"GEO. GASKIN, D. D.

"Secretary."

Dec. 27, 1822.

At a second special general meeting, convened for the purpose of receiving and taking into consideration, an application from the Incorporated Society for the Propagation of the Gospel in Foreign Parts, "for permission to co-operate with the members of the Society for Promoting Christian Knowledge, in the erection of a monument to the memory of the late Lord Bishop of Calcutta, in the cathedral church of St. Paul, and thus to perpetuate their feelings of gratitude for his services and admiration of his talents."

His Grace the LORD ARCHBISHOP OF CANTERBURY in the chair;

The following resolutions were unanimously agreed to:—

"That this board gladly acknowledge the cordial union that has so long and so happily subsisted between the Society for Promoting Christian Knowledge and the Incorporated Society for the Propagation of the Gospel in Foreign Parts, inasmuch as the two societies arose from the same stock, were founded on the same principles, and act under the same president.

"That this board, therefore, however anxious they may have been to reserve to the members of the Society for Promoting Christian Knowledge the honour of offering a suitable tribute to the memory of the late Lord Bishop of Calcutta, cannot resist the earnest request that has now been made by the sister society, to be admitted to co-operate with them in the erection of the monument proposed to be placed in the cathedral church of St. Paul.

"That two members of the Incorporated Society for the Propagation of the Gospel, viz. the Rev. H. H. Norris, and the Rev. J. Lonsdale, be added to the special committee which has been appointed to carry this design into execution.

"That the Archdeacon of London be requested to furnish the board with a copy of the admirable address delivered by him at the last special general meeting, for the uses of the society.

* The author of the Letter to Lord Liverpool on Bible Societies. Ed. C. J.

"Agreed unanimously, That the cordial and respectful thanks of the meeting be offered to his Grace the Archbishop of Canterbury, for presiding on this occasion.

"GEO. GASKIN, D. D.
"Secretary."

Another account from the Missionary Register.

We record, with sincere sorrow, the unexpected and sudden demise of the Bishop of Calcutta. This afflicting event is thus announced in a Calcutta paper:—

"July 11th, 1822.—At the Presidency, on the night of Monday, the 8th instant, about eleven o'clock, died the Right Rev. Thomas Farnham Middleton, D. D. Lord Bishop of Calcutta, after a short but severe illness, which baffled all medical skill. His Lordship was in full possession of health on the preceding Tuesday, when he visited the college. On the day of his death, he was conceived to have passed the crisis of the fever, under which he had suffered during this short interval; and to be out of danger: at half past seven o'clock, he was thought much better; but, at eight, he was seized with a violent paroxysm of fever, and at eleven o'clock expired. The tolling of the cathedral bell, at intervals of a minute, announced this melancholy event to the community, at sunrise on the following morning."

We have learned some further particulars, which will be interesting to all who have marked, with pleasure, the course which this able prelate was pursuing in India.

The objects before his Lordship, in proceeding to India, were confessedly great and difficult. He had to conciliate prejudice, acting powerfully against his very office; while he had to maintain both the dignity and the courtesy of a Christian bishop: and, above all, while extending his first care to his own countrymen in India, and watching over their spiritual interests, a mind like his could not but be deeply affected by the ignorance of multitudes of native Christians, and the awful condition of the myriads of heathens and Mahomedans around him. Yet this great object his Lordship had to approach with peculiar caution. Prejudices and fears on this point, altogether unworthy of professed Christians, and countenanced neither by facts nor by just reasoning, were, however, numerous and strong. In what manner the bishop's mind seems to have opened to the right course, and how nobly he was countenanced and supported by the whole body of the church and its chief societies at home, our readers well know.

To this difficult post, the bishop brought an enlarged and comprehensive mind; which was, however, somewhat anxious in the prosecution of its purposes. The importance of his office, and his work in India, appears to have been felt by him with increasing weight. The exertions both of mind and body requisite for the discharge of this office, as the bishop laboured to discharge it, in so extensive a diocese as that committed to his care, seem to have been more than his constitution, though naturally strong, could bear up against in such a climate as India. The slightest indisposition would latterly depress him, and lead him to speak as if he felt himself to be dying. Such had been the general habit of his mind for some time back.

On Wednesday, the 3d of July, the bishop

and his lady went to take an airing about an hour before sun-set. On turning a corner, about half a mile from home, the sun shone full upon the bishop. He instantly expressed a feeling of having received what is called "a stroke of the sun;" and said that he was sure he should suffer from it. The carriage immediately returned home. Severe head-ache soon came on. His Lordship took strong medicine; but would not allow his physician to be sent for. He became very restless; and, on going to bed, said that he never felt so before, and God only knew what the result would be. Contrary to his usual habit when unwell, he spoke no more of death. In the night he was for getting up, saying he must work night and day to accomplish the business which he had on hand. Next day, he sat at his desk eight hours, answering some papers referred to him by government. At night, he allowed his physician to be sent for, but would see no one else—was exceedingly restless, and seemed to labour under the impression, that a load of business lay upon him; and this idea did not forsake him till his death. The feverish symptoms were never violent—his pulse about 80, and only at one time 86; but the restless eagerness of his mind nothing could allay. In the evening of Monday, his physician left him with the impression that he was decidedly better; but he had not been long gone, when the bishop became very violent, walked about in great agitation, and, on being compelled to lie down, nature began to give way. His articulation soon failed. The archdeacon and his lordship's domestic chaplain were sent for. He knew the archdeacon, and made strong attempts to speak, but could not be understood. The final scene closed very rapidly, and about eleven he ceased to breathe. The physician, the archdeacon, the bishop's chaplain, the senior chaplain at the Presidency, and another friend, were present. The dying bishop and his afflicted widow were commended, in humble prayer, to the God of their salvation; and she seemed to receive strength in the attempt to resign herself to his holy will.

The fever of which the bishop died is known to medical men; but its cause and cure have hitherto escaped their research. Under the restless anxiety occasioned by it, the patient, though conscious of every thing that passes, loses all control of his mind; so that the bishop would admit no one to his sick room but Mrs. Middleton, and the doctor and servant.

On Sunday evening the bishop had desired to be prayed for by the congregation at the cathedral. On the evening of Thursday, his remains were deposited, amidst the affectionate regrets of multitudes.

His lordship has left 500*l.* to the college, with 500 volumes from his library to be selected by the principal; and, as a token of regard to the place of his early education, a like sum of money to Christ's Hospital.

the General Theological Seminary of the Protestant Episcopal Church in the United States:—

Whereas, by the Statutes of the General Theological Seminary of the Protestant Episcopal Church in the United States, (chap. vii. § 1.) "satisfactory evidence of classical and scientific attainments" is to be presented to the Faculty by every applicant for admission into the seminary; therefore, Resolved, that, with the exception of "candidates for holy orders, with full qualifications," and of those persons who shall present a diploma from some college, every applicant for admission into the seminary shall be required to stand an examination on the general principles of Natural and Moral Philosophy, and Rhetoric; and, in the Latin and Greek languages, on the following works, or such others as shall be considered as an equivalent substitute—viz. Sallust, Virgil's *Æneid*, Cicero's *Orations*, or *De Officiis*; and the four Gospels, Xenophon's *Cyropædia*, and the first three Books of Homer.

The editors of the *Gospel Advocate*, *Churchman's Magazine*, *Philadelphia Recorder*, and *Washington Theological Repertory*, are requested to insert the above in their respective works.

Bishop White Scholarship.

A NUMBER of ladies in Philadelphia, with a laudable zeal, have endowed a Scholarship in the Protestant Episcopal Theological Seminary of the United States. By the constitution of the seminary, 2000 dollars only are required; but the sum raised by the ladies amounts to 2500 dollars; the whole amount being destined to the proposed object.

New-York Protestant Episcopal Sunday School Society.

THE sixth anniversary of the *New-York Protestant Episcopal Sunday School Society* was celebrated in St. Paul's chapel, in this city, on the afternoon of Wednesday, the 9th of April, 1823. The schools belonging to this society are those of Trinity church,

Standing Rule of the Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States.

WE are requested to insert the following Standing Rule of the Faculty of

and St. Paul's and St. John's chapels, and St. Mark's, Christ, Grace, Zion, St. Luke's, and St. Philip's churches. The scholars assembled on this occasion amounted to about 1400, and, with their superintendents and teachers, and the managers of the society, occupied all the pews, and also benches throughout the different aisles on the ground floor of that large chapel. Evening prayer was conducted by the Rev. Dr. Lyell, and an appropriate address delivered by the Rev. Mr. Berrian. The scholars then sung a hymn, selected from the 106th psalm in metre: the final prayers, including an appropriate collect from the liturgy, and the benediction, by the bishop.

The occasion and exercises were highly interesting, and calculated to strengthen conviction of the importance and value of Sunday school instruction. Besides the officiating clergy, we were gratified to perceive, in the chancel, the attendance of the Rev. Drs. Harris, Turner, and Wilson; and the Rev. Messrs. McVickar, Onderdonk, Creighton, Wainwright, Breintnall, Upfold, Doane, Eastburn, and Sellon, of this city; the Rev. Mr. Haskell, of Rye; and the Rev. Mr. Sayres, of Jamaica, Long-Island.

We refer our readers to the interesting and gratifying report of the board of managers of this institution, inserted at page 134 of this Journal.

Society Lands in Vermont.

IN our number for February last, p. 61, we inserted an article from the Churchman's Magazine respecting these lands. In relation to the suit instituted for their recovery, the National Intelligencer says, that on "Wednesday, the 12th of March, Mr. Justice Washington delivered the opinion of the majority of the court in the case of the *Society for Propagating the Gospel in Foreign Parts*, (in England,) against the *town of New-Haven*, (in Vermont,) which was argued by Mr. Hopkinson for the plaintiffs, and by Mr. Webster, at the last term. Certificate to the circuit court that the plaintiffs are entitled to judgment."

Consecration of Christ Church.

ON Saturday morning, the 29th of March, 1823, *Christ Church*, in Anthony-street, near Broadway, New-York, was consecrated to the service of Almighty God, by the Right Rev. Bishop Hobart, agreeably to the rites and ceremonies of the Protestant Episcopal Church in the United States. The day was remarkably fine for the season, which favoured the attendance of a very large and respectable congregation, whose serious deportment and attention to the solemn and impressive service, evinced a conviction that they regarded themselves assembled in the temple of the ever-living God.

The erection of this chaste and splendid edifice reflects great honour on the spirit and enterprise of the Rev. Dr. Lyell (the rector) and his people. The site is very favourable, on elevated ground, a dry soil, of easy access from the west side of Broadway, and in the midst of a very respectable population. The form is oblong, about 100 feet by 65; the sides and rear of neat gray stone; the front and tower are faced with hewn brown stone, of superior quality and workmanship. The doors and windows in front are nicked and arched in the true pointed Gothic style; the windows in the flanks and rear are also arched in the pointed form, and cased with hewn brown stone. A quadrangular tower, projecting about three feet from the face of the front wall, and about 90 feet elevation, is crowned with an open battlement, and diagonal pyramids. The vestry-room, twenty feet by eight, is in the rear, from which a flight of steps leads to the pulpit. The interior is finished in a plain Gothic style, corresponding with the exterior, and contains 124 pews on the first floor, and 66 in the galleries, constructed on an improved plan, that contributes greatly to the ease and comfort of the occupants, as well as to their seeing and hearing the preacher. There is a gradual declivity to the chancel, which is in front of the pulpit, surrounded with a neat railing excluding the reading desk. The pulpit, canopy, and altar, are in a style bordering on the florid Gothic, and probably not surpassed in classic association and exqui-

site workmanship by any thing of the kind in this country.

It is understood that the Rev. *Manton Eastburn* has been appointed by the vestry of Christ church assistant to the rector, and that it is intended to have three services every Sunday, and one on every Wednesday evening while the season permits.

We have obtained the following extract from the bishop's sermon on that occasion :—

“For celebrating this worship with decency, with order, and with every possible convenience, this temple, is admirably adapted. It is not necessary for me to enlarge on the neatness, the convenience, and the beauty of its arrangements. But I should do violence to my feelings, did I not express the satisfaction with which I behold my reverend brother,* who commenced in this city his course of ministerial usefulness many years since, and with whom I have been from that period most intimately and affectionately associated, called hereafter to exercise his faithful and honourable functions in an edifice that presents every convenience, and every necessary ornament. Nor can I avoid congratulating the congregation, to whom he has so long happily ministered, on the zeal and pious enterprise with which, by their own resources, they have raised so costly a structure. Admitting, in the largeness of its accommodations, an accession to their numbers, we trust they will receive this accession from the respectable population which surrounds it—and that thus the burden of erecting it, which would fall heavily on them alone, will be shared by others. They have raised a building, an ornament to our city, and an honour to the church of which they are members; and they deserve, and we trust they will receive, cordial and liberal patronage and support.”

Ordinations at Baltimore.

On Wednesday, the first of January, 1823, an ordination was held in St. Paul's church, Baltimore, by the Right Rev. Bishop Kemp, when the Rev. Frederick P. Schroeder was ad-

mitted to the holy order of deacons. The service was conducted by the Rev. Dr. Barry, and the sermon by the Rev. Dr. Wyatt.—And on Thursday, the 20th of March, an ordination was held in the same church, by the same bishop, when the Rev. Charles P. McIlvaine was admitted to the holy order of priests. Sermon by the Rev. Dr. Wyatt.—*Theolog. Report.*

Obituary Notice.

DIED, lately, at Richmond, Virginia, the Rev. JOHN BUCHANAN, D. D. Rector of Henrico parish. The following obituary notice of this venerable man is extracted from a southern print :—

“There are few things more pleasing to a generous mind, than to call to view the merit of a departed friend, and to trace in recollection those virtues by which his life was distinguished. In the death of the late Rev. Dr. John Buchanan, our city has been deprived of an individual, whose amiable qualities gave him a place in the affections of all who knew him. He was a firm believer in the Lord Jesus Christ; and trusted to the atonement offered on the cross for the salvation of his soul. His disinterested labours form a proof of his attachment to the Redeemer perfectly conclusive; and the good will he manifested toward all men, is an evidence that his heart was influenced by the spirit of the doctrines he inculcated. He was a stranger to every disposition of unkindness, and no invective against himself, however bitter that invective might be, could extort from him an expression of resentment, or force him from the high ground of Christian charity. The author of this feeble tribute of attention knew him well, and it is with truth he can declare, that of all men with whom he has ever been acquainted, Buchanan was inferior to none in humility of heart, benevolence of disposition, and sincerity of friendship.

“During his last illness, his mind was fixed upon the change which awaited him. He saw the gradual approaches of death; and endeavoured to prepare himself for the solemn summons of his God. He frequently united

* The Rev. Dr. Lyell.

in prayer with his friend and pastor, Bishop Moore, and received the holy communion from his hands. His friendship for the Rev. Mr. Blair, of the Presbyterian church, with whom he had long lived in love and harmony, continued to glow with greatest fervour, as long as his mind retained its empire. When he requested that the prayers of the church should be offered up in his behalf, his friend, who was also sick, was not forgotten; for in the most affecting accents he added—"Pray also for Blair!"

"His loss to the poor will perhaps never be filled by any other man. He possessed means of relieving the distressed, and when the appeals of the afflicted met his ear, Buchanan's heart vibrated with sympathy; and his purse furnished the necessary supplies. He is gone to give an account of his stewardship; and the author of this obituary believes, that should he be so happy as to obtain a seat in heaven, he will there meet his former friend and associate, washed from his offences in the blood of Christ, and clothed in the Redeemer's righteousness."

Lit. & Evang. Mag.

For the Christian Journal.

Flattering world! illusive pleasure,
All your smokes, unmoved, I see,
Nothing short of heavenly treasure
Moves my soul or comforts me.

I seek to know

The joys that flow

From God's right hand to saints below;
And would with all my powers adore
My God, and hourly love him more.

O Father! teach my willing soul
To walk in Wisdom's pleasant way;
Still struggling forward to the goal;
Improving time while yet 'tis day:

If thou should'st see

'Tis good for me

To sorrow here, so let it be;
But grant me, when *this* life is past,
Through Jesus, heavenly peace at last.

M. A. W.

For the Christian Journal.

MESSRS. EDITORS,

A SUBSCRIBER to the Journal requests the favour of your calling the attention of your readers to the "Select School for Young Ladies" to be opened in May, at No. 43 Barclay-street, New-York, by Mrs. Okill. I have reason to believe her peculiarly qualified for so important an undertaking, and am happy to learn that while every attention will be paid to the ordinary and ornamental branches of a finished female education, the department of *religious instruction* will receive particular care. The terms are those generally established in respectable schools of the same description. The following is an extract from her card:—"Mrs. Okill will employ the most approved teachers for the several branches, and will devote her time to the general superintendence of her school, and to the religious principles, morals, and manners of those young ladies who may be confided to her care. She will also pay particular attention to the French language; and to enable her scholars to express themselves with correctness and fluency, she has engaged a French lady of respectability to reside with her.—Mrs. Okill feels the most grateful satisfaction in mentioning, that the Right Rev. Bishop Hobart has kindly authorized her to say that he will take an interest in the organization and success of her school; and the Rev. B. T. Onderdonk, the Rev. J. M. Wainwright, and the Rev. W. Berrian, have had the goodness to promise her their support and influence.—In addition to the above mentioned Rev. gentlemen, Mrs. O. has permission to refer to Peter A. Jay, esq. Dr. William Moore, Samuel Boyd, esq. Henry Barclay, esq. Levinus Clarkson, esq. Charles M^r Evers, esq. James Bleecker, esq. and Robert Campbell, esq. of New-Jersey."

To correspondents.—The *Country Clergyman*, No. 9, was not received in time for the present number: it will appear in our next, as will also our abstract of the proceedings of the South-Carolina Convention.

W. is informed that the great length of his Essay precludes its insertion for the present; and besides, we are fearful, from the smallness of the hand in which it is written, that our compositor would not be able to decipher it with any degree of accuracy.

The *Hints of J. L.*—The *Character of Laban*—Y. Z. on the use of the word *Churchman*—*Lines written at Sun-set*—and *Lines on Spring*, by M. A. W. are received, and will appear as our limits shall permit.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 6.]

JUNE, 1823.

[Vol. VII.

For the Christian Journal.

No. IX.

The Progress of the Church.

It is natural that the friends of the church should sometimes indulge in speculations on the prospect of her increase in the United States. In consequence of her having descended from the church of England, she has had entailed upon her a degree of unpopularity which has excited in many minds a doubt as to her ultimate success in this country. It is well known that many causes of disagreement and jealousy have at various times sprung up between the two countries, and as mankind are ever prone to associate in their prejudices, things that have no connexion with each other, this feeling of jealousy has been suffered to extend itself to the church. And how difficult it is to eradicate impressions of this nature, we all are sensible. They oftentimes descend from generation to generation, even after the original causes of them are entirely removed, and shut up the avenues to a dispassionate consideration of the subjects on which they are entertained. Time, however, that great friend to truth, sooner or later places things in their true light. It is her office to chase away the clouds of error and prejudice, and to present to our view the light of truth, clear and unobstructed.

Opinionum commentu delet dies, nature judicia confirmat.

How often has the world known opinions and practices that in one age shrunk away before the baneful influence of ignorance and prejudice, in another rearing their heads and basking in the sunshine of popular favour? The progress of truth, though sometimes slow, is nevertheless sure. She silently but irresistibly works her way, and, in so doing, overturns from their founda-

tions the structures which ignorance had reared. She is like a mighty river that is always pursuing the same course, and which gradually but surely undermines or overleaps all the obstacles that oppose her progress. Errors, like mountains and rocks, may sometimes obstruct her for a time; but by the constant accumulation of her forces, her power gradually becomes so great, that she surmounts them or bursts them asunder, and proceeds onwards to fulfil her destined purpose of forming that boundless ocean of knowledge which is one day "to cover the earth as the waters cover the sea."

It is on the certainty of the ultimate triumph of truth that the friends of the Episcopal Church build their hopes of her future prosperity and success. They know that she has had, and still has to encounter many obstacles, to combat strong and inveterate prejudices, and to work her way many times through the darkness of ignorance. But they feel assured that these impediments will gradually give way, that prejudices will ultimately subside, knowledge advance, and truth rear her head amidst the smiles of friends. Even already they think they perceive the dawn of a brighter day in these respects. The prejudices that have heretofore existed against the Episcopal Church have very much declined—those arising from the idea of her connexion with England are gradually vanishing from the minds of men, and she begins to rise to a rank, as it regards popular favour, equal with that of other denominations. When the time arrives, as we think it soon will, that all undue prepossessions against her shall be laid aside, who can doubt that the next step will be, to speculate concerning the claims she advances to a nearer conformity to the church established by the Saviour and his apostles, than any other in Christendom? There are many con-

siderations which, we think, will lead to this course. Already, indeed, has the inquiry in some measure gone forth, and we feel assured that wherever it has, the result will be favourable to the church.

Building our hopes of the prosperity of the church upon the ultimate triumph of the cause of truth, let us take a brief survey of those material points in which we differ from other Protestant denominations; and which, resting as we think upon a *sure foundation*, will, in time, under the divine blessing, be the means of her increase.

I. We think there is hardly any truth better attested, than that the original constitution of the *ministry* was that which the Episcopal Church now possesses. Scripture and antiquity both clearly assert, that the ministry established by the apostles consisted of three grades, to the highest of which exclusively belonged the right of investing with the ministerial commission. And history also declares, that with this grade the right remained undisputed for fifteen hundred years. Now there can hardly be a doubt that in time the Christian world generally will be disposed to give to this truth its due weight. Looking abroad, and viewing the multiplied denominations that exist, and which, by their differences, so dreadfully rend the body of Christ, and cherishing an earnest desire to ascertain where the true church is to be found, they will diligently inquire for the good old ways—they will turn their attention to the primitive church—they will “search of the fathers” in the full assurance that there can be no safer way by which to arrive at the truth. They will reason thus—“The primitive church must surely have been formed agreeably to the directions of Jesus Christ and his apostles. We cannot admit the idea that the immediate successors of these inspired teachers should have deviated from the example set them. They were many of them martyrs to the cause of truth, and therefore too sincere and disinterested to forsake the path marked out to them by their divine Master and his servants. Show us then the good old way in which they walked, and we will follow.” Such being their determina-

tion, who can doubt as to the church in which they will make their *resting-place*.

II. Another important point in which we differ from other Protestant denominations, and in which we think we clearly have the advantage, is the public service of the church. We know there are some who think that it is our form of prayer which tends in some degree to render our church unpopular. We grant it in part, but we cannot but think that the objection is principally confined to the ignorant and the prejudiced. To us, the advantages of forms of prayer are so many, and so great, that we are surprised any persons of candid and well-informed minds should hesitate to give them the preference. They certainly have antiquity in their favour; and when we reflect how much superior they must almost necessarily be to the extemporary effusions of most preachers—what a firm barrier they afford against the admission of heretical doctrines into the church, and how great are the advantages of the laity who use them—they being not dependent upon the caprice of their ministers as to what they shall pray, but having *prayers of their own*, and with which they are well acquainted—we also think, that when the light of knowledge shall have spread more generally, the prejudices now entertained against them will vanish, and Christians will prefer the church in which they are retained.

III. Another point in which we differ from many denominations of Protestants, is *doctrine*, and in this we think also that our church clearly has the advantage. She has observed a singular moderation in the articles of faith proposed to her members. In them we look in vain for the harsh doctrines of Calvinism—those gloomy decrees that strip man of his free-agency, and reduce him to a mere machine, guided and controlled by a foreign and unseen impulse. We look in vain for the extravagant and enthusiastic doctrines of instantaneous conversion, the perfection of Christians, and that assurance which is the effect of a special communication of the Spirit of God—and in vain do we look for the cold and heartless tenets by which the Saviour is stripped of his divi-

nity, and man left without an atonement. She has avoided, with great care, that enthusiasm which pretends to too intimate a communion with the Spirit of truth; that presumptuous spirit which would pry too closely into the secret counsels of the Almighty; and that spirit of freethinking which would bring down every thing in the revelation of Jehovah to the level of man's feeble reason. And who does not see that her doctrines must, the more they are studied, secure the good-will and approbation of mankind? Already have they afforded a refuge to many minds that have become dissatisfied with the principles of Calvinism; and we find, in consequence thereof, the teachers of these harsh doctrines, in very many cases, changing their ground—either abandoning them altogether, or inculcating what they term moderate Calvinism. The case, in some measure, is the same with the doctrines of perfection, conversion, &c. The minds of Christians generally are better informed on these points, and they more easily detect the fallacies of those who inculcate them. These are proofs of the gradual progress of knowledge, and of the improvement of the human mind; and they afford us a rational expectation, that the time will come, when the doctrines of the Episcopal Church will be acknowledged to come nearer to that "faith which was once delivered to the saints," than those of any other.

Under the article of doctrines may be included another circumstance, which we think will promote the prosperity of the church—and that is, the sentiments she holds on the subject of baptism. How widely are the other denominations of Protestants in this country departing from the primitive belief on this subject? How many of them strip it indeed of its sacramental character, and reduce it to a mere "beggarly element, a form without substance, a body without spirit, a sign without signification?" How fast is the practice gaining ground of denying it to any but the children of communicants?—thereby causing that many, very many children grow up unbaptized, and that many likewise die in that state? The tendency of this

practice is, in the *first place*, to lead to the doctrine of the Baptists, and by lessening the importance of the rite, gradually to weaken the obligation under which mankind have heretofore felt themselves to observe the sacraments of the Christian church; and thus, *secondly*, to lead to a total rejection of them, or to the adoption of Quaker principles. But Christians generally will stop short of this point. They will pause before they reach an extreme so far removed from the true doctrines and principles of the Christian religion. They will inquire first into the principles of the Episcopal Church on this subject, and will find that she retains the primitive and scriptural doctrine—that she considers baptism as a sacrament in the true sense of the term, consisting of an outward and visible sign, and an inward and spiritual grace, by means whereof we are admitted into the church of Christ, and entitled to the blessings of the Christian covenant, if we fulfil its conditions—and that, therefore, she dare not refuse it to the children of those parents who profess to believe in the Christian religion, and feel themselves under obligation to obey its laws. We believe that many persons have already attached themselves to the Episcopal Church, from a firm conviction of the soundness of her doctrines on this subject.—While on this topic we cannot avoid a reflection. How difficult, indeed how impossible is it for men, when they have left the right path, to fix a limit to their wanderings? One departure leads to another, that to a third, and so on, until the travellers begin to be alarmed at the course they are pursuing, and turning back, they rest not satisfied until they have regained the good old way.

IV. Another excellent feature of the Episcopal Church, and which we think will ultimately tend to the promotion of her prosperity, is the form of her government. By this we do not mean merely the division of her ministry into three distinct grades, although the constitution of her ministry enters essentially into her form of government. We allude to the division and distribution of power in her legislative assemblies. Her highest ecclesiastical council con-

sists of two bodies, which have a negative on each other's proceedings. The house of bishops also being composed of grave men, of men who naturally from their station feel upon themselves a greater responsibility than the rest of the clergy—being likewise from their age, and the smallness of their numbers, free from the danger of popular excitement, may properly be considered as the ark of our safety—as affording at all times a firm barrier against the adoption of rash and violent counsels. In this view, it is certainly a most invaluable part of our system. Consider also the influence of the bishops in the several dioceses over which they preside. They form centres of union for both the clergy and laity. The mild influence of their paternal authority is felt in many cases. When difficulties arise, and advice is wanted, their flocks know where to go for assistance; and when it is necessary that the power of the church should be exercised, they constitute the executive officers who are bound to administer it.

Churchmen ought to rejoice in the excellent form of ecclesiastical government which they possess—a government at once free from the tumultuous proceedings of a democracy, and the oppressive influence of an absolute monarchy. It has been compared, and with great propriety, to the government of the United States—her house of bishops corresponding to the senate, and the house of clerical and lay deputies to the lower house of congress. And that her constitution comes near to that of the primitive church, we have the best of evidence. Bishop Horne has said, that if the apostle Paul should revisit the earth, he would recognize, in the Scottish Episcopal Church, the one that came nearest to that which he had assisted in establishing, and we all know how closely the Scottish and American churches resemble each other. The great Barrow, also, after a careful inquiry into the primitive church, declared that its government was very similar to that of the States of Holland, as it was in his time, that is, a confederation of republics.* Were Barrow

living in our day, would he not say, that the Episcopal Church in this country is fashioned after the pattern set us by the primitive church?

Having stated some of the principal causes which we think will promote the prosperity of the Episcopal Church in this country, let us now see whether these causes have so far operated in any degree to her benefit.

Hitherto our church has not made so rapid a progress as we may hereafter look for. The principal cause of this is generally known, namely, the want of ministers. While, at the close of the revolutionary war, all other denominations possessed a supply of clergymen generally sufficient for their wants, the Episcopal Church was left destitute. The consequence was, that many of her members, despairing of ever enjoying the ministrations of the word and ordinances in their own church, left her, and joined other denominations. Yet, notwithstanding this, wherever she has had the good fortune to possess a faithful ministry, she has increased, and in many cases the increase has been greater, and of a more permanent cast, than that of the denominations around her. Her progress in the state of Connecticut has been generally appealed to—and justly—as a proof that she possesses the principles of stability and increase. When we consider that that state was originally peopled by persons who were by no means friendly to the church, by many who indeed left Great Britain for the express purpose of escaping from what they called the persecutions of her church, it cannot but excite the surprise of those who are unacquainted with the cause, that the Episcopal Church should at this day have a better footing there than in any other state. The number of her ministers and members, compared with the population, is greater in that state than in any other in the Union. The increase also has been uniform, and the cause in most cases the same—a conviction of the superior claims of the church as to her ministry, doctrines, worship, &c.

If we extend our views to other parts of the Union, we shall find the result to have been in several cases the same.

* This opinion of Barrow's may be found in his "Treatise of the Pope's Supremacy."

Wherever, indeed, she has raised her banners, wherever she has sent her ministers, she has flourished. We now find them dispersed over the whole United States, although, in many places, not in sufficient numbers.

Another circumstance that would seem to afford strong proof that the Episcopal Church is destined to increase in the United States, is the number of clergymen, who, from other denominations, have joined her communion. Those who indulge the belief that Providence is preparing a train of secondary causes to further the growth of the church, cannot fail to include this among them. She counts now among the labourers in her vineyard many who originally belonged to other denominations, and who have submitted to a reordination at the hands of her spiritual rulers—while the instances are rare indeed of clergymen of this church deserting her communion for the purpose of entering into other vineyards. These accessions, too, have taken place at a time when she was most in want—when she was in a state of weakness—when her sheep were scattered abroad without shepherds, and when many persons began to despair of her existence. Generally speaking also, they have sprung from conscientious scruples concerning the validity of the ordination they had previously received. There could indeed be scarcely any other motive for entering the church. She is not as large nor as powerful as some other denominations, nor are the livings in her gift generally as good. But the voice of truth prevailed, and they resolved at all hazards to obey it.

We could dwell longer on this point, but the length to which we have already extended our observations, warns us that it is time to revert to the last topic which we wish to bring into view at present—the *means* whereby the prosperity of the church is to be promoted.

If the foregoing remarks are correct, churchmen will learn never to despair of their Zion. On the other hand, they will cherish for her a sincere attachment—an attachment founded on the belief that she is a plant nourished and

protected by the Almighty; and they will derive therefrom a strong excitement to do all the good they can to their household of faith. Let us always remember, that however strong may be our conviction that the religious system we support is the one which was established by the apostles, and is nurtured and defended by the Head of the church, yet we are the instruments in *his* hands to accomplish his purposes—that we “must plant, and we must water,” or there will be no fruit. The operations of Providence in the spiritual world are similar to what they are in the natural. In both cases we must toil and labour, and eat our bread in the sweat of our brow.

What then is the course to be pursued by us?

1st. It must, we think, be evident, from the observations which have been already made, that one of the most important means of extending the influence of the church in this country, is the inculcation of her distinguishing principles. We know indeed what a great difference of opinion exists on this subject even among the members of the church. But surely if there is any such thing as judging from experience, we must admit that this is a point which cannot with safety be neglected. In what way do other denominations succeed? How have the Methodists and the Baptists been able to bring so many converts into their respective churches? And what has been the principal cause of the success of the Episcopal Church in those places where she has flourished? Does experience show that the inculcation of her peculiar tenets has had a tendency to obstruct her progress, or to render her unpopular? It may have been the case in a few instances. But what has been the general effect? Undoubtedly of a kind favourable to the church. Let us advert to one or two of the results that are already manifest to the most careless observer. Great exceptions were taken a few years since, by other denominations, to the inculcation by churchmen, of their peculiar principles; while they, at the same time, were by no means backward in the exercise of the same practice. But what is the case now? The right

seems to be at last almost quietly conceded to us.

Again, the clergy of the church now use very different language on the subject of her distinguishing principles, from what they did twenty years ago. A new era, in this respect, has arisen, which is unquestionably to be attributed to the example which a few courageous leaders set them. That very controversy, in the diocese of New-York, which was carried on about a dozen years since, and which was exclaimed against by many, even of the friends of the church, as unnecessary and injurious, has had the effect of exciting new zeal throughout the whole church. It has roused the courage of her friends—has dispelled that timidity which too frequently before that period pressed upon the minds of her clergy and laity, and enabled them to raise their heads in a fearless competition with other denominations. Let then churchmen hereafter pursue the same course. Let them hold up to view the principles wherein we differ from others—let them inculcate without fear their antiquity and their excellence. Let them, indeed, (and we think this consideration worthy of deep attention,) temper their zeal with prudence. Let them, as wise men, observe the times and seasons when they may feed with milk or with strong meat. But let them see that the work be done. Every motive drawn from a sense of duty, or even of policy, urges to this course. Do they believe that their church is formed upon the apostolic model? How then can they fail to inculcate her principles? And when contemplating the means used by other denominations to promote their prosperity, can they fail to see that the abandonment of her peculiar doctrines, or, which is the same thing, the neglect of enforcing them, will be, in fact, an abandonment of their church?

To the inculcation of the peculiar principles of the church, and the promotion of her prosperity from this source, we must look principally to the clergy. But there are other very important means of increasing the strength of the church, for the furnishing of which we must depend almost wholly upon the laity—and these are the sup-

port of all her public institutions. These institutions are various, and they all have a claim upon the regard of every member of the church. Would to God we could see a becoming spirit in this respect excited throughout our country—that we could behold the wealthy coming forward, and lending their aid freely to the support of *seminaries* for the education of our ministry, and the establishment of funds for *missionary* purposes, and the *support of bishops*. Each of these objects is all-important, and they must each one be effected, or our church will suffer. We cannot, at this time, go into a detail of the benefits that would result from their accomplishment—but we would remind episcopals throughout our country, that their church now is in a peculiar situation. She is, as it were, ascending a rugged hill, and will for some time need the aid of all her friends. Many are the obstacles that meet her in her progress. Let then those who wish her well, put forth their strength to sustain and animate her, and let them remember, for their encouragement, that by so doing, they will be imitating the example of him who “loved the church, and gave himself for it.”

The Country Clergyman.

Abstract of the Proceedings of the Thirty-fifth Annual Convention of the Diocese of South-Carolina, held in St. Michael's Church, Charleston, on the 19th, 20th, and 21st of February, 1823.

THE convention was composed of the Right Rev. Bishop Bowen, sixteen presbyters, five deacons, and thirty-five lay delegates, representing eighteen parishes.

It was opened with morning prayer, conducted by the Rev. Francis P. Delavau, rector of St. Matthew's parish; an appropriate sermon by the Rev. Maurice H. Lance, rector of Prince George, Winyaw; and the administration of the holy communion by the bishop.

The Rev. Frederick Dalcho, M. D. was elected secretary and treasurer.

On motion of the Rev. Dr. Gadsden, the thanks of the convention were pre-

sented to the Rev. Mr. Lance, for his appropriate and zealous discourse delivered before them this day.

The following gentlemen were duly appointed delegates to the General Convention:—The Rev. Christopher E. Gadsden, D. D. the Rev. Allston Gibbs, the Rev. Maurice H. Lance, the Rev. Milward Pogson, Col. Lewis Morris, William Heyward, Gouverneur M. Wilkins, the Hon. Benjamin Huger.

Conformably with the 45th canon of the General Convention, "providing for an accurate view of the state of the church," the Right Rev. Bishop Bowen delivered the following address:—

*My Brethren of the Clergy; and
of the Laity,*

"The affairs of the church, since the last annual convention," which it is made my duty to state to you at this, embrace nothing calculated to mark our diocesan ecclesiastical year with striking or peculiar interest. With an uninterrupted harmony and order, and, as I would fain trust, in a *godly quietness*, we have been permitted to pursue the ordinary business of *the courts of the Lord's house*; and if, on the one hand, no new and distinguishing blessings, from *the Spirit, by which the whole body of the church is governed and sanctified*, have seemed to attend its operations, we are not, on the other, called to mingle our sorrowings on any remarkable subject of affliction or calamity to our church.

The official visitation duty to which I am obliged by the 20th canon has, in the year past, been in some manner done with respect to Christ church parish, St. Stephen's, St. Matthew's, St. Philip's, and St. Paul's, in this city; All-Saints, Waccamaw; Prince George, Win yaw, Georgetown; St. Helena's church, Beaufort; St. Bartholomew's, and St. Luke's. Confirmation has been administered in the five first named of the parishes visited, and in St. Michael's. The whole number of persons this year confirmed is about two hundred.

The ordinations of the year have been that of the Rev. R. Dickinson, immediately after the adjournment of the last convention, a priest; of Mr. Edward Phillips, of this city, in March,

a deacon; of the Rev. David I. Campbell, and Henry Gibbs, in April, priests, the first at Pineville chapel, St. Stephen's, the other at All Saints church, Waccamaw; that of the Rev. Edward Rutledge, at Strawberry chapel, in St. John's, Berkley, a priest, in December; and, very recently, that of Mr. Mellish J. Motte, of this city, a deacon. Mr. Dickinson was continuing, when the last official intelligence was received, to serve as the Protestant Episcopal Society's missionary at Pendleton. Mr. Phillips has, since his ordination, been, for the most part, very usefully employed in this city as a domestic missionary, under an engagement with the Charleston Protestant Episcopal Domestic Missionary Society; which, consisting of respectable pious female members of the church, is characterised by a zeal of Christian charity as prudent as it is unostentatious, and adorned with *the meek and quiet spirit which is of so great price in the sight of God*. Mr. Rutledge has accepted the charge of St. Thomas's parish; and Mr. Motte has officiated on a short tour of missionary service in St. Paul's and St. Bartholomew's parishes, under an appointment authorized by a resolution of the board of trustees of the Society for the Advancement of Christianity in South-Carolina.

Since the last convention, the Rev. Mr. Gilbert has resigned the charge of the church on Edisto, and accepted that of Grace church, Sullivan's Island; being at the same time very usefully occupied, under the most respectable circumstances, with the academic instruction of youth in this city. The Rev. Mr. Osborne, formerly of Edisto, has returned to the charge of the church there: but his certificate of dismission from the diocese from which he has removed into this, as required by the 31st canon, has from some accidental circumstances not yet been received. The Rev. Mr. Van Pelt, ordained priest at Philadelphia, by virtue of letters of dismission from this diocese, has, since the last convention, accepted an appointment from the vestry of St. Luke's parish, by which he is regularly connected as one of its presbyters with this portion of the church. The Rev.

Mr. Walker, from Maryland, is serving St. Helena's church, Beaufort, having been canonically received by the vestry to the charge of it in December last.—It is, however, learned by communication from himself, that he does not contemplate continuing there. The Rev. Mr. Taylor, who was reported at the last convention as the minister during the winter and spring of the church at North-Santee, has accepted a similar appointment for the present year. The Rev. Mr. Barlow, of New-York, who has removed hither for the season, with a view to the benefit of a temporary change of climate, having been warmly commended to the kindness and esteem of his brethren here by his own diocesan, is officiating at Claremont; and, although under circumstances unfavourable to much active exertion, is rendering essential and highly acceptable service to the interest to which, as a minister of Christ, he is devoted.

It is with very happy emotions that I find it my duty to mention to you an effort of liberal zeal within our communion worthy to awaken a common feeling among us of grateful exultation. At Pendleton, where a missionary of the Society for the Advancement of Christianity has been employed for the last few years, a neat and convenient building has been erected for our worship by the exertions of a few individuals,* from the sacred use of which, we are encouraged to hope, that the name of God will, according to our mode of worshipping him, be honoured by some respectable portion at least of our fellow-citizens in that remote portion of the state. To the general personal exertions and sacrifices of Col. Thomas Pinckney, I feel it incumbent on me to state the success of this good work, of which the amiable modesty of his true zeal for the church would have forbidden him to be proclaimed as in any degree the author, is, under God, greatly to be ascribed.

In adducing this instance of good, resulting in no small share from the

measures of the Protestant Episcopal Society for the Advancement of Christianity, in addition to the many which on former occasions have been reported to you, I am reminded to mention, that at Chatham, where there is an episcopal church, long, until within a few years, disused by episcopalians, the Rev. Mr. Wright, of Wadesborough, in North-Carolina, is officiating as the society's missionary with a good prospect of usefulness. His prudent and pious deportment in behalf of a communion which there has few comparatively to own it, is represented as already happily operating to conciliate the unfriendly, and to animate such as are attached to it to hope that they may be permitted fully to enjoy their proper religious privileges. The organization of the church has taken place so far as the election of vestrymen and wardens is necessary to it; and a delegate been appointed to attend this convention. At present there seems to be a propriety in their granting to another denomination, who have used the building, the continuance of some stated use of it for the purposes of their worship. As, however, nothing can be more obvious, than the evil of the use in common by different denominations of the same religious edifice; it is to be hoped that mutually satisfactory provision will, before long, be made to render this arrangement neither necessary nor desired. Christianity is scarcely in any thing so liable to be wounded in the house of its friends as by measures which thus force those into collision, who, duly separated, might charitably abide in concord. This comes unavoidably of the infirmity of our nature; and it is a kind of treachery to the cause of religion, unnecessarily to provoke such infirmity, in counteraction of its *spirit of love, joy, and peace.*

"The affairs of the diocese, since the last convention," require me no further to occupy you. You will permit me, however, to subjoin some notices of other matters generally interesting to us, and one or two suggestions in the way of the counsel, which constitutes an indispensable duty of the relation in which I appear before you here.

The General Seminary, instituted in

* Col. T. Pinckney, Mr. B. Dupree, Dr. Hall, Mr. Taliaferro, Col. Calhoun, Col. Warren, and Dr. T. Dart, with a few others, are those who formed and carried into effect this pious purpose.

1816, and placed under the most auspicious circumstances at New-York, in 1821, becomes more and more worthy of a large share of the affectionate solicitude with which it becomes us to be always intent upon the interests of our church. Under the conduct of professors learned and zealous, laborious and faithful, many candidates for the ministry are prosecuting in it their preparation for future usefulness; and as among them there are several belonging to this diocese, we are to consider ourselves now in the actual experience of the promised benefits of such an institution. Yet it is not permitted me to congratulate you on any new accessions to the means of giving enlargements to the plan of the institution, or of carrying into full effect the plan on which at its organization it was contemplated that it should proceed. Several of those whose time is usefully devoted to its business, are still gratuitously bearing the burden, superadded to much of other care and toil appertaining to the stations they occupy in the church; some are labouring for very inconsiderable compensation of their services, and none of them are adequately remunerated. We, therefore, have still to state to you, how reasonably this most important design demands, at the hands of the members of our church, who have not yet permitted it to profit of their liberality, the utmost aid it may be in their power to afford it; and of any that they be *not weary*, with respect to it, *of well-doing*. The honourable example which is before us, in the conduct of our Christian brethren of the Presbyterian and other persuasions, seems yet to have taken too little effect. We find no remarkable benefaction to the funds of the seminary placed on the records of the year, excepting that of one pious member of the church at Troy, in New-York, who bequeathed to it \$2,000, for the endowment therein, according to the constitution, of a scholarship. It is painful to seem to be importunate on the subject; yet I cannot forbear to quote to you here part of a seasonable and judicious appeal of the learned professor of Biblical literature in the institution, found in an address recently delivered by him, in the hope of extend-

ing it to more in this diocese than it otherwise might reach:—"Admitting, as you do," says he, "not merely the general truths of Christianity, but avowing also the excellence of that modification of it which we profess to defend, I trust it is not a matter of indifference to you, whether the church of your forefathers shall maintain in this country that influence among other Christian churches which her character merits. Ignorance of her doctrines, and misapprehension of the nature of her discipline, have contributed to propagate gross errors, which the prejudices of early education and the influence of venerated example have served to strengthen; but these causes have greatly diminished their influence; and as it has been proved by the test of experience, so is it now acknowledged by many of the enlightened and impartial of all Christian denominations, that the institutions and usages of the episcopal church, are no less favourable to a well regulated republican form of government, and no less conducive to the advancement of sound morals and genuine piety, than those of any other. It is but consistent that we, as churchmen, should esteem them peculiarly excellent; but permit me to repeat the sentiment before expressed, that the institutions of our church will never command suitable respect among the community in general, unless they are illustrated by respectable talent and unaffected piety; and, as it is the design of the seminary to advance these essential objects, it may properly look to the members of the episcopal church for protection and support."—"Our object is, by a thorough course of theological instruction, and by a constant inculcation of duty, and a vigorous maintenance of discipline, to endeavour, to the best of our ability, to cherish the piety of our pupils, in order to send them forth as 'workmen that need not be ashamed.' And in this object are the members of our church willing to co-operate by their influence, by their prayers, by their wealth? Let it not be thought that aid from the last mentioned source is not required. It is absolutely necessary to place the institution on a tolerably respectable foot-

ing, and to subserve the grand interests to which it directs its efforts. Something has been done, but much remains to be effected. If our members are not willing thus to co-operate, then let it be acknowledged, either, that the plan of the institution is radically wrong, thus questioning the wisdom of our highest ecclesiastical council, or that episcopalians are deficient in zeal for the interests of their church, and less influenced by religious considerations than other Christian communities. Whatever may be the result, the speaker will not come to either of these conclusions, until an appeal not only to the rich of this world, but to every individual of the church whose circumstances enable him to give any thing, however little, shall by its failure have extorted from him the lamentation, 'how is the gold become dim, and the fine gold changed.' "

In natural connexion with the subject of education for the ministry, I am led to advert to an institution created by our last General Convention, having for its object the propagation of the gospel by the labours of clergymen employed as missionaries. This pious design, which has lately presented its claims to the attention of this portion of the church through a duly recognized agent, will find, I fear, the chief obstacle to its success in the too small number of persons seeking in our ministry to devote themselves to the service of the Lord. In the success of our seminary, and its accompanying facilities and encouragements to the nurture of men for such a work, we might see the prospect opening on us, of an answer to the prayer which the faithful, in the contemplation of the great and wide scene of spiritual necessity, as well within the borders of our own country as beyond them, spread out before their view, are, I doubt not, with anxious fervent constancy, sending up before the Lord of the harvest, *that he would send forth labourers into his harvest.*

Education, in its relation to the interests of our church, is still, in another view of it, a subject of unspeakable concern in the thoughts of him who addresses you. He has long painfully contemplated it as the misfortune of

this church, remediable only by an effort of zeal which circumstances seemed to forbid to be expected, that the whole process of the academical education of its youth should be conducted under influences at variance with the principles which distinguish its communion. He considers this a lot not more to be lamented than it is extraordinarily peculiar. He is reasonably anxious that he may not on this subject be misconceived. He glories in the real liberality of sentiment and conduct with respect to other Christian societies which, he sincerely believes, in an eminent degree, to characterize that of which he is one. He deprecates, at the same time, the effects of such an erroneous liberality as would make that to be regarded with indifference here which among all others is cherished as a concern of high and sacred importance. That the education of their own youth, under circumstances the most favourable to their continuing in their own religious principles, is so cherished by all descriptions of Christian people, with the exception of Protestant episcopalians in these states, he asserts with a confidence that needs no qualification. Permit me, then, respectfully and affectionately, to submit the question, can we be thus excepted consistently with a sound and rational, however moderate preference of the Christian doctrine and discipline under which our particular religious profession ranks us? Must not such a preference, where it really exists, naturally and inseparably associate with it an anxiety that the principles we profess should be those in which our children, and the generations following us, should abide, and under whose influence their character both for this life and the eternal should be formed? Is not the subjection of our youth to influences unfavourable to their continuing in the faith we entertain, virtually conceding as a point not worth our care the character of their religion? If domestic nurture and admonition be insisted on as sufficient to prevent or remedy any such aberration of the mind of youth from the way of the parent's religion, the appeal is to fact and experience abundantly certifying the contrary, and to the conduct of

all other religious communities exhibiting the *strongest persuasion* of the contrary. No Christian community in Christendom, except that of Protestant episcopalians in the United States, does not as a community make provision, or where provision cannot systematically be made, anxiously watch against what is considered the perverting influence of academical education. It is the mode in which, above all others, a real solicitude to transmit to their children the religion which men cherish, is most unequivocally expressed, to commit their education to no circumstances that shall have a tendency to counteract its claim upon their respect and adherence. Let me, I pray you, not be understood to intimate, much less to allege, any thing derogatory to the claim of the respectable institutions, by charter appropriated to other religious denominations, and of unquestionable right subject to a religious influence peculiar to themselves, for the candour and indulgence with which the interests of denominations differing from their own, as far as they are committed to them, may be treated. I have no reference but to the indirect and unavoidable effect of the circumstances under which academic education is conducted, to influence the future feelings and decision of the mind in respect to religion in a manner more corresponding with the prejudices of the college than, except under circumstances of more than ordinary care and judgment, of the parents' roof. I would not be thought unaware of the facility which the expression of sentiments such as these may afford, where the subject is not duly considered or understood, to the reproach of *narrow and illiberal conduct*. I feel at the same time so incapable of that, in religious sentiment or conduct, which might with any rational construction be so imputed, that I could not forego this opportunity of bearing my testimony, however feeble and vain it may prove, against a laxity and indifference on the momentous business of education, in its relation to the moral interests of character and life, for which we are not more unconsciously distinguished than, to say the least, wondered at by our Christian brethren at large. They readily

enough indeed may explain the difference at present existing between the Protestant Episcopal Church, and others, as to the possession and government of seminaries of learning, into the difference of the circumstances of our institutions and theirs before the colonies became independent states. But they know that our communion embraces much of the wealth and liberality at least of all the Atlantic states, and might long ere this have otherwise provided for a subject with them always sufficiently important for any sacrifices and exertions it may require. Brethren, in laying before you these impressions, I am not conscious of the existence of any feeling in my mind which you could on the closest inspection disapprove. *Out of the fullness of a heart anxious for the permanent sound respectability and strength of our peculiar institutions*, I have spoken what I have; nor can I imagine any circumstances of moral consciousness under which it could prove painful to me to be reminded that I had thus expressed myself before you.

The state of our church in this diocese seems not to have declined from that in which we contemplated it at our last annual meeting. Would to God that we could say it had in any considerable degree advanced! Its outward condition at least seems to have partaken in common with every other interest of society of the depression which characterizes the day. The will, I trust and hope, is not wanting to provide for the offices of the Lord's house in a manner conducive to the glory of God in them, and the happiness, temporal and eternal, of men, which their due maintenance is so essentially necessary to promote. It is, however, let me confess, sometimes discouraging to the endeavours with which I would unweariedly devote myself to the welfare of our church, to find this expressing itself too slowly and inadequately: nor can I withhold the expression of my concern for the inconvenience which I have reason to apprehend some of my brethren in the ministry may find in the prosecution of their labours, from an insufficient interest indulged in their personal comfort. The clergy ask not

at the hands of their brethren of the laity any thing that is superfluous. Comparative poverty is the lot of their calling. They are content to have it so. It is of its nature and character that it should be so. But they reasonably look for that consideration for the indispensable necessities of themselves and their families, which may enable them, with hearts burdened mainly with the labours peculiar to their calling (surely of themselves sufficiently anxious and oppressive) to prosecute a course of duty in which they cannot, if faithful, but be the agents and instruments of divine grace to their brethren, while they essentially minister even to their temporal happiness and peace.

My brethren of the clergy will permit me unfeignedly to express my sense of the general faithfulness and assiduity with which they prosecute the duties of their several stations. They neither need nor can expect from me on this occasion any word of exhortation.—They will indulge me, however, in one word of counsel, by which I would entreat all such as minister for only a portion of the year in their parishes, to improve such season of serving them to the utmost that circumstances will possibly admit. The evil which the interruption of their labours by the climate of the summer unavoidably in some instances occasions, may in no small degree perhaps be provided against by their greater activity and diligence in other seasons. Especially allow me, my brethren, most affectionately to bespeak, during such seasons, your utmost attention to those portions of the people constituting your charge whom you must leave for a considerable portion of the year, and leaving, either consign to utter destitution as to spiritual care and teaching, or to such as may be most unprofitable, if not perverting and pernicious. Here I am reminded to speak to you very briefly of events of the year elapsed since we last assembled, which must be marked in the annals of our country with the deepest moral as well as civil interest. You have seen a design of blood and crime exposed, and frustrated by the merciful interposition of Providence, which took for the con-

cealment from ignorant abettors of its real character, the guise of a most false and execrable religion: I mean the religion which would affect the sanction of heaven and the Bible, for the utmost extreme of deceit and treachery, of outrage and cruelty in the conduct of its professors. To guard against the prevalence of such perversion of religion in a community constituted like our's, is indeed lamentably difficult. That we should exert ourselves to do so, is for that very reason the more imperiously our duty.

"The grace of God bringing salvation has appeared unto *all men*, teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in the present world," is language of inspiration, in which we have the charter, as well of obligation as privilege, for all the possible varieties of condition in which men may become subjects of the gospel kingdom. It announces alike happiness for all—the *grace of God bringing salvation*—but it equally announces its condition to be alike for all, the practical observance of the precepts of Christ. The religious faith which would discharge men from the indispensable obligation of the moral virtues, according to the condition in which God, in his Providence, has placed them, has always too readily claimed of the depravity of their nature, a preference to that which would subject them, *soul and body, and spirit*, cheerful observers of "*whatsoever things are true, pure, lovely, honest, and of good report.*" Against this it becomes us, my brethren of the ministry, to warn and exhort men with all constancy and earnestness; and even the description of our fellow-men, whose unhappy delusion is now in view, should be taught by us out of the word of God, that there is no salvation for them but through "*all good fidelity,*" and "*the humbleness of mind, meekness, and long suffering,*" which will subject them to the whole counsel of God adapted to their condition; and that through these *they must ultimately be happy.* That counsel so adapted variously to the same effect in other places expressed, is most comprehensively before us in the latter part of the 3d chapter of St:

Paul's Epistle to the Colossians—"servants obey in all things your masters according to the flesh, in singleness of heart fearing God, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ: but he that doeth wrong, shall receive for the wrong that he hath done; and there is no respect of persons." Our church, as you especially, my reverend brethren, must be aware, is wanting in no scriptural counsel, suited to our duty, as to these of our fellow-creatures. Let us not be negligent to apply it. Throughout her whole system we shall find her to teach, as in her 7th article she more expressly and particularly does, that "no Christian man whatsoever is free from the obedience of the commandments which are called moral;" and that as "all must have an assured faith in God, and give themselves wholly unto him, loving him in prosperity and adversity, and dreading to offend him evermore, so for his sake they must love all men, friends and foes, because they are his creation and image, and redeemed by Christ as they are. They must cast in their minds how they must do good unto all men, unto their powers, and hurt no man: obeying all their superiors and governors, serving their masters faithfully and diligently, not for dread of punishment, but for conscience sake: knowing that they are bound to do so by God's commandments."*

My brethren of the laity will, at the same time, permit me respectfully to suggest, *that at their hands* the clergy look for countenance and help as necessary to the effectual execution of this difficult part of their duty. We know that their temporal interest requires that these should be afforded: but we would not be mistaken as willing at once so to degrade ourselves, and dishonour them, as to plead with them here for this. We speak with reference to the good of the people referred to *as a portion of that moral creation for which Christ died*, and for whose spiritual and moral happiness, and the alleviation of their temporal lot, as inseparable from

that, we are sacredly bound to be concerned.

There is an occurrence of the year involving circumstances, with respect to which there is a possibility of misapprehension as to my official conduct; and with respect to which I may therefore not improperly perhaps wish, before I close this address, to submit to you some explanation. The proclamation of the 5th day of the present month, as a day of humiliation, thanksgiving, and prayer, was announced, as made in consequence of an application to the executive from two respectable portions of the religious community, viz. the Baptist Convention, and the Presbytery of Harmony, in their own behalf, and that of the various other religious denominations of the state. As no convention of our churches was known to have taken place, from which a concurrence in the recommendation of this measure had proceeded, the responsibility of such concurrence in behalf of these churches might seem to have been assumed and expressed by myself. It may not be improper for me to state that such was not the case. I made no hesitation, however, to provide, as far as my relation to your churches required, for the religious observance of the day proclaimed; acting in this under the combined influence of a sincere acquiescence in the religious propriety of the measure, and of a deep persuasion of the respectful alacrity with which a call of such a nature from the civil authority ought, except for very strong considerations to be assigned for the contrary, by the ministers of religion to be obeyed.

I will now detain you no longer from the business for which you have assembled, than to ask you to look for the divine blessing to rest upon it, only through a sincere regard to the divine glory in all your deliberations and conduct.

NATHANIEL BOWEN.

On motion of the Rev. Allston Gibbes, resolved, that the thanks of the convention be presented to the president for his address, and that the clergy of the several churches do read it to their congregations for general information.

* See Homily of Faith, and Homily of Works.

From the report to the convention of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," it appears that the increase of the bishop's permanent fund during the preceding year was \$496; and that the present amount of that fund is \$8655; also, that the receipts into the bishop's common fund were \$806 37 cents.

On motion of the Rev. Mr. Tschudy, *resolved*, that the thanks of the convention be presented to the board of trustees of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," for their great attention to the bishop's fund, committed to their trust by the convention.

On motion of the Rev. Mr. Gervais, *resolved*, that as the address of the bishop is calculated to be extensively useful, that he be respectfully requested to furnish a copy to be published forthwith, that the members of the convention may be furnished with copies before the adjournment, to take with them to their respective parishes for general distribution.

The parochial reports of the clergy present the following aggregate:—Baptisms (adults 12, infants 125, not specified 153) 290—marriages 91—funerals 200—Sunday scholars 371—communicants 1,684.

Of the baptisms, three adults, two infants, and 11 not specified—of the Sunday scholars 111—and of the communicants 413, are reported as coloured.

On motion of the Rev. Dr. Gadsden, *resolved*, that the clergy be requested in their annual reports to this convention to state the number of families, and, if practicable, of individuals in their respective congregations, discriminating, in each instance, the number of families belonging likewise to other congregations.

The Rev. Dr. Gadsden, president of the standing committee, made the following report:—

The last convention having instructed the standing committee to carry into effect certain resolutions relative to the General Theological Seminary, "and

to report the result to the next convention," they would respectfully state to this convention, that the bishop, in conformity with the request made to him, promptly prepared an address, inviting liberality to the aid of the seminary; that it was circulated as directed; but your committee believe it was not read by the clergy in general in their respective churches. They have received from the following churches the sum of \$623 77, which has been duly paid to the treasurer of the seminary, viz.—

From St. Michael's, amount of the collection, \$147; St. Philip's, \$313 59; St. Paul's, \$73 18; Edisto Island, \$10; Grace church, Sullivan's Island, \$180; and since, from Thomas S. Grimke, \$100; from Plowden Weston, \$50—in all, \$873 77.

They have received this day in addition, a collection made at Georgetown, \$103. They have understood that the address was read, and a discourse preached recommending the seminary, by the rector of St. Matthew's, in his church, but that no collection was made. From the other parishes no reply has been received to the letter of our secretary on the present subject.

The following gentlemen were appointed the standing committee:—The Rev. Christopher E. Gadsden, D. D. the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D. the Rev. Allston Gibbes, the Rev. Christian Hanckell, David Alexander, Joseph Johnson, M. D. John Dawson, Robert J. Turnbull, Thomas Lowndes.

It was moved by the Rev. Edward Rutledge, and carried, that the standing committee be requested to present an abstract of their proceedings for the past year before the convention, and to place their journals on the secretary's table for the inspection of the convention.

The treasurer laid his accounts before the convention, whereupon Mr. Alexander, and Mr. Bacot, were appointed a committee to examine and report on the same. The committee reported, that they had found the accounts correct, and that there remains in the hands of the treasurer a balance of \$91 23. The report was accepted,

and the thanks of the convention given to the treasurer for his services.

The Rev. Dr. Gadsden, from the committee on the Theological Seminary, made the following report, which was accepted:—

The committee on the General Theological Seminary would respectfully offer to the convention a brief statement on the present state of the seminary, introductory to a few resolutions which they would propose.

The seminary is at present located in the city of New-York. Three of the professors receive no salary. Two of them receive a salary of \$1500 each; one a salary of \$750. The Branch School at Geneva has two professors, one of whom receives \$750, and the other \$300 per annum.

The exact amount of the funds is not known, but there is no reason to believe that they yield an interest adequate to the present expenses of the institution.

There are twenty-one students, six of them are from this diocese. They pay nothing for their tuition. The expense of board, &c. amounts to about \$250 per annum, which is at least twice as much as is paid at the other theological seminaries in our country. Considering the great advantages offered to candidates for the ministry, the small number of the students cannot be explained, without adverting to the expenses to which they are subjected. To the prosperity and permanence of our institution, two measures seem indispensable; the first, that it should possess a capital, the interest of which should be adequate to all the necessary expenditures; the second, that the maintenance of the students should be so reduced as to render the seminary accessible to our candidates in general. We would therefore recommend the following resolutions:—

1. That this convention retain a strong conviction of the necessity and importance of the General Theological Seminary; that we feel grateful to the gentlemen who have taken an active part in the management of the same, and we do assure the General Convention, and the board of trustees, of our determination to co-operate in such

measures as may seem best calculated to insure the stability and improvement of this valuable establishment.

2. That we do respectfully recommend to the board of trustees to continue to make such appeals to the members of the church as shall secure to the seminary a sufficient productive capital; to use such endeavours as, in their wisdom, shall seem best adapted to diminish the expenses of maintenance to which the students are now liable, and to appoint for one of their stated meetings some day near to the period assigned for the triennial General Convention, so as to ensure the attendance of those members of the board who reside at a distance from New-York, and who may be on their way to the General Convention.

3. That each minister who has not attended to the request respecting the seminary, made at our last convention, be requested within the present year to attend to it, as expressed in the first and third resolutions then adopted.

4. That the standing committee be instructed to dispose of these resolutions as they shall deem best.

Your committee have ascertained that there are 32 clergymen in this diocese, and that the amount of \$7,316 77 cents has been paid to the General Theological Seminary by individuals of this diocese; and, therefore, that according to the constitution of the seminary, our convention is now entitled to nominate eight trustees, which they recommend should be done at the present session.

The following gentlemen were appointed to be nominated to the General Convention as trustees of the General Theological Seminary, on the part of this diocese:—The Rev. Christopher E. Gadsden, D. D. the Rev. Paul T. Gervais, the Rev. Christian Hanckell, the Rev. Allston Gibbes, William Heyward, the Hon. Benjamin Huger, William Clarkson, Thomas Lowndes.

On motion of Mr. Heyward, *resolved*, that if the amount contributed and paid by this diocese to the Theological Seminary before the meeting of the General Convention, entitle it to any additional trustee, the bishop of the diocese be authorized to appoint such trustee.

The second article of the constitution of the church in this diocese was amended so as to read as follows :—
 "Delegates shall be elected by the respective episcopal churches throughout the state, *from among the members of those churches respectively*, to represent them in the state convention: the delegates to be elected in such manner, time, and numbers, as each church shall deem proper; to serve for twelve months from the time of election; who shall, before they are permitted to take their seats in convention, produce written testimonials of their election."

The following was added to the constitution as its 12th article :—

Of the admission of Churches or Parishes into the Convention.

Whenever a church or parish, not now entitled to a representation, shall be desirous of uniting with the convention of the church in this diocese, they shall apply by letter to the bishop, or, when there is no bishop, to the standing committee, stating the due organization of their church, the election of their vestrymen and church-wardens, their means or prospects for the support of a minister, and their willingness to conform to the constitution and canons of the General Convention, and the constitution and canons of the convention of this diocese, which are now, or hereafter may be enacted by authority of the same. And at the convention next succeeding the receipt of such application, the bishop, or standing committee, shall communicate the same to the convention for their decision thereon. Should the convention make a favourable decision, the said church shall then be considered in union with the convention of the church of this diocese, and delegates therefrom may be immediately received.

On motion of Col. Pinckney, *resolved*, that the next meeting of the convention be held on the *third* Wednesday of February next.

After prayers, by the bishop, and the blessing, the convention adjourned.

The church in this diocese consists of the bishop, 27 presbyters, 4 deacons, and 35 organized congregations.

For the Christian Journal.

On applying the title "Churchmen" to Episcopalians.

WHEN the word "churchman" is applied to any person, it is at once understood that it means that that person is an episcopalian. This use of the term is very prevalent and decided. Is it a merely accidental custom? or are there reasons for it? And when other denominations question our right to this name, as they sometimes do, (for it was a controversy on this point, in a newspaper, which called for the embodying of the following arguments,) what answer are we to give them? They sometimes urge, that, as our denomination is *established* in England, they can allow its members to be *there* called churchmen, in contradistinction to dissenters; but that as we have no secular pre-eminence in this country we ought to drop the title. Are they right? Have episcopalians no claim to that appellation stronger than the secular privileges of their brethren in England? stronger than the few shadows of privilege they once had under the colonial government?

To answer these queries, and give a reason for the distinction we claim as churchmen, will be the object of this paper. The following are among the arguments which will justify the application of that title to episcopalians :—

1. Any denomination or body of men has a right to *choose* its own appellation. Thus the Romanists take the name of Catholics; fancying that, by excommunicating all other Christians, they become the Church *Universal*. An English sect called themselves Puritans; affecting greater *purity* in worship and discipline, and in certain departments of morals. The Friends take their name from certain *meek* notions which they hold to be essential. Another sect assumes the title Unitarian; maintaining a peculiar theory of the *unity* of the Godhead. A new non-descript sect is venturing on the name of Christians; having, no doubt, their own definition of what constitutes *Christianity*: nor do they stand alone in the attempt to force modern significations on that word. Now, as these

religious parties are allowed to select their own name, why may not episcopalians take the same liberty, and claim the appellation of churchmen; seeing they differ, in many points relating especially to the church, from the other denominations about them?

2. Besides our right to choose what designation we please, the distinctive title of churchmen is *reasonably* our's. We insist very strenuously on a visible church; and we magnify, more than the dissenters and their allies, its character and privileges. We know of no invisible church among men, consisting of the sincere only, without mixture of the bad; for there is but one "holy city," and all Christians belong to it, until their "part in it shall be taken away:" there is, however, an invisible *branch* of the church, including the departed spirits of the just, and celestial beings. We maintain strictly the visible marks of the church, particularly the ministry. In short, our views enable us to speak freely and candidly of schism, or departure from the church; whereas most of our neighbours are very tender on that point: facts, which show that we have confidence in our churchmanship; while they are not without their misgivings.—We are not unreasonable, then, in distinguishing ourselves by the name of churchmen.

3. This name is allowed us by common consent, in the usual distinction of episcopalians into high and low churchmen: it is thus spontaneously granted, that we all are churchmen, though some of us be high, and others low, in church doctrines. No such title is given to the party-distinctions of the other denominations about us. Presbyterians are denominated high or low, or moderate, Calvinists. Baptists are discriminated by their maintaining an open, or a close communion. Methodists are classified as Arminian or Wesleyans, and Calvinistic or the followers of Whitfield. Nobody ever thinks of employing the word churchman to designate any of these sects, or any of their subordinate parties. But when episcopalians are subdivided, this is the very word, it is into high and low churchmen. Churchmen they all are presumed to be, differing only in the degree

in which they exalt their distinctive tenets on this point. What can more fully show our right to this name, than this spontaneous and habitual mode of speaking throughout the community! It is equivalent to an acknowledgment, on the part of that community, that we *are* distinguished by our views of the church.

4. We have a farther right to this distinctive appellation in the mode of its *origin* in England. When the English branch of the body of Christ was purified from Romish errors, and the reform was so satisfactory as to receive, as it did, the approbation of the Protestant world; when even Calvin "gave thanks to God," "that he had restored his pure and sincere (purified and sound) worship in the kingdom of England;" then the ecclesiastical body so purified became there distinctively "*the church*;" and any farther change or innovation, not ratified by that body, was a separation from that church, an unauthorized separation, or a schism: for all division is schism where the terms of the communion departed from are not sinful. This separation however took place; and those who join in it are called dissenters from the church; of course the name churchman applies to those who did *not* separate or dissent. Now, let it be noticed, that the spiritual *offspring* of these two parties, the Anglo-American episcopalians, and anti-episcopalians, *continue* to be respectively the church, and the separation. The same ecclesiastical parties remain; and their distinction into churchmen and dissenters, though it may receive a new name, since the introduction of a new civil government, cannot, in substance, be abolished by any political change. Full of blessings as is our national independence, it cannot effect any revolution in the church of God: as it found all communions, sects, and schisms, so it left them. We, therefore, at this day, continue in the proper church; while too many of our brethren persevere in the separation from it. Not that the latter are to be absolutely unchurched; for the apostle, in a much stronger case, rejoiced that Christ was preached every way; not only under mistakes, but even of

strife. But as we are the *regular* church, and as dissenters, whether old or modern, are an *irregular* part of the church, we have a right to the distinctive name of churchmen.

In conclusion, then, this title is not given to episcopalians, even in England, because that denomination is there established by law; much less can it depend on the few temporal privileges once enjoyed by American episcopalians, or a part of them. We claim the designation of churchmen—because we have a right to choose our name—because we hold the church visible in special regard—because the public allows us this character in calling us all churchmen, either high or low—and because we continue in that communion which was “*the church*” as reformed in the land of our forefathers, and which must, with their descendants, *continue* to be “*the church*,” from which no separation can be justified, until it shall relapse into corruption. Y. Z.

For the Christian Journal.

Misrepresentations of Arminianism.

In a late number of the *Christian Journal*, I was led to notice the obloquy heaped upon *Arminianism* by a certain class of writers. It was no part of the object then before me to show that this obloquy is undeserved. This, however, can easily be done: it is no “heresy;” it is no “monster;” both which names have rather ungently been applied to it. They who know what *Arminianism* is, know that it embodies all the great and distinguishing doctrines of the gospel. This I am now to prove. But lest a question be raised as to the impartiality of a defence coming from a soldier of the anti-Calvinistic ranks, I shall use the unexceptionable remarks of a son of the kirk of Scotland. The article “*Arminianism*,” in the *New Edinburgh Encyclopedia*, is the authority I quote.

While on the subject, it will not be irrelevant to adduce the farther testimony of this article in relation to two other points, besides doctrinal purity, in which *Arminianism* is interested.

That the author of this article in the

Encyclopedia is a Calvinist, is evident from the whole tone of the article. Though he treats “*genuine unadulterated Arminianism*” very respectfully, he yet gives his opinion, that it is “*less scriptural, and less logical than Calvinism*.” But I proceed to the subjects before me.

First. A full and complete *justification* of *Arminian* doctrine is furnished by this writer; who, on the whole, is sufficiently impartial. I ask the attention of the reader to the following extract. I would also desire him to compare it with the misrepresentations of this creed which are current in our day, and in our land: such as “*the three envenomed monsters of Arminian, Socinian, and Papal errors*.” A large quotation is given, in order to afford a pretty full view of one of these “*monsters*.”

“*Arminianism* is to be considered as a separation from Calvinism, with regard to the doctrines of unconditional election, particular redemption, and other points necessarily resulting from these. The Calvinists held, that God had elected a certain portion of the human race to eternal life, passing by the rest, or rather dooming them to everlasting destruction; that God’s election proceeded upon no prescience of the moral principles and character of those whom he had thus predestinated, but originated solely in the motions of his free and sovereign mercy; that Christ died for the elect only, and therefore that the merits of his death can avail for the salvation of none but them; and that they are constrained by the irresistible power of divine grace to accept of him as their Saviour. To this doctrine, that of *Arminius* and his legitimate followers stands opposed. They do not deny an election; but they deny that it is absolute and unconditional. They argue, that an election of this kind is inconsistent with the character of God, that it destroys the liberty of the human will, that it contradicts the language of Scripture, and that it tends to encourage a careless and licentious practice in those by whom it is believed. They maintain, that God has elected those only who, according, not to his decree, but his foreknowledge,

and in the exercise of their natural powers of self-determination, acting under the influence of his grace, would possess that faith and holiness to which salvation is annexed in the gospel scheme. And those who are *not* elected are allowed to perish, not because they were not elected, but merely and solely in consequence of their infidelity and disobedience; on account, indeed, of which infidelity and disobedience being foreseen by God, their election did not take place. They hold that Christ died for *all* men in the literal and unrestricted sense of that phrase; that his atonement is able, both from its own merit, and from the intention of him who appointed it, to expiate the guilt of every individual; that every individual is invited to partake of the benefits which it has procured; that the grace of God is offered to make the will comply with this invitation, but that this grace may be resisted and rendered ineffectual by the sinner's perversity. Whether true believers necessarily persevere, or whether they might fall from their faith, and forfeit their state of grace, was a question which Arminius left unresolved, but which was soon determined by his followers in this additional proposition, that saints may fall from the state of grace in which they are placed by the operation of the Holy Spirit. This indeed seems to follow as a corollary, from what Arminius maintained respecting the natural freedom and corruption of the will, and the resistibility of divine grace.*

The reader may compare the above with the 17th article, and see, with the help of a very moderate theological skill, that that article is not Calvinistic.

Secondly: To expose another misrepresentation of Arminianism, I would bring to the reader's notice the common practice of naming every point and every shade of sound gospel doctrine, Calvinism; and beg him to contrast this *mienomer* with the subjoined extract.—If we object to high Calvinism, there is always offered us some lower form of doctrine which is called by that name. If we urge against it, that it maintains absolute election and reprobation, Christ's dying for only a few, irresistible grace, and the like, we of-

ten hear those tenets disclaimed; yet, when we ask the name of the creed thus pruned, it is still denominated Calvinism. We further inquire, Why call you it by this name? Because, forsooth, it declares the corruption of man, the necessity of the Spirit to change him, and of the Saviour to be his redemption and his righteousness. Thus the opinion is spread, and that pretty industriously, that all who believe these truths are Calvinists.—On this point, however, hear the testimony of our article in the *Encyclopaedia*.

"It may now be proper to mention some tenets with regard to which Arminianism has been much misrepresented. If a man holds that good works are necessary to justification;† if he maintain that faith includes good works in its own nature; if he reject the doctrine of original sin; if he deny that divine grace is requisite for the whole work of sanctification; if he speak of human virtue as meritorious in the sight of God; it is very generally concluded that he is an Arminian. But the truth is, that a man of such sentiments is more properly a disciple of the Pelagian and Socinian schools. To such sentiments pure Arminianism is as diametrically opposite as Calvinism itself is. The genuine Arminians admit the corruption of human nature in its full extent. They admit that we are justified by faith only. They admit that our justification originates solely in the grace of God. They admit that the procuring and meritorious cause of our justification is the righteousness of Christ.‡ "They admit,

* Not *final* justification at the bar of God, for there we are judged according to our works; but that justification which is synonymous with *enning in this life* to a state of grace. Works done before being in the grace of Christ, say our articles, are not acceptable. They cannot be accepted till we are in this grace; of course they do not contribute to *this* justification. The "faith" immediately mentioned appertains also to the coming into a state of grace; for after being in that state we "show our faith by our works."

† We omit a passage here, which ascribes to Arminius the tenet, that "justification implies not merely present forgiveness of sin, but acceptance to everlasting happiness." The words quoted from Arminius express by no means so unqualified a certainty of final bliss, "*collationem juris in hereditatem vite eterne*," the grant of a right in the inheritance of eternal

in fine, that the work of sanctification, from its very commencement to its perfection in glory, is carried on by the operation of the Holy Spirit, which is the gift of God by Jesus Christ. So sound, indeed, are the Arminians with respect to the doctrine of justification," "that those who look into the writings of Arminius may be disposed to suspect him of having even exceeded Calvin in orthodoxy."

What a terrible "monster" such a creed must be! what a "heresy!" How glaring its deficiency in those delectable points which distinguish "genuine" Calvinism!

Thirdly. The last misrepresentation of Arminianism I am to notice is, the taking from it the honour of promoting a spirit of union among Christians, and ascribing that honour to Calvinism. Schemes are agitated, at the present day, of a half-union, or comprehension, or intermixture of different denominations, with as wide a latitude of opinion as is consistent with holding the Catholic doctrines, the Trinity, the Atonement, &c.: and on these schemes the opponents of Arminianism pride themselves vastly. They offer the whole range between high and low Calvinism, so called, as affording a wide enough liberty of doctrine. I am at present only concerned with the popular mistake of connecting this liberalising plan with the Calvinistic name.—It was actually a project of Arminius, long ago; as another reference to the Encyclopedia will prove.

"The same temper of mind which led him to renounce the peculiarities of Calvinism, induced him also to adopt more enlarged and liberal views of church-communion than those which had hitherto prevailed. While he maintained that the mercy of God is not confined to a chosen few, he conceived it to be quite inconsistent with the genius of Christianity, that men of that reli-

gion should keep at a distance from each other, and constitute separate churches, merely because they differed in their opinions as to some of its doctrinal articles. He thought that Christians of all denominations should form one great community, united and upheld by the bonds of charity and brotherly love; with the exception, however, of the Roman Catholics, who, on account of their idolatrous worship, and persecuting spirit, must be unfit members of such a society." "He did not mean to insinuate that a difference of opinion was of no consequence at all; that they who thought one way were just as right as they who thought a contrary way; or that men have no occasion to be solicitous about the religious tenets which they hold. He did not mean to give up his own system as equally true, or equally false with that of Calvin." "But he endeavoured, in the first place, to assert liberty of conscience and of worship; and then upon that fundamental principle, to persuade all Christians, however divided in opinion, to lay aside the distinctions of sect and party, and in one united body to consult that tranquillity and peace which is so agreeable to the Christian name. This we conceive to have been the object of Arminius," "and to constitute the true glory of Arminianism."

And here I cannot but remark,—if this plan of Arminius, with his sound and moderate doctrines, proved abortive, who can hope for a better issue to the projects now holding out their attractions to the religious world?

In conclusion, I would ask more toleration for the name Arminian. I am far from wishing that name to be identified with our denomination; since our articles are older than the theology of this teacher, and are expressed in language somewhat different, and not quite so definite in some constructive particulars. The standards of our church cover a little broader ground than the Arminian creed; and it would be an injury to narrow them, by our assuming that name. This commendation, however, may be justly claimed for Arminius; that his theology is far more accurately scriptural than that of Calvin.

MILES.

life. A grant of a right is not always a guarantee of actual possession. The pope, and the kings of Spain, granted, to certain adventurers, a right to parts of America; but it rested with the latter to overcome the natives and make good their right. So, in the justification mentioned, we obtain the grant of a right in the heavenly country; but we must conquer many enemies before we can gain possession of it.

For the Christian Journal.

The Character of Laban.

Who can read the pathetic remonstrance of the patriarch Jacob with his obdurate oppressive task-master, Laban, without reprobating the avaricious heart of a father whose daughters exclaimed—"Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money."

"This twenty years (says Jacob) have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away now empty." Gen. xxxi. 38—42.

Laban's character appears, in almost every instance, to disadvantage—he does not seem to be what we commonly term a *wicked* man; but he was certainly both *weak* and *covetous*; and covetousness extinguished in him, as it does in all its votaries, the principles of righteousness and benevolence; and the very *charities of human life*. Provided he could get an increase of property, he regarded not who was wronged, or who suffered. In this case he hid himself even from his own bowels, and cared not that his own children should lack even the necessities of life, provided he could increase his own store! How watchful should we be against this destructive, *unnatural*, and degrading vice! It is impossible for a man, who *loves money*, to love either God or man. And consequently he must be in the broad way that leads to destruction. *Dr. Adam Clarke.*

Reader! whosoever thou art, dost thou trace the lineaments of thy own character in this too common portrait? If so—retrieve it before it be too late. Recollect the solemn words of the apostle—"We brought nothing into this world, and it is *certain* that we can carry nothing out."

I.

For the Christian Journal.

Bible and Common Prayer Book.

"Ye shall know them by their fruits."

To all those who appear zealously promoting Bible Societies, and rejecting and reprobating the Common Prayer Book.

THE great end in view in distributing the Bible, is to bring men to the knowledge and love of God, and of his Son Christ Jesus—to make known to them the will of God, and to point out to them the way of peace, and of life eternal.

But is there not a church of Christ, instituted by him, into which we must enter as the ark of our salvation—into which the Scriptures are designed to lead us, and whose rule of faith and practice they are?

Will, then, the reading of the Bible alone make us Christians?—or, in other words, are the knowledge of the Scriptures, and a belief of the truths contained in them, the only things necessary to salvation? Are we not also bound to become members of that church, and to live in communion with it, and with its Head, that, through him, we may be united to God, and restored to his grace and favour? Can we be made members of that church without baptism? Can we live in communion with it, and with Christ, its Head, without a due participation of his body and blood in his Supper, as he hath ordained? Can either of these sacraments be administered to salvation by any man without a divine and lawful commission—a commission derived from Christ himself?

Is not, then, the knowledge of the church of Christ as necessary for mankind as the knowledge of the Bible? Is not the promoting of the knowledge

of the one without the other a doing good partially and by halves?

The Jewish church, and the Scripture of the Old Testament, went hand in hand—neither could have existed to any purpose without the other.

And did not the preaching of the gospel, and the knowledge, and establishment of the church of Christ, also go hand in hand together? Were they not so closely united from the first promulgation of the gospel, that we can scarcely in imagination conceive of them separately? And is not the church the pillar of the faith?

This being the fact, does not the *Book of Common Prayer*, distinctly, clearly, and faithfully, point out that primitive, pure, and apostolic church of Christ to all, who, reading and believing the Holy Scriptures, would enter into it? Does it not accord in all things with the Holy Scriptures, and furnish all the outward means of sanctification and grace? Is it not the best practical commentary upon the Scriptures now extant in the world? Will it not teach every man, after receiving the faith, what he is to observe and do?

Is there to be found any thing among all the various and discordant sects of Christians, that can lay a higher and better claim to the accomplishment of these sacred purposes, or tend more to the restoration and preservation of the peace and unity of the church?

If there is, let it be made known—let it be produced. But if there is not—then, in the name of God, let the Bible and the Common Prayer Book go hand in hand together.

The first will lead to the faith of Christ, and the other into his church and fold; the first will teach the way of salvation, and the other will place them in it.

The Christian faith, and the Christian church, are united in Christ, their Author and Head—and those whom God hath joined together, let no man put asunder.

intrusted with the direction of its concerns; many of whom, it is believed, do not exercise their right of voting, and perhaps have no knowledge of their competency to do so.

For the Christian Journal.

New-York Hospital.

On the third Tuesday of May, (1823) corresponding to the 20th day of that month, agreeably to charter, the following gentlemen were elected governors:—Thomas Eddy, Peter A. Jay, John Adams, Robert H. Bowne, Thomas Buckley, F. C. Schaeffer, George Newbold, Cadwallader D. Colden, Jonathan Goodhue, Ebenezer Stevens, William Johnson, Jonathan Little, John B. Lawrence, Gulian C. Verplanck, John R. Murray, Duncan P. Campbell, Thomas C. Taylor, John Clark, jun. Stephen Allen, Najah Taylor, Robert I. Murray, Ezra Weeks, John McComb, Benjamin W. Rodgers, Thomas R. Smith, Thomas Franklin. From a perusal of the charter, it appears that, independently of the immediate subscribers, the following persons have, *ex officio*, the right of voting for governors, to wit:—"The mayor, recorder, aldermen, and assistants, of the city of New-York; the rector of Trinity church, now, and for the time being; the president of King's (now Columbia) college; the senior minister of the reformed Protestant Dutch church; the minister of the ancient Lutheran church; the minister of the French church; the senior minister of the Presbyterian church; the minister of the Moravian church; the minister of the German reformed Calvinistic church; the minister of the new Lutheran church; the minister of the Anabaptist congregation; the minister of the Scotch Presbyterian church—all of the city of New-York." This hospital is most munificently endowed by the state, and its operations have extended commensurately with the increase of the population of the city and of the state; it is therefore highly important that the clergy of the different religious denominations above mentioned, with the corporation of the city, should be reminded of their privileges, in order that they may exercise them at the annual election.

At the particular request of a correspondent we insert the following article relating to an extensive and important charity in this city, which he has sent us with the laudable view of calling to the attention of the persons interested in the election of those who may be

Abstract of the Proceedings of the First Convention of the Diocese of Georgia, held in St. Paul's Church, Augusta, from the 24th to the 28th of February, 1823.

THE convention was composed of three presbyters, and six lay delegates, representing two parishes.

It was opened with morning prayer, conducted by the Rev. Hugh Smith, rector of St. Paul's church, Augusta, and an appropriate sermon, delivered by the Rev. Abiel Carter, rector of Christ church, Savannah.

The Rev. Abiel Carter was unanimously chosen president; Dr. J. B. Read, treasurer; and Dr. Thomas I. Wray, secretary.

The following gentlemen were duly elected members of the standing committee, viz.—The Rev. Edmund Matthews, the Rev. Abiel Carter, the Rev. Hugh Smith, E. F. Campbell, esq. Jacob Wood, Dr. J. B. Read.

Resolved, that this convention do hereby accede to the constitution of the Protestant Episcopal Church of the United States of America; and that the delegation from this diocese to the next General Convention, be requested to make known this resolution to the aforesaid convention.

The following gentlemen were chosen delegates to the General Convention, viz.—The Rev. Edmund Matthews, the Rev. Hugh Smith, the Rev. Abiel Carter, Mr. Joseph Wheeler, Mr. Anthony Barclay, Mr. William W. Hazard, and Dr. George Jones.

On motion of the Rev. Hugh Smith, seconded by Edward F. Campbell, esq. it was *resolved*, that the next convention of this diocese be held in Christ church, Savannah.

The following address was adopted by the convention:—

The first Convention of the Protestant Episcopal Church for the state of Georgia, to all the scattered members of that church throughout the state of Georgia—

The present, brethren, is an interesting era in the local history of our venerable church. It marks the dawn of a brighter day upon her prospects. She now appears as a "city that is at

unity in itself." Her spiritual building is now "fitly framed together, that it may grow unto an holy temple in the Lord." Duly and harmoniously organized, she is now about to exchange the feebleness of individual separate action, for the strength of united concentrated effort. She is about to take a name and a station among her sister churches in our country, and to form a component part of that glorious body, of which Christ Jesus, our ascended Lord, is the glorified Head.

Deeply indeed are we indebted to this divine Head of the church for his fostering care over her infant state—for having preserved in her members, when as yet "they were few in number, yea, very few, and they strangers in the land," their attachment to her pure and primitive principles, and their zeal for her interests; for having put it into their hearts to associate for the celebration of her services, and the reception of her ordinances—and, finally, for having now united, by one tie of Christian fellowship, these separate associations into one body, animated by one spirit, having "one faith, one Lord, one baptism."

These, indeed, are causes of the most lively gratitude, and we trust that you will cordially unite with us in the thankful acknowledgment, that the hand of the Lord has been over us for good. Yes, brethren, "hitherto hath the Lord helped us," and while we gratefully acknowledge his aid, while we rejoice in the animating prospects which it opens to our view, let us remember that it is both our duty and our privilege to be "fellow-workers with God" in the establishment and extension of his church; and that on the zealous indefatigable discharge of this duty, in a great measure depends the actual acquisition of those important advantages which are now apparently within our reach. It is the good pleasure of God to work by means; to accomplish the purposes of his providence by human instrumentality. If, then, we would attain the *end*, we must use the *means*. "It is good always to be zealously affected in a good cause;" and what cause can more imperiously demand our warmest zeal than the

welfare of the Redeemer's church, which was "purchased by his blood?" Brethren, to *you* we look.—In the name of our common faith, our common hopes, and, above all, of our common Lord, we ask your prayers, and your co-operation. "Pray ye the Lord of the vineyard, that he would send forth labourers into his field," and that he would crown their labours with an abundant harvest. In dependence on that aid which he has promised to the prayer of faith, diligently use your own exertions for the establishment of that church, which in your infancy received you into her bosom, or, in maturer years, admitted you to her altar. She has a claim on your affections and on your aid. She is the church of your *Fathers*: in *her* faith they were baptized, and lived, and died; in *her* words they presented their petitions before God; at *her* altar they knelt, and *her* solemn services consecrated their commitment to the grave.

It is not, however, on the feelings of nature, the tender recollections of filial piety, that we would rest her claims. In *herself* she is worthy of your affection and support. Her *ministry* is apostolic; her *constitution* is primitive; her *services* are fervent and animated, yet chastened and reverential; her *doctrines* are the doctrines of the *Bible*, the doctrines of the *Cross*; her only *object* is the promotion of "pure and undefiled religion." Such, brethren, is the church in whose establishment we ask your aid.

Brethren, you act, not only for yourselves, but also for those who will succeed you. In laying the foundation, and raising the goodly fabric of our Zion, you will be engaged in a work for which posterity will bless your memory. When *you* shall be laid low in the grave, your children, and your children's children will think on you with gratitude. *They* will reap fruits of righteousness, and joy, and peace, from that very seed which *you* will cast into the ground, and on which *you* will invoke the blessing of the Most High.

We are aware, brethren, that there are difficulties to be encountered. Your number is small, and the individuals composing that number are perhaps

scattered. But be not disheartened. These obstacles are not insurmountable. Despondence itself must become sanguine when it inspects the record of our *past* proceedings. Incredulity itself must believe that he who "hath thus begun among us a good work, will perform it" unto the end.

However small, then, be your number in each vicinity, let that small number be embodied. The Master whom you serve declared, that "whosoever *even two or three* should be gathered together in his name, *there* would he be in the midst of them." Make the experiment. Fear not even though you be "a *little flock*." The "Great Shepherd of the sheep," who "laid down his life" for their sakes, can augment your number, and cause you "to go in and out and find pasture." Under the strong convictions of duty, and in your Master's name, set up the standard of the church. It will be hailed with joy by many an eye now dim with age, that once gazed upon it with youthful rapture; and it will perhaps allure to the Great "Captain of your salvation," many who are now engaged in the service of "the world, the flesh, and the devil."

Brethren, we invite and entreat your free and full communications on all points connected with the situation, the wants, and the prospects of the church in your respective vicinities. A knowledge of the actual *state* and *necessities* of the church is indispensable, in order to the amelioration of the one, and the relief of the other. Any counsel or aid in the furtherance of your exertions which the providence of God may place in our power, shall be cheerfully accorded.

At a crisis like the present, brethren, when the church of our fathers in this state is for the first time concentrating her energies, and assuming an organized form, it will not, we trust, be regarded as an indication of sectarian narrowness, but as a suggestion of prudence and of duty, when we remind you of the exclusive claims which your own Zion (especially under existing circumstances) has upon your liberality. Her wants are now various and pressing. Her very *existence* depends on your willing contributions. All the

surplus of your means would not be more than adequate to the supply of her necessities. To the supply of these, and these only, let that surplus now be devoted. We wish you not wholly to confine your charities, either temporal or spiritual, within the pale of your own communion, but there, at the least, let them *begin*. Turn not the stream of your benevolence into many and various channels, until it has first fully watered and refreshed *your own enclosure*; then, when this is accomplished, let it also extend its refreshing influence to others. It is doubtless our duty, "as we have opportunity, to do good unto *all men*," but it is *especially* our duty to do good to those who are of the same "household of faith." The apostle has stigmatized as "a denier of the faith, as worse than an infidel," the man who "provides not for those of his own household," and the remark is not more justly applicable to the *natural* than it is to the *spiritual* family. To the support then of that spiritual family with which you are connected, *first* contribute with a devoted heart and a willing hand; when its wants are fully supplied, then seek another depository for your contributions to the cause of God.

In conclusion, brethren, suffer us once more to entreat your zealous co-operation in this "work of faith and labour of love," and especially your union with us in fervent prayer to our common Lord, that he would indeed establish our Zion on "the Rock of Ages;" that he would "make fast the bars of her gates, and bless her children in her;" that he would make her "an eternal excellency, a joy of many generations."

"We commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified through the faith that is in Christ Jesus."

N. B. Communications relative to the state or prospect of the church, may be addressed either to the secretary of the convention, Dr. Thomas I. Wray, Augusta, or the president of the standing committee, the Rev. Hugh Smith, Augusta.

VOL. VII.

On motion, it was *resolved*, that the Right Rev. N. Bowen, D. D. bishop of the Protestant Episcopal Church in the state of South-Carolina, be, and hereby is, respectfully invited by this convention to perform episcopal offices in this state, under the regulations prescribed by the 20th canon of the Protestant Episcopal Church in the United States of America; and that a copy of this resolution be addressed to him by the secretary of this convention.

The following articles are appended to the journal of the above convention:

Constitution of the Protestant Episcopal Church in the State of Georgia;

As it was unanimously adopted by a convention of the said church, holden in the city of Augusta, on the 28th day of February, 1823: *provided, however*, that nothing therein contained shall be so construed as to contravene any part of the constitution or canons of the Protestant Episcopal Church in the United States of America.

Article 1st.—The several congregations of the Protestant Episcopal Church in this state, now represented in this convention, shall be considered as one church or diocese; to be known and designated by the name of the "Protestant Episcopal Church in the State of Georgia," with a view to an union with the Protestant Episcopal Church in the United States of America.

Art. 2d.—Any congregation of said church in this state, not now represented in this convention, by making application to the convention for admission, shall, on acceding to this constitution, be received into union with this church or diocese.

Art. 3d.—A convention of this church shall be held on the third Monday in April, 1824, and on the same day of each succeeding year, at such place as the previous convention may appoint: *provided, however*, that no convention shall be opened for the transaction of business, unless there be present at least two clergymen, and delegates from two congregations. And in case no

convention be formed, the standing officers of the last convention shall hold their respective offices until successors shall be appointed.

Art. 4th.—All clergymen of the Protestant Episcopal Church, of regular standing, residing and statedly officiating in this state, shall be considered (*ex officio*) members of the convention. Each congregation in union with this church shall be entitled to a representation by one lay delegate, or more, at discretion, not exceeding three; to be appointed by the church-wardens and vestry of the congregation to which such delegate or delegates may respectively belong.

Art. 5th.—Every convention shall be opened with divine service and a sermon; the preacher to be appointed by the previous convention.

Art. 6th.—The convention shall deliberate and act as one body, unless when any member shall call for a division on any question; in which case each clerical member shall be entitled to one vote, and the lay delegates of each congregation *jointly* to one vote; and a majority of both orders shall be necessary to a division.

Art. 7th.—At every meeting of the convention, a president shall be chosen from among the clergy, until a bishop be appointed for the diocese, who shall then be (*ex officio*) president of the convention.

Art. 8th.—At each annual meeting of the convention, a secretary and treasurer shall be chosen from among the members thereof, each to hold his respective office until the next annual convention.

Art. 9th.—A standing committee shall be chosen at each annual meeting of the convention, to consist of three clerical and three lay members; of the time and place of whose meetings due notice in writing shall be given to all the members thereof, at least four weeks before the time of such meeting. At a meeting thus notified, any four members (provided one be a clergyman) shall form a quorum.

The standing committee shall meet as soon as practicable after their election, and choose a president and secretary from among their own number;

and it shall be the duty of the president to call a meeting of the committee whenever he shall deem it necessary, or whenever he shall be required so to do by any three or more members of the committee.

The standing committee shall have power to call special conventions of this church whenever peculiar circumstances may render it necessary: *provided* at least four weeks notice of the time and place of holding such convention, shall be given in writing to all the clergymen, and all the congregations connected with this church.

The *general* powers and duties of the committee shall be such as are designated by the general constitution of the church.

Art. 10th.—The convention shall in all cases elect its officers by ballot, each clergyman to be entitled to one vote, and each congregation to one vote, to be expressed by its delegation.

Art. 11th.—After the close of this convention, no alteration of this constitution shall be made, but at an annual meeting of the convention; and then, only with the concurrence of at least two thirds of the members present.

—
Canons of the Protestant Episcopal Church in the State of Georgia, passed in the first Convention of said Church, in February, 1823.

Canon 1st.—Whenever any number of persons in this state shall associate to form an episcopal church, and shall elect two wardens, and any number of vestrymen at discretion; and shall properly signify their association for this purpose, to the officers of the standing committee, or to the bishop, if there be one, they shall be recognized as an episcopal congregation duly organized, subject, however, to the usual discipline of the Protestant Episcopal Church in this state: and it is hereby recommended to all congregations that may be thus organized, to obtain as early as possible a legislative act of incorporation.

Canon 2d.—Whenever a special convention of this church shall be called, it shall be the duty of the president of the standing committee, in giving notice of

the meeting, to specify the business for which such convention is called.

Canon 3d.—It is hereby required, that every settled minister of the Protestant Episcopal Church in this state, shall keep an accurate register of the marriages, baptisms, and funerals he has solemnized during the last year, stating the names of the parties married, and the date of the marriage; the date of the child's birth and baptism, with the names of the parents and sponsors; the names of the persons interred, and also the names of the communicants of his church; and that he shall render to the convention, at each annual meeting, a written account of the same.

Canon 4th.—Each church duly represented in this convention shall pay, or cause to be paid, into the hands of the treasurer of the convention, the sum of fifteen dollars annually, for defraying the incidental expenses of the convention.

Constitution of the Protestant Episcopal Society for the General Advancement of Christianity in the State of Georgia.

Article 1st.—This society shall be denominated "The Protestant Episcopal Society for the General Advancement of Christianity in the State of Georgia."

Art. 2d.—The objects of the society shall be the extension of the ordinances of the church to its destitute members in the different parts of the state, and the distribution of Prayer Books and religious tracts.

Art. 3d.—The society shall be composed of such members of the convention, for the time being, and other persons, as shall have complied with the terms of membership.

The payment of two dollars annually shall entitle to membership; or the payment of ten dollars at any one time shall constitute a person a member for life.

Art. 4th.—Of the amount of life subscriptions, only one fourth shall be placed in the *disposable fund*; the other three fourths shall constitute a permanent fund, which shall be pro-

perly invested as soon as it shall amount to one hundred dollars, and of which the interest only shall be annually added to the *disposable fund*. Not more than one fourth of the annual disposable fund shall be expended in the purchase of Prayer Books and tracts; the other three fourths, if required, shall be devoted to missionary purposes.

Art. 5th.—The standing committee of the Protestant Episcopal Church in this state, for the time being, shall constitute a board of trust for this society. The president and secretary of that committee shall be respectively the president and secretary of this society, and the treasurer of the convention shall be its treasurer.

Art. 6th.—There shall be an annual meeting of this society, at the place appointed for the annual convention of the Protestant Episcopal Church in this state, at five o'clock p. m. of the first day of the meeting of the convention—due notice of which shall be given to all the members.

Art. 7th.—The society shall annually present to the convention an account of its proceedings.

Art. 8th.—The constitution of this society may be altered by the vote of a majority of the members present at any annual meeting.

N. B. Communications to the society during the present year, must be addressed either to the Rev. Hugh Smith, Augusta, president of the society; or to Edward F. Campbell, esq. Augusta, the secretary. Donations or subscriptions to the society may be forwarded to either of these gentlemen, or to Dr. J. B. Read, Savannah, the treasurer of the society.

For the Christian Journal.

Convention of Maryland.

[We congratulate the Protestant Episcopal Church at large; we congratulate the diocese of Maryland, and its highly estimable bishop, on the result announced in the following communication.]

In the diocese of Maryland considerable excitement had been produced by an attempt to establish a diocesan seminary, independent of the General

Theological Seminary located in New-York; and during the last year much discussion had taken place on the subject. The church was therefore prepared to express her sentiments on this point; and a body of laymen, of high character and of commanding talents, appeared in the convention. The clergy too were more numerous than at the former meeting. The result of their deliberations was, that the seminary was discontinued, and the obligation on the part of those who had subscribed obliterated.

[The following was published during the meeting of the Convention.]

To the Clerical and Lay Members of the Convention of the Diocese of Maryland.

PERHAPS no convention of the Protestant Episcopal Church of Maryland ever met under circumstances so interesting as those under which you assemble. In deciding the question of a diocesan school, you are to decide a point involving the most momentous consequences to your own diocese, and to the Protestant Episcopal Church at large; and the eyes of that church are upon you.

The diocese of Maryland is one of the most important in the union. The whole state regularly divided into parishes, and subdivided into chapels; the bulk of the population originally episcopal; past recollections still operating with many in favour of the church of their fathers; with a clergy active, pious, and zealous; with a laity inferior to those in no diocese, in intelligence, in attachment to the church, and in attention to her concerns; with a bishop whom to know is to revere for apostolic and primitive piety; for a heart frank and generous, and that knows no guile; for an intellect clear and vigorous; and for that theological knowledge which is derived from the pure fountain of primitive truth: assiduous, faithful, unwearied in his duties—what a happy diocese might be that of Maryland? She might indeed be a fair place—the joy of her sister churches. Alas! she now excites their deepest sorrow and solicitude. For division

distracts her councils, embitters the tempers of her members, arrays brother against brother, layman against layman, clergyman against clergyman, and a majority of the convention against their bishop! If the sainted *Ignatius*, he who drew his lessons from the beloved disciple, he to whom Christians appeal to for testimony to the divinity of their Master, and of whom churchmen boast as a decisive witness to their apostolic episcopacy—if he were now to come among you, would he not, with even more earnestness than he did to the church at Smyrna, direct to you the admonition—"Do nothing of what belongs to the church without the bishop?"

And what is it which thus raises among you this fell demon of discord? Would it be believed, that when, after years of ineffectual effort, and of distraction, and of division, the highest authority of the church with unprecedented unanimity had established a general theological school, uniting in its behalf the wishes, the prayers, and the efforts of the whole church; organized on the most fair and just principles, giving to every diocese an influence proportionate to its members and its contributions—when every friend of the church indulged the hope that its efforts and its wealth, liberally devoted to this seminary, would secure for her a learned and pious clergy, worthy of her high character, and would most powerfully advance her union and her peace—would it be believed, that this would be chosen as the moment to establish a diocesan seminary in the state of Maryland?—thus frustrating the hope so piously and ardently cherished, of union in the counsels of the church, and the efforts of her members, on the great subject of theological education.

Is this measure *constitutional*? Admitting the original right of each diocese to establish a theological seminary, may it not be argued with some plausibility, that this right was controlled by the act of the General Convention establishing a general institution? Unless we admit that the acts of this body are paramount to diocesan legislation, there is an end to the general govern-

ment of the church. Now, neither in the constitution establishing the general seminary at New-York, nor in any act of the convention which framed the constitution, is there any recognition of diocesan seminaries. On the contrary, the constitution giving power to establish branch schools, would seem to sanction the opinion that diocesan schools were precluded. Not so, in the case of the diocesan school at New-York: that was a measure contemplated before the establishment of any general seminary. And when the general seminary was removed from New-York to New-Haven, there was an express declaration by New-York, of her intention to establish a seminary; and recognition on the part of the bishops of her right so to do. And one great reason for this measure was, that the former constitution of the general seminary was not framed on fair and just principles. This objection is removed by the present constitution; and New-York gave up her local views, and cordially united in the general institution. The cases of Maryland and New-York then are not similar.

Is a diocesan school in Maryland **EXPEDIENT**?

It is *wanted*.—You have scarcely any candidates to educate, and have not the prospect of many.

But admitting that you had, is it best, as some say, to *educate them at home*? Surely no: in the general seminary, mixing with students from various parts of the union, would not the minds and the views of your candidates be enlarged? and would it not be of importance to them to form acquaintances and friends among those who, in various parts of the church, are to be their future associates in the ministry?

Have you funds for a seminary? Suppose that you have; are there not more urgent objects, and more immediately important—the support of your clergy, the erection and repair of your churches, to which these funds might be devoted?

Can you expect your seminary, in any degree, to *equal the general seminary*?—Surely not—neither in funds, nor in number of professors, nor of students. And will Maryland be content

with an institution whose lustre will be thus eclipsed?

Do you object to the *expense at New-York*?—But, in a short time, such provision, it is expected, will be made, by furnishing a house for boarding the students, that the expenses there will be very inconsiderable.

Do you fear that your candidates will receive an *erroneous bias* in their theological views and feelings? What! can you not trust a seminary, the trustees of which are the bishops of the church, and clergymen and laymen nominated by the state conventions, and approved of by the General Convention? Is not a leading professor in that seminary a clergyman, whom you have thought of procuring for your diocesan seminary? Ask the students, whether any attempt is made unduly to influence them on the religious topics that divide the church? In the city of New-York there are, and probably always will be, clergy of different theological views; and the students have a fair opportunity of judging and choosing for themselves. Besides, *may there not be a change in Maryland, and the diocesan seminary fall under the control of those who maintain different sentiments from its founders*?

I beseech you then pause before the step be taken, that in a degree will sunder you from the church in the Union; that will hold up the diocese of Maryland, a degraded and disgusting spectacle, the scoff of her enemies, the object of commiseration and grief to her friends—torn by divisions, a majority of her clergy and laity acting in direct opposition to their bishop, and a respectable minority of their brethren. Listen to healing counsels—postpone at least the measure of a diocesan seminary, till the operation and character of the general one be fully ascertained. Destroy not at once the hope so ardently cherished, that the members of the Protestant Episcopal Church in the United States, concentrating their efforts in favour of a general institution, thus constitute a bond of union and of strength, and raise a proud monument of their zeal and liberality; and in providing a learned and pious clergy, would secure, under the blessing of her Di-

vine Head, her purity and her soundness, and her prosperity to the latest generations—"They shall prosper that love her."

A Churchman.

For the Christian Journal.

Communication.

THE triennial General Convention of the Protestant Episcopal Church in the United States, met in Philadelphia, on Tuesday, the 20th May, 1823, and adjourned on Monday the 26th. In the house of bishops there were seven attending members; the Bishop of New-York being absent from indisposition, the Bishop of Virginia, from sickness in his family, and the Bishop of Ohio, from the impracticability of his at present undertaking the journey. The house of clerical and lay deputies consisted of about forty clergymen, and about half that number of laymen. A large number of visiting clergy was also present. The introductory discourse was by the Right Rev. Bishop Croes, of New-Jersey. Interesting reports were received on the state of the church, and from the General Theological Seminary, and the Domestic and Foreign Missionary Society. The proposed alteration of the constitution of the church, which leaves to every Convention the fixing of the particular time in the third year following, for the meeting of the next, was effected. A committee was appointed to report to the next Convention, if any, and if any, what, alterations it is proper to make in, or additions to, the psalms and hymns in metre.

As the *Christian Journal* will, doubtless, give the usual abstract of the proceedings of this Convention, any farther notice of them at present is unnecessary. The writer, however, having been a witness of the proceedings, cannot forbear noticing two or three circumstances which contributed much to the general gratification he experienced.

The first is the harmony, and mutual respect and good will, with which the whole business was conducted. As was naturally to have been expected, sub-

jects were introduced on which there was difference of opinion honestly entertained, and on which different sides were earnestly supported. But there were evident, throughout, the kind and conciliatory feelings of the disciples of Christ, engaged in their Master's cause. This is as it should be; and that it may always be so, every true friend of religion and the church should earnestly pray to that Holy Spirit, from whom alone come love, peace, and longsuffering.

It was also evident, from the tenor of the remarks to which one or two of the topics led, that the venerable and evangelical services of our church have a strong hold in the affections of her ministers and members, which promises security against all efforts at innovation. It is true; indeed, steps were taken with the view of improvement in the metre singing of our church. It is obvious, however, that this is a department of public worship which has received less attention, both in our mother-church and our own, than any other. In the former, indeed, there has never been positive legislation on the subject. Metrical worship is, comparatively, of modern date. It was allowed by act of parliament, without any particular provision for its performance; and upon this general allowance has been grafted, from time to time, the permission of certain particular versions of psalms and hymns, to such congregations as chose to receive the same.

This is all that has been done on the subject in the church of England. It is to be accounted for by the fact, that metre singing was never considered as a stated part of the worship of that church, but only admitted, out of compliance with puritanical prejudices, as an occasional exercise. Time and circumstances, however, have changed its character, and it now ranks high as both an interesting and important branch of divine service; the only one, in fact, in many churches, which is set to music. It has, therefore, been, very properly, made a subject of legislation in our church. Considering, however, that this never was the case in the church of England; that, consequent-

ly, the American church had not the advantage of any order on the subject set forth by the authority of the mother-church; and that this was submitted to no farther consideration than those services which possessed the formal sanction and appointment of that church; it is obvious that less careful provision has been made for this department of public worship, than for any other. It was, therefore, thought that a distinction might be drawn between this and the other offices in our book of Common Prayer; and that it might be subjected to a review in perfect consistency with a reluctance to any effort at change in them.

It is gratifying, however, to see the caution with which even this has been done. The committee consists of the three orders of bishops, clergy, and laity. Each order must be represented at every meeting. And a concurrence of the three is necessary to a decision. With these guards, the church has every security that the important business intrusted to that committee will be prosecuted with proper deliberation, and be brought to an issue both acceptable and creditable to the church.

Another gratifying circumstance in the proceedings of the late convention, is the evidence they afforded of a determination on the part of that body to exclude all objects but those which necessarily arise out of its character as the legislature of our church, and the constituted mean of collecting and disseminating intelligence on its concerns. This is a most wholesome principle. It shuts out sources of perpetual discussion, and is one of the best securities for the continuance of the unity and harmony which, through the blessing of God, have thus far characterized our ecclesiastical councils.

During the session of the convention, the triennial meeting of the Domestic and Foreign Missionary Society, and the annual meeting of its directors, were held. Among other business, arrangements were made for aiding the diocesses of Delaware, Georgia, and Ohio, in the support of missionaries, and for establishing missions at St. Augustine and Pensacola, Florida, and, as means may be obtained, in other

parts of the states and territories in which the church is not organized.

The triennial sermon for the benefit of the society was preached in St. Peter's church, Philadelphia, Friday, May 23d, 1823. Morning prayer by the Rev. Ashbel Baldwin, of Connecticut.

Consecration of Bishop Ravenscroft.

On Thursday, May 22d, 1823, during the session of the late General Convention, in St. Paul's church, Philadelphia, the Rev. John Stark Ravenscroft, elected to the episcopate of North-Carolina, was consecrated a bishop by the Right Rev. Bishop White, of Pennsylvania, presiding bishop; the Right Rev. Bishop Griswold, of the eastern diocese, the Right Rev. Bishop Kemp, of Maryland, the Right Rev. Bishop Croes, of New-Jersey, the Right Rev. Bishop Bowen, of South-Carolina, and the Right Rev. Bishop Brownell, of Connecticut, being present and assisting. Morning prayer was read by the Rev. William M. Green, of North-Carolina, and the sermon preached by the Right Rev. Bishop Griswold.

Ordinations.

On Wednesday, May 14th, 1823, in St. Paul's chapel, in this city, Mr. Augustus L. Converse, late a student in the General Theological Seminary, was admitted by the Right Rev. Bishop Hobart, to the holy order of deacons. Morning prayer was read, and the exhortation delivered, by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity church, New-York.

On the first Sunday after Trinity, June 1st, 1823, in St. Luke's church, in this city, Mr. Orsimus H. Smith, late a student in the Branch Theological School, at Geneva, was admitted, by the Right Rev. Bishop Hobart, to the holy order of deacons. Morning prayer was read, and the sermon preached, by the Rev. George Upfold, M. D. rector of St. Luke's.

Confirmation.

On Sunday, the 13th of April, 1823, the holy rite of confirmation was administered in Christ church, Savannah,

Georgia, by the Right Rev. Bishop Bowen, who has been invited, agreeably to the provisions of the 20th canon, to perform episcopal offices in the diocese of Georgia.—On this occasion, morning prayer was conducted by the Rev. Mr. Hanckell, of South-Carolina, and an appropriate sermon delivered by the bishop.—After the service of confirmation, the bishop also delivered a solemn and impressive address to those who had just received that holy rite at his hands.—The number confirmed was *eighty-four*.

For the Christian Journal.

Alterations in the Statutes of the General Seminary.

At the late meeting of the trustees of the General Theological Seminary of the Protestant Episcopal Church, two alterations were made in the statutes:—

Sect. 1, of Chap. I. will now read as follows:—"The board of trustees shall meet statedly in the city of New-York, on the fourth Tuesday in July in every year; except in the year of the stated meeting of the General Convention, when they shall meet on the Wednesday of the week preceding the said meeting. Special meetings may be convened agreeably to the provisions of the fourth article of the constitution."

Sect. 8, of Chap. VIII. will now read thus:—"At the close of the second session in each year, the students shall undergo an examination on their studies, by the professors, in the presence of the board of trustees. But in the year of the meeting of the General Convention, this annual examination shall take place at the time of the stated meeting of the board of trustees. On the day after the examination is closed, there shall be a public commencement, at which such exercises shall be performed by the students as the faculty shall direct."

Homily Society of St. Paul's Church, Philadelphia.

A SOCIETY was last year instituted among the members of St. Paul's church, Philadelphia, under the denomination of the "Homily Society of St. Paul's church," the object of which is the publication and distribution of religious tracts, and more particularly of the homilies of the church. The first annual report of the society has been received, and we shall endeavour to find room for it hereafter.

For the Christian Journal.

Lines written at Sunset.

Until the day dawn, and the day-star arise in your hearts.—2 Pet. i. 19.

A beautiful cloud came over the west,
All bright and fair as the sun sunk to rest;
And a golden ray beamed out from the sky,
Like the wild-fire's light that glimmer'd nigh.

'Twas the sign of peace: on the heart it fell
Like the mystic touch of the fairy spell;
And I said to myself—"When hearts are at rest,

'Tis this pure flame that renders them blest."

But that cloud, that was lit by the orb of day,
Was soon scatter'd afar, and had faded away.
And the sun, that shone brightly, his task had done,
And the ray, that beamed out in its splendour, was gone.

And I said of such visions—"their spells are soon broken—

They are fair, but as false as the wild Indian's token.

Though they glow for a moment, their light is soon o'er,

And the heart, that was warmed, gropes in darkness once more."

But the ray, that descends from the regions above,

Comes to light up the soul with the brightness of love.

'Tis from Bethlehem's Star, through the clouds of our sin,

That ray shines so bright on the darkness within.

Then shine there, thou Star of the Holiest! shine,

Till the heart be illumined by thy splendour divine.

And may this prove the brightness, by Providence given,

A foretaste alone of the splendour of heaven.

JULIAN.

To Correspondents.—M. N. on the abuse of the term Christian—R. U. on Ecclesiastes v. 1.—and W.'s Letter on the organizing of a Church at Mayville, will appear in the number for July.

THE
CHRISTIAN JOURNAL,
 AND
 LITERARY REGISTER.

No. 7.]

JULY, 1823.

[VOL. VII.]

For the Christian Journal.

If the following hasty remarks should be thought to the point, you will oblige a well-wisher by their insertion.

Remarks on the abuse of the term Christian.

It was with great gratification that I perused the remarks of Miles, in the Journal for May, being much pleased with the accuracy of his expression, the soundness of his principles, and the force of his reasoning. The remarks on the abuse of the term Christian struck me as peculiarly excellent; yet some observations, which have been made by several in my hearing, have induced me to attempt some additional explanation of the ground of dispute. This case of controversy between our church, and those who incorrectly style themselves "Liberal," originates in a misconstruction placed by those persons themselves upon a term, with the misapplication of which we are consequently charged. To remove this charge it will only be necessary to refer (whither we are always willing and able to refer for the establishment of our tenets) to the Bible itself. The word Christian is there used but thrice, and then can be understood in no other manner, than as a name applied generally to all those who professed to believe in Christ, whether they did so believe in reality, or *only* in profession. When it is stated, (Acts xi. 26,) "that the disciples were called Christians first in Antioch," what can be intended but that this name was imposed on all those who professed to believe in *Jesus*, as a mark of distinction from Jews and Gentiles? When Agrippa, moved by the reasoning of Paul, is forced to exclaim, (Acts xxvi. 28,) "Almost thou persuadest me to be a Christian," what can he mean but that he is nearly

compelled to believe in the doctrine of Christ, and to embrace the Christian faith? When St. Peter says, (1 Pet. iv. 16,) "If any man suffer as a Christian, let him not be ashamed;" the term can only imply an adherence to the Christian tenets, as is evident from the context, where suffering a merited punishment on account of crimes committed, is contrasted with suffering on account of adherence to the Christian faith. How utterly frigid would be the sense should the term Christian in any of these texts be supplied by the word *regenerate* or *converted*? On all these passages the remarks of Parkhurst, (chiefly taken from Wetstein and Daubuz) are ingenious and applicable. After rendering the Greek *χριστιανος*, *Christian*, follower of Christ, he goes on, "this word is framed not after the Greek, but the Latin manner, Pompeian, *Ἡρώδειαν*, &c. these respectively denominated from being attached to Pompey, Herod, &c. See Wetst. Matt. xxii. 16. And it should seem that the name *χριστιανος* (like those of *Ναζαρεται* and *Γαλιλαῖοι*) was given to the disciples of our Lord in reproach or contempt, as foolishly adhering to *one Christ*, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called *χριστιανοί*, namely, at Antioch in Syria, (Acts xi. 26,) the inhabitants of which city are observed by Zosimus, Procopius, and Zonarus, (cited by Wetstein) to have been remarkable for their scurrilous jesting. It is found but in two more passages in the New Testament; in one of which (Acts xxvi. 28, a *Jew* is the speaker; in the other, 1 Pet. iv. 16,) the apostle mentions believers as *suffering* under this appellation. The words of Tacitus, Ann. xv. c. 44, where he is speaking of the Christians persecuted by Nero, are remark-

able: "Vulgus Christianos appellabat," &c. &c. The VULGAR (N.B.) called them Christians. The author (or origin) of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator, Pontius Pilate." Thus far Parkhurst, who, if he does not prove the contemptuous signification of the term, at any rate manifests its general application. With this biblical acceptance of the term, its use in the primitive church was exactly conformable, as is that which is here contended for. By this, all are included under the general name of Christians, who make any profession of faith in Christ, however ill their conduct may agree with such profession. All (to use the forcible and energetic expression of one of our divines) "who would refuse solemnly to deny their Lord;" (and how few are so far abandoned) must be counted Christians, in the strict and proper "acceptation of the term." It has been suggested to me, and the remark appears worthy of notice, that as no one will deny Judas to have been an apostle, however unworthy of that honourable appellation, so should none refuse to apply the term Christian to all who profess a regard for the Christian faith, however unworthy their lives of such profession. Among sectarians, it has become a general practice to use the term Christian almost exclusively as signifying a regenerate person, a true follower of Christ, originating perhaps in a mistaken reverence for the name and character of our Saviour; thinking that the distinguished appellation of Christian should only be conferred on such as are really and truly his disciples. Thence, occasion has been taken to stigmatize our church as an enemy of true religion, because, *say they*, she considers all who outwardly conform to the Christian profession, as truly renovated. How ungrounded and mistaken this assertion is, will be immediately perceived upon a consideration of what has been already stated. A Christian, in its true and biblical sense, can only mean one who professes the Christian faith as opposed to Judaism, Mahomedanism, Paganism, and Infidelity. All beyond this is merely an acceptance assumed by the parties themselves, tend-

ing to confusion, originating in a self-sufficient judgment of the piety of others. Whether a man is a Christian, is a matter which any one can immediately determine; whether he is a *converted* Christian, is what none but the Searcher of hearts should presume to decide.

M. N.

For the Christian Journal.

Hints on the observance of the reverence made at the name of Jesus in the Creed.

"At the name of *Jesus*," says St. Paul in his Epistle to the Philippians, "every knee shall bow." In accordance with this passage the English church, in her 18th canon, has expressly enjoined, that "when in time of divine service the *Lord Jesus* shall be mentioned, due and lowly reverence shall be done, by persons present, as it hath been accustomed."—And although not commanded by the American Episcopal Church, yet, until lately, it has been the *universal* practice, in reciting the Apostles' Creed, reverently to bow at the name of *Jesus*—and it is a subject of regret that it should be discontinued by any.

When we consider the immensity of the blessings which as Christians we owe to our Lord and Saviour *Jesus Christ*—that when we were alienated from God, we were reconciled by his precious blood shed upon the cross—and that we are now indebted to his merits and intercession for all the spiritual aid and comfort we receive, and for the hope of a glorious immortality—no one that professes and calls himself a member of his church, will deny that he is justly entitled to the most humble reverence and unfeigned gratitude that our fallen natures are capable of paying. This, it is true, cannot *alone* consist in any outward form or ceremony; it must be the humility of the *heart*, not the mere bending of the *knee*. But when we further reflect that such is the infirmity of human nature, that worship cannot be altogether spiritualized—that some visible ceremonies must blend themselves with all our public devotions—nothing would ap-

pear more *reasonable*, nothing more *natural*, than that we should, by a reverent and lowly bending of the body, testify our "inward humility, Christian resolution, and due acknowledgement, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised."^a

Again—It is a custom, as we have shown, plainly enjoined in the church from which we sprung—it has heretofore been the constant practice among us, and it is a practice against which we firmly believe no just objection can be offered—would it not then seem to be our *duty* (even although we may consider it *unimportant*) to adhere to it in order to preserve the *unity* of the church? A house divided against itself can never stand; and how trifling soever the alteration may at first appear, yet no portion of a building is so perfectly useless, or so totally independent of all connexion with the other parts, that the stability of the whole will not be injured by its removal.

We, as Trinitarians, worship our Redeemer as *God*, as equal and co-existent with the Father—the express image of his Person—as King of kings, and Lord of lords—and we testify in our services our firm and implicit belief in his divinity. But when we consider that at the present day strong efforts are making to overthrow our faith, to degrade the character of our blessed Saviour, let us *pause* before we dispense with any form which may give the least countenance to the exertions of our adversaries. On the contrary, let us boldly show our faith and confidence in his divine nature, by a clear and honest avowal of him in *word* and *deed*—a faith and confidence founded on a fair and candid interpretation of the Holy Scriptures.

Thus have I endeavoured to suggest the propriety of the observance of the practice, from our vast obligations to Christ as our Redeemer—from the pre-

valence of the custom—and from the peculiar situation of the church. May every one be enabled to fill up the hints here imperfectly given to his own conviction, and be induced firmly to adhere to the apostolic *command*, that, "at the name of Jesus every knee shall bow." J. L.

For the Christian Journal.

ECCLESIASTES V. 1.—*Keep thy foot when thou goest to the house of God.*

THE awe and reverence which must arise in the mind of any rational being when about to present himself in an especial manner before his Maker and Preserver, would tend to insure the observance of this precept, were it even unsanctioned by the authority of revelation. This is amply demonstrated by the manner in which the heathen were accustomed to conduct their worship, although it was directed to the most unworthy objects. At the commencement of their ritual, it was customary for a herald to announce the solemnities about to commence, concluding by warning all profane persons to depart, and exhorting all present to reflect upon the importance of the duties to be performed. During the continuance of the ceremonies, all remained standing, uncovered, and in the most profound silence, intent upon, and assisting in the rites performed by the priest: and, when the ceremonies were finished, none presumed to remove from his place, till warned by the cry of the herald, Go in peace. Thus orderly were the pagans instructed to behave in the presence of their supposed deities by the mere light of nature, aided only by obscure and interrupted tradition.

Among the Jews, who were favoured with a more perfect knowledge of the Deity, whose peculiar people they were chosen to be, we find a still more respectful and reverential adoration. Previous to entering the temple they were accustomed to wash and purify themselves, that they might be in some measure fitted to appear in the presence of him who is of purer eyes than to behold iniquity, thus figuratively repre-

^a English Canon, as quoted by Wheatley on Common Prayer, p. 157, Am. Ed.

sending the purity of mind and innocence of manners indispensably necessary to him who would worship in spirit and in truth. They were not permitted to enter with their staff, upper garment, or shoes. To this the passage in Ecclesiastes is supposed more particularly to allude, though intended generally to inculcate decency and reverence in the worship of God. They carefully avoided the least appearance of irreverence or indecency in their behaviour; but having entered the temple, walked deliberately to that part in which they might choose to perform their devotions, and there either stood with the head covered, (in token of humility,) and eyes fixed on the ground, or lay prostrate, while they offered their petitions to the Lord. Having concluded, they were accustomed to retire slowly, walking backward, (for it was supposed disrespectful to turn their backs upon the house of God,) and, for certain superstitious reasons, departing by a different gate from that by which they entered. In this mode of worship, although mixed with much superstition, a proper and just reverence for the Deity may be observed, which is worthy of our imitation, and should at all times be the chief principle of our adoration.

When compared with these practices of the Heathens and Jews, how unseemly will the behaviour which is too generally observable in Christian churches appear! Not unfrequently we behold the followers of the meek and lowly Jesus, the worshippers of the most high God, advancing into his presence in a manner more suitable to a soldier facing the enemy, or to a proud and arrogant individual advancing to meet his equal or inferior; and when arrived at the place which they have chosen for their station, either rudely seating themselves without the least acknowledgment of the divine presence, or, if they condescend so far as to incline the head, and seem to offer up a prayer for aid and protection during their continuance in the temple, doing it in such manner as to afford but too much reason to believe that it is *custom*, not devotion, that prompts them to the performance of their duty. No sooner are they seated,

than they either engage in conversation with their companions, or commence a review of those who have already met for the celebration of divine service. Is this, we would ask, consistent with that reverence so necessary to mortals who are assembled in the presence of their Maker? Would it even be considered proper in the presence of a fellow mortal who may be more exalted in rank than ourselves? The answer is obvious. How carefully then should we avoid such behaviour when collected in the house of God, where he has promised to be with us when two or three are gathered together in his name. We say nothing of the anxious looks so repeatedly directed to the door when opened for the admission of some fellow worshipper; of the attentive gaze at some particularly curious or interesting object, so unbecoming the awful presence of the Deity; or of the lengthened and repeated yawn, so disrespectful, nay, insolent, to him whose worship they are engaged in celebrating: these, though extremely deserving of notice, are in a manner foreign to our present subject: we would but notice the precipitate and indecorous manner of retiring from church so common among Christians at the present day. No sooner has the last syllable of the benediction passed the lips of the priest, than too many of the congregation retire with the utmost precipitation, apparently anxious to escape from the irksome restraint to which they have been submitting. Is this decorous? Is it becoming men who profess to be worshippers of a kind and merciful Deity? Instead of being thankful that they had been permitted once more to assemble in the more immediate presence of their Maker, solemnly to implore his pardon for past misdeeds, assistance in future endeavours to do good, and protection from all danger both temporal and spiritual; to hear his word read for their edification and instruction; and to praise him for his past mercies: it would appear that they considered this public worship as a favour conferred by themselves upon their God, or as an irksome task necessary to be performed, but productive of neither pleasure nor profit. Did we but

seriously reflect upon our *infinite* obligations to God "for our creation, preservation, and all the blessings of this life; and, above all, for his inestimable love for the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory," (as it is most excellently expressed by our church); *could* we behave with such negligence and indifference towards him whom a whole life of the most perfect service could in nowise repay? Let not then this blemish continue; but let us remember, with the most especial care, to "keep our feet when we enter the house of God;" and to continually recollect in what manner we ought to behave ourselves in the house of the Lord, the habitation of the living God.

R. U.

*Mayville, (Chataugue county)
New-York, April 15, 1823.*

To the Editors of the Christian Journal.

MESSRS. EDITORS,

YESTERDAY was a proud day in the annals of our little village. A brighter era dawned upon us. A Protestant Episcopal Church is organized. It commences under auspices the most favourable, and with the continued union of effort of its friends, and the blessing of God, its foundation will grow stronger and stronger, and its branches increase and multiply until the whole country shall feel its vivifying and life-giving influence. We already feel the benignity of its mild and radiant rays in fostering and promoting union, repressing the spirit of discord, blunting the edge of asperity and bitterness, and cherishing the free and social intercourse of man with man, by producing harmony and good-will among them.

Never, upon any occasion, has it been my good fortune to witness so perfect a degree of unanimity as in the formation of this church. No other sect or denomination has been molested or intruded upon. Old established societies have not been prostrated; no Christian worshippers disturbed; no sanctities of peculiar religious principles violated. The people were without a pastor and without a church. Their Sabbaths were days

of tedious dullness and listless vacuity of thought. In this situation they were all ready with one mind, and with one voice, to embrace the mild, tolerant, and liberal principles of the church, and by attending to its pleasing duties, improve their moral and social situation, and add to their relative and individual happiness.

Nor were the well wishes of the church confined to this village. The neighbouring towns were actuated by the same feelings. Notice having been given of the day of organization, some from other towns attended and participated in the formation. A very respectable vestry, including the two wardens, were chosen. They are among the most respectable inhabitants of the village and its vicinity.

On the same day was formed a Bible and Common Prayer Book Society. This too is an important measure, and adopted with perfect unanimity. Indeed, that perfect, cordial union of feeling and action which pervades the inhabitants of the town and its vicinity, affords the surest evidence of the permanence and stability of the institutions. They are not a people easily seduced by every new doctrine, but examine with assiduous care the grounds of their faith; and, when it is once established on a reasonable foundation, they do not, like the supple reed, bend before every adverse breeze, but nobly breast the storm until its rage is past, and the calm serenity of nature again settles upon them.

In producing this happy consummation of the wishes of the friends of the church, we are much indebted to the influence and exertions of the Rev. DAVID BROWN, who, by the suavity of his character, the mildness of his manners, and the correctness of his sentiments, has called forth the united approbation of the whole community. We duly appreciate the purity of his motives, and sincerely congratulate our friends on the success of his efforts.

W.

BURBEN BROCKWAY, and
MARTIN PRENDERGAST, Esqrs.
*Church-Wardens of St. Paul's Church,
Mayville.*
T. A. OSBORNE, Sec'y. of the Vestry.

Abstract of the Proceedings of the Seventh Annual Convention of the Diocese of North-Carolina, held in the Church at Salisbury, from Thursday, April 10th, to Monday, April 14th, inclusive, 1823.

THE convention was composed of six presbyters, one deacon, and twenty-three lay delegates, representing thirteen parishes.

It was opened with morning prayer, read by the Rev. William M. Green, rector of St. John's church, Williamsboro', and a sermon by the Rev. Richard S. Mason, rector of Christ church, Newbern.

The Rev. Adam Empie was elected president, and the Rev. Richard S. Mason, secretary of the convention.

The following churches, having been duly organized, were received into union with the convention:—St. Andrew's church, Burke county; St. Stephen's church, Oxford; St. Matthew's church, Kinston, Lenoir county; Zion church, Beaufort county; Trinity chapel, Beaufort county; St. Thomas's church, Bath; St. Peter's church, Lincoln county.

The parochial reports furnish the following aggregate:—Baptisms (adults 20, children 145, not specified 37) 202—marriages 16—burials 65—communicants 422.

The following collections were reported as having been made:—

For the Missionary Fund	\$ 408 83
For the Convention Fund	75 25

The following gentlemen were appointed the standing committee:—The Rev. Adam Empie, the Rev. William Hooper, John A. Cameron, Robert Strange, and Charles T. Haigh.

The standing committee of the last year presented the following:—

Report of the Standing Committee.

The standing committee of the Protestant Episcopal Church in the diocese of North-Carolina, beg leave to present the following report of their proceedings during the past year:—

Mr. George W. Freeman, of Warrenton, and Mr. George W. Hathaway, of Wadesboro', having made application to become candidates for orders in

this church, and having produced the requisite testimonials, have been accordingly admitted.

Mr. Amos C. Treadway, a minister of the Methodist church at Newbern, made known to the committee his wish to receive ordination in our church. Having presented all the testimonials which the canons require, he was accordingly recommended to the bishop for deacons' orders, and proceeded immediately to Virginia, where he was ordained by Bishop Moore, and it is believed that he has since been employed in that diocese.

The attention of the committee has also been lately called to the application of Mr. Ira Parker, who has been for some years a minister of the Methodist church in Halifax county, and parts adjacent, but now wishes to receive ordination in this church: The committee having had laid before them very satisfactory testimonials of Mr. Parker's character and qualifications, have determined to recommend him for ordination.

The following persons have been authorized to officiate as lay readers:—Mr. George W. Hathaway, at Wadesboro'; Mr. Joel Patrick, at Grace chapel, Pitt county; Mr. Walker Anderson, at St. Mary's chapel, and parts adjacent, in Orange county; Mr. Ichabod Wetmore, at St. Matthew's parish, Kinston, Lenoir county; Mr. James Marsh, at St. Thomas's church, Bath, Beaufort county; Mr. Jarvis B. Buxton, at Zion church, Beaufort county.

The Rev. John Phillips applied for leave to remove to the diocese of Virginia, which was granted.

A communication was received from the board of managers of the Domestic and Foreign Missionary Society, to know whether there could be expected from this diocese any aid to the funds of that Society, and whether it would be expedient to send an agent to make collections for that purpose. To this communication it was replied, that the church in this diocese having immediate and pressing wants which call for the concentration of all its resources, was not prepared at present to lend that aid to the Domestic and Foreign Missionary Society which it could wish,

and which it hopes in time to effect.
All which is respectfully submitted.

By order of the committee.

W. HOOPER, *Clerk.*

The following gentlemen were elected delegates to the General Convention:—The Rev. John Avery, the Rev. William Hooper, the Rev. Richard S. Mason, the Rev. William M. Green, John A. Cameron, Josiah Collins, Moses Jarvis, and Alexander Caldcleugh.

The Rev. Adam Empie, and Duncan Cameron, esq. were chosen to be nominated to the General Convention as trustees of the General Theological Seminary.

The following report was presented:

Report on the State of the Church.

The committee on the state of the church, in reporting to the convention, rejoice that they have again such abundant cause for praise and thanksgiving to him from whom "cometh the increase" of the church. On reviewing the parochial reports of the last year, and comparing them with those of the preceding year, we find that many have been added to our communion; and that, without exception, each individual parish appears to be in a flourishing condition. The establishment of parish libraries appears to be engaging the attention of the clergy, and it is a measure which the committee cannot too highly recommend to every congregation. The Sunday Schools, which have heretofore been established, are reported by the rectors of the respective churches as still receiving the attention of the pious, and, they hope, the blessing of the Almighty.

The missionaries who have been employed by this convention during the last year, report favourably of the prospects of the church in that section of the state in which they have laboured. The committee would remind the members of the church throughout the state, as well as those here present, that for our past success, particularly in the western part of this state, we have been indebted (under God) to the exertions of a few zealous missionaries. The members of our communion are so scattered throughout the different sections

of the state, that missionary labour is the only possible method of supplying their call for the ordinances of the church. These scattered sheep should not be neglected. The committee, therefore, would recommend, not only to this convention, but to the church at large, the propriety of increased exertions and increased liberality in behalf of the Missionary Society.

At this convention seven new congregations have been admitted into union with the church in this state; most of them are from the eastern part of the diocese. The number of communicants belonging to the church in this state is 480, as reported; though the exact number, or the increase since last year, cannot be correctly ascertained, owing to the fact, that a great part of the congregations not having the benefit of regular ministrations, their true state cannot be reported. The baptisms during the last year have been about 200. Our friendly intercourse with the Lutheran Synod still continues, and may it long continue. A representation from that body has appeared in the convention, and we hope to draw still more closely the bonds which have for some time connected us.

In taking a general view of the state of the church, the committee, whilst they acknowledge with gratitude our past success, cannot help regarding this portion of the tabernacle as a body in a great degree without a head. Our exertions hitherto, conducted we hope with a single eye to God's glory, have met indeed with unexpected success; but, except when blessed with such counsel and assistance as the pious and excellent Bishop Moore was able, from the multiplicity of his engagements, to afford us, have still wanted the fatherly direction of a bishop. We would therefore urge upon the convention the necessity of maturing, as speedily as possible, the plans for obtaining a bishop in this state.

The above is respectfully submitted as being a brief notice of the circumstances which have engaged the attention of the committee.

W. M. GREEN,
Chairman.

After the report was accepted, the following resolution was adopted:—

Resolved, that the thanks of this convention be given to the Rev. Richard S. Mason, for the instructive and impressive discourse delivered by him at the opening thereof.

The following report was then presented from the Missionary Society:—

Report of the Committee from the Missionary Society.

The committee to whom it was referred to report on the state of the Missionary Society, beg leave to present the following:—

It appears that the board of managers, during the past year, employed four missionaries for the term of six months—The Rev. Mr. Green, in the eastern, and the Rev. Messrs. Miller, Wright, and Davis, in the western part of the diocese.

The Rev. Mr. Green, having parochial charges at Williamsboro' and Warrenton, has been able to give only one third of his time to the calls of the society, and during that time has laboured chiefly at Raleigh and Oxford. He has occasionally visited Halifax, Milton, and St. Mary's chapel, in Orange, and thinks all of those places deserve the attention of the society.

The missionaries in the western part of the diocese report favourably of the prospects of our church in that quarter; but as yet they have made no collections in aid of the funds of the society.

It was hoped from the assurances the society received at the last annual meeting, that the funds raised by collections in the congregations where the missionaries were employed, would have been sufficient to defray the expenses of the missions; but this expectation has been disappointed, and the missionaries for the ensuing year are again earnestly desired, previously to their attendance at the next convention, to make, in all the congregations where they labour, collections for the missionary fund, and to bring forward such collections with them to the convention; and it is hoped this suggestion will induce influential individuals in the several congregations served by our missionaries, to exert themselves in assisting the missionaries

to make such collections. It is but reasonable that the missionary should derive his support from those who enjoy his labour of love; whereas at present the missionary fund consists almost entirely of contributions from congregations and individuals in other parts of the diocese.

It is true, that in parts of the country where the interests of our church are weak and incipient, little pecuniary aid can be expected; but from the accounts which the missionaries have exhibited, of the number and ability of the adherents to our church in the district assigned them, we have reason to believe that much more liberal assistance might be obtained than has hitherto been realized.

The disbursements during the year, including payment of arrears due the missionaries for the preceding year, amount to \$922 37; the receipts during the same time, inclusive of collections paid into the treasury at this convention, amount to \$1,105 34—leaving on hand a balance of \$182 97.

Respectfully submitted,
WM. HOOPER, }
WM. M. GREEN, } *Committee.*

Dr. Burgess, from the committee on the episcopate, presented the following report:—

The committee, to whom was referred the subject of appointing a bishop, and of inquiring into the probable prospects of raising a fund for his support, ask leave to report, That they have taken the above subject into consideration, and from the flattering representations of the different members of the church now in convention, and a reliance upon the liberality of our brethren generally, your committee entertain no doubt but a sufficient sum may be raised in this diocese, by private contribution, for the comfortable support of a bishop; and from the great need there is in our diocese of the labours of one, and the confident hope that their expectations in being able to support him may be realized, your committee recommend the adoption of the following resolution:—

Resolved, that in compliance with a resolution of the last convention, this

convention do forthwith proceed to the election of a bishop for the diocese of North-Carolina.

All which was adopted.

Resolved, that the place of holding the next annual convention be at Williamsboro', Granville county.

On motion, *resolved*, that the thanks of this convention be given to the Rev. Mr. Empie, for his able discharge of the office of president.

Resolved, that the convention does hereby recommend to the several congregations throughout the state, that they should annually elect a vestry of four or more persons, and two churchwardens; and, for the sake of uniformity, does likewise recommend to each congregation Easter-Monday as a day for such purpose.

The clergy having informed the house that they had unanimously nominated, according to the 9th article of the constitution, the Rev. JOHN S. RAVENSCROFT, Rector of St. James's church, Mecklenburg county, Virginia, as a suitable person for the office of bishop in this diocese; the convention proceeded to consider the said nomination, when it was found to be unanimously agreed to by those present.

Resolved, that the thanks of this convention be tendered to the inhabitants of Salisbury and its vicinity, for their kindness in extending to us the use of their church, during our present session, and likewise for their hospitality to the members of the convention.

The committee appointed on the Rev. Mr. Hooper's motion, presented their report, which, after some amendments, was adopted.

Report.

Whereas the Rev. John S. Ravenscroft, rector of St. James's parish, in the diocese of Virginia, hath been at the present convention elected bishop of this diocese, according to the form and manner prescribed in the canons of the constitution of the Protestant Episcopal Church in the United States, and of the constitution and canons of the Protestant Episcopal Church in this state; *resolved*, that the standing committee be requested to communicate the same to the bishop elect, and to trans-

mit to him the testimonials required by the third canon, to enable him to receive consecration to that holy office, at the next General Convention to be held in Philadelphia.

Resolved, that the annual salary of the bishop elect, until the further order of the convention, be fixed at the sum of \$ 750, to be paid semi-annually, exclusively of proclial support; and that the Rev. William M. Green, who hath been appointed agent to raise a fund for that purpose, be requested to remit such sums as he may from time to time receive, to the standing committee for the time being, who are hereby constituted trustees for receiving and disbursing the same.

Resolved, that the committee be requested to invest the surplus of the sum, at the end of each year, in some permanent and productive fund at their discretion.

On motion, *resolved*, that so much of the second article of the constitution of the church in this diocese, as prescribes the time of the annual meeting of the convention to be on the *second* Thursday after Easter, be repealed, and that in future the time of meeting shall be on the *third* Thursday after Easter in each and every year.

Resolved, that a committee consisting of two clerical and one lay member of the convention, be appointed to draft an address to the members and friends of the Episcopal Church of this diocese, setting forth the immediate necessity of creating a fund for an episcopate, informing them of the appointment of a general agent for that purpose, and earnestly soliciting their exertions in aid of the same; and that such address, as soon as prepared, be printed by the secretary of the Missionary Society, and forwarded to the clergymen of the respective congregations in this diocese, and all such other means adopted, as by the committee may be deemed most expedient for the free and general circulation of the same.

The Rev. Messrs. Hooper and Miller, of the clergy, and the Hon. J. L. Taylor, of the laity, were appointed the committee.

Resolved, that this convention recommend the establishment of Sunday

schools to the several parishes in this diocese.

After prayer, by the president, the convention adjourned *sine die*.

This diocese contains twenty-five congregations.

Abstract of the Proceedings of the Thirty-ninth Convention of the Diocese of Pennsylvania, held in St. James's Church, Lancaster, on the 13th, 14th, and 15th of May, 1823.

THE convention was composed of the Right Rev. Bishop White, fourteen presbyters, two deacons, and thirty-four lay delegates, representing twenty-two congregations.

The convention having organized on the first day, and appointed the Rev. William H. De Lancey secretary, adjourned until the second day, when morning prayer was conducted by the Rev. James Abercrombie, D. D. senior assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia, and a sermon preached by the Rev. Gregory T. Bedell, rector of St. Andrew's church, Philadelphia.

St. Andrew's church, Philadelphia, St. Stephen's church, Philadelphia, and Christ church, Greensburgh, Westmoreland county, were received into union with this convention.

The Right Rev. Bishop White, in compliance with the 45th canon of the General Convention, read the following address upon the state of the church in this diocese:—

Brethren, the Clergy, and Lay Deputies of this Convention,

The following communication is made in compliance with the requisitions of the 45th canon.

On the 5th of May, in the forenoon, I preached and confirmed in All-Saints church, Lower Dublin; and, in the afternoon of that day, I did the same in Trinity church, Oxford.

On the 30th of May, I laid the corner stone of a church in the city of Philadelphia, which church was called after the name of the first martyr, St. Stephen.

On the 23d of July, I attended and presided at the annual meeting of the trustees of the Theological Seminary in New-York; on which occasion it was matter of great satisfaction to me, to witness the progress made at so early a period of an institution, which is likely, under the blessing of God, to be the nursery of a pious, learned, and a zealous ministry in our church. This leads me to mention, that in consequence of the exertions of some respectable ladies of the city of Philadelphia, there has been established a scholarship in that institution, by the deposit of \$2,500 in its treasury. The sum exacted by the laws of the institution is \$2,000; but the ladies have exceeded the requisition. They have done me the honour to call the scholarship after my name; and the appointment of a scholar is to be permanently in the ecclesiastical authority of this diocese.

On the 5th of September, I laid the corner stone of a church in the city of Philadelphia, to be called St. Andrew's church.

On the 15th of the same month, in the forenoon, I preached and confirmed in St. Mary's church, Chester county; and, on the afternoon of that day, I did the same in Bangor church, Lancaster county.

On the 27th of the same month, I admitted to priests' orders, under letters dimissory from Bishop Bowen, Peter Vanpelt, jun. formerly of this diocese.

On the 17th of October, I laid the corner stone of a small church in a settlement called Francisville, at the distance of about a mile from the city of Philadelphia, to the north-west. The church is to be called after the name of St. Matthew.

On the 29th of October, I consecrated Emanuel church, in the borough of New-Castle, in the state of Delaware; on which occasion I preached, and administered the Lord's Supper.

On the 22d day of December, in St. James's church, in the city of Philadelphia, I ordained, to the holy order of priests, Joseph Jaquett, of this diocese.

On the 28th of February, I consecrated St. Stephen's church; the corner stone of which had been laid, as already stated.

Persons confirmed by me within the year are 210 in number. The dates of confirmations held in the churches under my pastoral care have not been noticed.

The Rev. Samuel Sitgreaves, jun. who had been ordained in this his native state, but had been settled for some time in South-Carolina, has returned, and taken the charge of the episcopal congregation in Wilkesbarre: in which borough there has been lately erected a handsome and commodious church, expected to be consecrated in the ensuing season.

The Rev. Gregory T. Bedell, originally of the diocese of New-York, and since of that of North-Carolina, has become a clergyman of this diocese, being engaged for the church of St. Andrew, now nearly finished, and expected to be consecrated in the course of the present month.

The Rev. James Montgomery has been elected rector of St. Stephen's church, Philadelphia, and has entered on the duties of his office.

The Rev. William H. De Lancey has been elected assistant minister of Christ church, St. Peter's, and St. James's, in the city of Philadelphia.

The Rev. Richard Umpstead Morgan, who was ordained a deacon during the last convention, has taken the charge of St. Paul's church, Chester, and of St. Martin's, Marcus-Hook.

The Rev. George B. Shaeffer has resigned the charge of St. John's church, York, having returned to the diocese of Maryland.

The Rev. John P. Bausman, jun. who had been ordained in the diocese of Maryland, has taken the charge of the congregations of Brownsville and Connelville, in Fayette county.

The Rev. Joseph Spencer, formerly of this diocese, but resident for some years past in that of Maryland, has undertaken the charge of the congregation in Carlisle; being also appointed a professor in Dickerson college, in that borough.

The Rev. Moses P. Bennet, who had been ordained a deacon in Connecticut, and sent a missionary by the Society for the Advancement of Christianity to the western counties of this

state, has been, and is still successfully employed in raising congregations in Greensburg and Kittaning.

The Rev. Norman Nash, formerly a deacon of the diocese of Virginia, has been transferred to this diocese. Since his settlement in it, he has been employed principally in efforts for the erection of St. Matthew's church, and for the organization of a congregation to worship in it: but he has lately visited some vacant congregations in Huntingdon county, at which there is a probability he may be settled.

Charles G. Snowden, formerly a presbyter of this church, has been displaced by me from the ministry, agreeably to the provisions of the 7th canon of 1820.

The same has taken place in reference to Manning B. Roche, formerly a presbyter of this church, and rector of Trinity church, Southwark; of which the Rev. George Boyd, rector of St. John's church, in the Northern Liberties, has taken the provisional charge.

The only person admitted as a candidate during the present year is William Levington, a coloured man.

The Society for the Advancement of Christianity in Pennsylvania have continued their exertions, which have been blessed by a considerable degree of usefulness; although not sustained by a patronage adequate to its importance. There will be submitted to the convention a narrative of their proceedings: in which it should be especially noticed, that the annual subscription has been lessened, under the expectation that the loss from that measure will be more than balanced by an increase of the number of contributors.

Its auxiliary, the Female Tract Society, has continued their publications with considerable benefit. There has been lately a suspension of their distributions, in consequence of a fire, which, originating in a neighbouring house, consumed that of the bookseller in whose office the tracts were deposited. A considerable proportion of the tracts were consumed; and as no small number of those rescued from the flames were in sheets and scattered, it required time to review and to arrange them.

The Prayer Book Society has be-

come merged in the Society for the Advancement of Christianity; to be in future a branch of it, agreeably to a provision in its constitution. In consequence of too liberal a distribution gratuitously, the benefit will be for some time limited to the furnishing of the book on cheap terms, by means of the stereotype plates.

The Sunday schools are in successful operation. In my last communication I mentioned the Sunday School Society as distinct from the more local associations formed for the giving of instruction in their respective schools; the other being designed exclusively for the furnishing of books on the cheapest terms, to the schools which have been taken into their connexion. It is probable that the knowledge of the advantage of such a connexion has not been sufficiently diffused.

The stock of the corporation for the support of the widows and children of deceased clergymen, has increased to the amount of thirty thousand dollars; the annual produce of which considerably exceeds the legal demands resting on it. We have reason to apprehend, that the knowledge of the existence of such a fund, may create expectations which cannot be gratified, consistently with fidelity to the trust, of which there would be a manifest breach, if any portion of the income should be bestowed on any family of a clergyman, without its having been purchased for them by his annual contributions.

My confidence is still possessed by the Bible Society of Philadelphia: to which it will be continued so long as they shall continue to act on the ground of their original organization. It has been said, that in some societies, formed under the profession of the same object, of distributing the Bible without note or comment, other objects have been associated; perhaps with a pious design, but inconsistent with promise pledged, and tending to aggravate, instead of diminishing the differences subsisting among Christian people.

Every lapse of a year increases my solicitude to hold up, as a very important object, the creating of a fund for the support of a future bishop. I suppose it to be generally understood, that

I have no personal interest in the subject; but it would be a gratification to me to foresee, that my successor, detached from parochial concerns, will have it in his power to bestow all his labours on the work of the episcopacy; and thus be more efficient in the latter line than has been possible in my case on account of my parochial engagements. Having passed my seventy-fifth year, it is what ought to remind me, that although my health and strength, under a merciful Providence, are equal to what they have been at any period of my life, there must, ere long, be a decline of body, and perhaps of mind, even in the uncertain event of there being still a lengthening of my days.

It has appeared to me, that the instituting of a Theological Seminary has been met by the general approbation of the members of our church, and yet there does not seem to exist a due consideration of the expense necessary for the conducting of it on a plan adequate to its importance. In addition to this, the liberal bequest of a public spirited member of our church in the state of New-York, seems to have been considered by some as almost sufficient for the satisfying of the call on the generosity of the public. This is a mistake, as must be known by those who are conversant in the construction of institutions of the description stated. It is to be hoped that further information will produce more correct habits of thinking on the subject; an issue which may be effected by statements of the clergy, and of influential gentlemen of the laity, as opportunities may offer.

It is a matter known to those who are prominent in the concerns of our church in this state, and doubtless the same is felt in other sections of the Union, that we receive most pressing entreaties for the extension of beneficence beyond our respective bounds; especially to the scattered episcopalians, who have seated themselves in the states which have derived their existence from the federal union. There is also a sentiment considerably prevalent, that it has become a Christian duty to add our efforts to the many recently put forth, as well in America as

in Europe, for the evangelizing of heathen nations. In my last annual communication, there was stated the fact, of there having been organized a society by the public wisdom of our church, for domestic and foreign missions. It has also been thought proper to make the city of Philadelphia, in this state, the seat from which the combined energies are to be put forth. Your bishop is aware of the weight of the claims lying on us, from the many places within our own diocese destitute of the means of grace. He, however, considers it as his duty to declare the opinion, that the objects stated have also their claims on us not to be disregarded, consistently with the extensive requisitions of Christian charity. It will be seen on attention to the constitution of the society, that every contributor has his choice of pouring his bounty either into the channel of the domestic, or into that of the foreign object; and while the opinion is here expressed, that the former was designed to be the most prominent, it is with the expectation, that in the disposal of what the public liberality may supply without the restraint of appropriation, the society will regard the latter object also in proportion to the means with which they may be furnished.

At the last convention, a committee was appointed, who, in concurrence with the bishop, might make provision for the supply of destitute congregations. The committee have bestowed their attention on that important work, and with considerable effect; as it will lie on them to make report to the convention, the less may be said on the subject in this address.

Before the concluding of the communication, the deliverer of it is desirous of stating the view which he takes of the very delicate department of administering the discipline of the church, especially in the painful task of noticing delinquency in any of his clerical brethren, in regard either to error in doctrine, or to immorality of life.

On the first of these subjects, the danger of infringing on latitude of sentiment, in matters not extending to the denial of the essential doctrines of the

gospel as held by our church, and assented to at ordination, ought to produce caution relative to such diversity, as may reasonably be thought to subsist, without detriment to the degree of uniformity exacted by our articles and our services; and yet, all considerate persons will be aware of the difficulty of determining the point, at which error ceases to be harmless.

On the other of the two subjects, it so often happens, that there are propagated reports ascertained on inquiry to be without foundation, and it likewise so often happens, that when perhaps they are well founded, the reporters of them shrink from the bearing of testimony to what they will not be backward to affirm in ordinary conversation, that a bishop, however disposed to dissolve the connexion between the church and an unworthy clergyman, ought to be conscientiously awake to the danger of giving countenance to slander, especially, as rashness of this sort would unite, in his person, the character of an accuser with that of a judge.

The embarrassment arising from both of these sources, has been considerably lessened by a canon passed in the General Convention of 1820, providing a process by which a minister may render his severance from the ministry his own act. It is a process less painful to his feelings, than that provided by the 26th and 27th canons of 1808; and, therefore, he has strong inducements to have recourse to it. The canon of 1820, however, has been sometimes misunderstood, as if purporting no more than suspension from the exercise of the ministerial function. For this reason, the notice of it is introduced at present; and the wish is expressed, that the well informed members of the church, and the clergy in particular, would make known, as opportunity may serve, that a sentence, under the said canon, effects complete dismission from the ministry, and ought to operate as a caution against the considering of the party as an ordained minister: the authority conferred on him in ordination having ceased.

I have nothing to add, brethren, but my wishes that your deliberations may

be blessed to the good of the church, and the assurance of my hearty concurrence in what may have a tendency to that desirable object.

WILLIAM WHITE.

On motion of Mr. Read, the following substitute for the 24th regulation was adopted:—

“A treasurer of the convention, and a treasurer of the episcopal fund, shall be chosen upon the assembling of the annual convention of this diocese, who shall remain in office until the meeting of the next convention. They shall perform all the duties usually appertaining to the office of a treasurer.— Their accounts shall close on the Tuesday before the meeting of the convention, and shall be submitted to the examination of the standing committee of the diocese. And the said standing committee shall report thereon to the convention.”

Mr. John Read was chosen by ballot treasurer of the episcopal fund; and Mr. Thomas H. White treasurer of the convention.

Mr. Meredith, from the committee on the subject of trustees of the General Theological Seminary, presented the following report:—

The committee appointed to inquire, and to report the number of trustees which this convention is entitled to nominate for the General Theological Seminary, agreeably to the constitution thereof, report—

That, by the constitution, each diocese is entitled to one trustee, to an additional trustee for every eight clergymen within its bounds, and to an additional trustee for every \$2,000 contributed to the seminary, until the sum amounts to \$10,000, and to one for every \$10,000 exceeding the first.

Applying this rule, it appears that the diocese of Pennsylvania is entitled in that character to one trustee; having thirty-two clergymen, it is further entitled to four trustees; and that the contributions to the establishment of the “Bishop White Scholarship,” (in which there is an excess of \$500 above the sum necessary for that purpose, being \$2,000,) entitles it to one additional

trustee—that besides this excess of \$500, a considerable sum has been contributed, making, as there is reason to believe, in the whole, a sum sufficient to entitle this diocese to one other trustee.

The committee, therefore, propose, that this convention should nominate six trustees absolutely, and one upon the condition that it shall appear at the next meeting of the General Convention, that the total of contributions to the seminary from this diocese amount to, or exceed \$4,000.

W. MEREDITH,
CHARLES SMITH,
JOHN MILLER, jun.

The following appointments were made:—

Delegates to the General Convention:—The Rev. James Abercrombie, D. D. the Rev. Levi Bull, the Rev. Jackson Kemper, the Rev. William A. Muhlenberg, Samuel Sitgreaves, Edward J. Stiles, John Read, William Meredith.

Standing Committee:—The Rev. George Boyd, the Rev. Jackson Kemper, the Rev. Gregory T. Bedell, the Rev. James Abercrombie, D. D. the Rev. Benjamin Allen, Richard Dale, John Read, Cornelius Commigys, Charles Wheeler.

The parochial reports furnish the following aggregate:—Baptisms (adults 74, children 300, not specified 194) 568—marriages 137—funerals 348—Sunday scholars 1,587—communicants 1,560.

On motion of the Rev. Mr. Allen, *resolved*, that the next annual convention of this church be held at Norristown, Montgomery county.

On motion of the Rev. Mr. Kemper, *resolved*, that the meeting of the next annual convention be on the first Tuesday after the first Wednesday in May.

On motion of the Rev. Mr. Montgomery, *resolved*, that the thanks of this convention be returned to the Rev. Mr. Bedell, for his sermon delivered at its opening.

On motion of the Rev. Mr. Clay, *resolved*, that the thanks of this convention be given to the friends of the church in Lancaster, for the hospitality

and kindness experienced from them by the members of the convention.

On motion of the Rev. Mr. Sheets, the committee appointed by the last convention in relation to the supply of vacant congregations, were called upon to report. The following is an extract from the report:—

“The committee appointed by the last convention to consult with the bishop upon some mode for supplying the vacant congregations in this state with occasional services, &c. beg leave to report, that very soon after the adjournment of the convention, a plan was formed, by which each vacant congregation, and each vicinity where it was supposed a few episcopalians could be found, might be visited from three to four times in the course of the year. This arrangement required that each clergyman in the state should devote two or three Sundays to missionary purposes. The plan received the approbation of the bishop, and was acted upon for some time with considerable effect. A correspondence was opened with most of the clergy of the diocese, several of them had made one or more journeys, and others were preparing to go, when the committee felt it their duty, though with great reluctance, to limit, as far as possible, their future operations. A communication from the treasurer of the convention arrested their attention. They applied to the bishop and his council for advice, and immediately determined that no new arrangements should be made. This step was taken on the 13th of last December, on the following account:—The committee, in making their plan, found it necessary, in order to accomplish the wish of the convention, that several clergymen should travel a considerable distance. Some of the most interesting and promising of our new congregations are a great way off from the residence of any parochial minister. Visits to these members of our church proved to be more expensive than was expected. The demands upon the treasury were increasing, and it was greatly feared that the accomplishment of the whole design would exhaust the funds before the meeting of the convention should arrive.

“Although, therefore, all that the committee had anticipated has not been accomplished, they are gratified in stating that much good has been done. It remains for the convention to determine whether the present plan shall be pursued, or a new one be adopted.

The following gentlemen were chosen to be nominated to the General Convention, as trustees of the General Theological Seminary:—The Rev. Jackson Kemper, the Rev. George Boyd, the Rev. James Montgomery, the Rev. Gregory T. Bedell, John Read, the hon. William Tilghman.

The Rev. Benjamin Allen was chosen on the contingency that the diocese is entitled to another trustee.

On motion, *resolved*, that the treasurer of the convention be authorized to pay such part of the expenses of the General Convention as may be apportioned to this diocese.

From the list of clergy of the diocese, attached to the journal of the above convention, it appears that they are the bishop, twenty-nine presbyters, and four deacons. Total 34.

From the list of congregations it appears that they are 44 in number.

From the account of the treasurer of the convention, it appears that the receipts into the convention fund (including the \$2,500 of “the Bishop White Scholarship” in the General Theological Seminary) for the past year, were \$2,681 70, there being also a balance from last year, in favour of the fund, of \$392 99; and the payments (including the amount of said scholarship, transmitted to New-York,) \$2,755 92; leaving in the treasurer’s hands a balance of \$18 77, and, in the saving fund, the sum of \$300.

From the account of the treasurer of the episcopal fund, it appears that the increase of that fund, for the past year, was \$1,044 22; and that its aggregate amount is \$7,733 9 cents.

The following is appended to the journal of the above convention:—

An Abstract of the Documents which accompanied the Report of the Committee for the Supply of vacant Churches.

At Northumberland, the Rev. Mr. Sheets reports, there is scarcely the appearance of a congregation. He preached here three times, once in a brick church, a part of which belongs to the episcopalians. At Bloomsburg he baptized a child, administered the communion, and preached five times. Mr. S. likewise visited Jerseytown, Berwick, and Nescopee. He was absent three Sundays during the months of August and September, and preached during his visit 19 times. "Our congregations," says he, "have been good, and I would hope that the word has not altogether fallen to the ground. Many appear sincerely pious, and are, I trust, inquiring their way with their faces thitherward."

The Rev. Mr. Clarkson visited Christ church, Huntingdon, Adams county, on Monday, the first of September, preached to a crowded and mixed congregation, and administered the sacrament of the Lord's Supper. During divine service great solemnity prevailed. A strong attachment to the church in every particular was evident. Five infants were baptized. The congregation consists of 25 families, who are desirous of having regular service. They are unable, at present, to raise more than \$200, and would be satisfied with the third part of a clergyman's time. During the pastoral charge of the late lamented Rev. Mr. Woodruff, they had *half his time* and services—and Carlisle the other. But the church at Carlisle being now supplied by the Rev. Professor Spencer, the Huntingdon congregation have formed a connexion with the church at York—the two churches being about 18 miles apart, and are ready to receive and encourage the application of any respectable clergyman.—The York congregation can raise about \$300, exclusive of a very spacious and convenient parsonage house and garden, &c.

I am thus particular, says Mr. Clarkson, at the request of one of the parties, acting for both, at once to show their

desire for a pastor, and their ability to support one, however small at present, that no disappointment may ensue from exaggerated statements, which is too often the case.

It is further suggested, however, that an increase of both the congregations, and consequently an increase of support, will take place as soon as a regular clergyman is settled among them.

Mr. Clarkson paid a second visit to this congregation in December last, when the Lord's Supper was again administered, and a child baptized.

The Rev. Mr. Boyd visited the county of Huntingdon in November. The episcopalians in the town of Huntingdon and its vicinity are numerous.—Fifty-one persons, the most of whom have families, profess to belong to the church. The house of worship is at present owned by them, in union with the Lutherans and Presbyterians; but it is their intention, in the event of their being able to obtain the stated services of a clergyman, either to purchase the whole of the present building, or erect a new one. Twelve children were baptized here.

Mr. Boyd officiated at Watersteet, nine miles up the Juniata, and found a few episcopalians—and learned, that at Race-town-branch, about 12 miles from Huntingdon, there were a few more.

"On the 6th of November," says Mr. Boyd, "I left Huntingdon, and went to Mr. Cromwell's, in the neighbourhood of Shirleysburgh, where an appointment had been made for me to preach that evening. Mr. Davis, an aged and pious member of the church, at Huntingdon, accompanied me on my way about eight miles, who, at parting, with much feeling, begged that the friends of the Redeemer would remember their forlorn condition, and induce some zealous and pious minister to come and settle among them. On leaving this interesting neighbourhood, I was forcibly reminded of our Lord's words to his disciples, when he saw the multitude of his countrymen without any to show them the way of salvation, 'they fainted, and were scattered abroad as sheep having no shepherd:'

then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.'—That this Scripture applies to the members of other churches, I will not venture to say, but it is literally true of episcopalians there.

"On reaching Mr. Cromwell's, I found a number of persons assembled from the surrounding country, some of whom had come eight or nine miles. The place appointed for public worship was crowded by an attentive and serious congregation. At this time I baptized a child.

"The prospects of the Episcopal Church in this section of the country are encouraging. Mr. Cromwell told me that he had no doubt a church might be built here, during the next summer, if they could procure the regular services of a clergyman one half, or even one third of the time."

During this visit Mr. Boyd was absent three weeks.

Report of the Rev. Mr. Allen.—In obedience to the directions of the convention, I visited the church in the Valley, and the village of Hamilton. In the former, a strong attachment to the church was manifested, and a considerable congregation attended. Ten miles from the church, large congregations assembled in the woods, and some hopes are entertained, that, by the blessing of God, on the exertions of a venerable member of our flock, a house of worship will be erected.

In Hamilton, a sum nearly adequate to the completion of a "house of prayer" has been subscribed, and it is believed a building will be put up.

The Rev. Mr. Thompson visited Brownsville, Union-town, and Connells-ville, in November. Some ten or fifteen years past, says he, there was not less than five congregations belonging to the church in the vicinity of Brownsville—one at West's church, six miles from Brownsville; one at Jackson's church, seven miles; one at Muddy-Creek, eleven miles; one at Red-stone, twelve miles from Brownsville—the name of the other I forget—these con-

gregations, through the want of clergymen to settle in this part of the country, are nearly all gone to other denominations; yet, it is believed, if a missionary could be sent among them, many of them would return to the church.

Report of the Rev. Mr. Dupuy.—

During the time of my absence, which was something more than two weeks, I preached at Reading, Sunbury, Northumberland, and Bloomsburg. At Reading I preached in the Lutheran church, by invitation from the Rev. Mr. Muhlenberg. The English inhabitants of the town attended generally—six or seven families attached to our communion reside there, besides several, I am told, well inclined to the church. An episcopalian informed me, that a lot had been left many years since to the church. I went to see it. It is situated in the most central and valuable part of the town. It appears to me, from the opinion I have been enabled to form, that if missionary aid could be afforded, the episcopalians of Reading would be incited to raise a church. I have since heard, but I know not whether it be correct, that a missionary was sent to this place many years before the revolution, by the venerable society of the church of England. I am inclined to think, if the Society for the Advancement of Christianity would be willing to send a missionary there now, we should soon have the pleasure of seeing a new church added to our communion.

From Reading I proceeded directly to Northumberland, and preached there twice; I also preached twice at Sunbury. The people appear gratified in these places with visits from clergymen of our church, but have no hope of ever being able to settle a clergyman among them.

From Northumberland I went to Bloomsburg, about twenty miles distant up the north branch of the Susquehanna; I preached there in the evening, in the episcopal church; the church was well filled: I am told there are between thirty and forty families attached to it.

Report of the Rev. Messrs. Brinckle and Morgan, concerning the church at

New-London.—The congregation was found in a very destitute situation, as we had expected. But little vital piety was visible among them. At the same time it was gratifying to see, by their ready attendance, that they had not lost all relish for the public services of the church. Though but little direct benefit could be expected from the few sermons we preached among them, yet indirectly it seems likely to produce a beneficial result. They are now making efforts to have their church supplied, and for this purpose have started a subscription. They also contemplate repairing their house. May the great Head of the church strengthen the things that remain, and are ready to die.

Report of the Rev. Mr. Bull.—I visited and preached to the congregation of St. Peter's church, in the Great Valley, Chester county, and also administered the holy communion to about twelve persons. Religion seems to be in a languishing state here; but as the congregation is not very small, and the funds of the church such as to afford a moderate compensation for the services of a clergyman one half of his time, hopes are entertained, that, with the blessing of God, an augmented attention to their eternal interests might be produced.

I also visited and preached to the congregation near New-London Cross Roads, in the above county. The people are very much scattered, and, except in a few instances, zeal for the interests of the church seems nearly extinguished. Unless efforts be soon made for their resuscitation, with the present generation will expire that languishing congregation.

The Rev. Mr. Clay reported, that he visited and officiated at Milton, Northumberland, and Sunbury. In these towns there are but few episcopal families, and but little to encourage missionary efforts; unless, indeed, the low and languishing state of our church in those places be a motive to exertion for its revival.

Report of the Rev. Mr. Sitgreaves.—I have just returned from my excursion

through Susquehanna county, and the gratification I derived from it would have been complete and unmingled, had I not been seized with a violent illness, which limited the extent of my tour. I am, however, fast recovering, and I take this earliest occasion to communicate to you the result of my observations. I should be very reluctant to express, what I think I have reason to believe, of the favourable prospects of our church in that quarter, were it not that I can confirm the justness of my impressions by the decided testimony of Judge Scott, and of every one, indeed, acquainted with the true state of things. I am fully persuaded there is no better missionary ground in our diocese. A large portion of the population is episcopal, and episcopal not from chance or accident, but from the training and culture of early years, and from subsequent inquiry and conviction. Those who have now attained mature age, passed the first period of their lives in Connecticut, at a time when the church was yet in its infancy, and struggling with a powerful opposition, and the prejudices of a century; but when its principles were canvassed and brought to light, men embraced them from the thorough approbation of their understandings and the impulses of their conscience. The episcopalians of Susquehanna are in consequence more truly episcopalian, and better acquainted with the history of the church, the nature of its institutions, the reasons upon which its peculiarities are founded, and the arguments by which they have been defended, than the members generally of any congregation I know any thing of out of the city, and perhaps I might say within the city too. In their hands are found the trial of Episcopacy, Skinner's Truth and Order, Bishop Seabury's Sermons, Daubeny's Guide to the Church, Nelson's Festivals and Fasts, and other works, explanatory of the tenets of the church, with the contents of which they are perfectly familiar; the Wyshing congregation have recently purchased Mosheim's Ecclesiastical History, and other writings, in which they will doubtless be soon well versed as in the old stock. Several of the episcopalians

of Susquehanna are gentlemen of liberal education; and others even, who are comparatively most uncultivated, and uninformed in other subjects, are nevertheless quite intelligent in church matters; and so remarkable has been their adherence to the church, an adherence not arising from mere feeling and fancy and "liking," but produced by conscientious inquiry and conviction, that there is no instance among them of a dereliction of early attachment, though from ten to forty years severed from the rest of their fellow episcopalians, deprived of the ministrations of their clergymen, and surrounded by the solicitations of other sects.

Hitherto nothing more has been done, than to excite their attention, awaken their dormant predilections, animate their zeal, and form their detached portions into organized congregations: the very crisis has, then, just now arrived, which demands peculiar and immediate attention. The *old* have held firm by the faith of their fathers thus far through life; but to the religious mind it is hard to die unconnected with any church; and unless the endearing offices of their own clergy are renewed among them, they will soon pass, however reluctantly, into the pale of other denominations; and either bear their families along, or weaken their present attachment: while the *young*, whose predispositions have not as yet become fully confirmed by a sufficient familiarity with our services, are already detaching themselves from our number.

In addition to this, there are many populous spots totally deprived of the ministrations of any denomination, and still more, which enjoy only the occasional services of itinerants. The mouth of the Tunchannock is surrounded by a populous settlement, but there is no clergyman within 15 miles on that side of the river, and the occasional preaching of some Baptist or Methodist is very rare at the place. On the Tunchannock, about 10 miles from its mouth, is a secluded valley, inhabited almost entirely by episcopalians, who, for a few years past, have held a "reading meeting" on the Sunday, and also

kept up a small Sunday school, principally under the direction of Mr. Rose, formerly a vestryman of Trinity church, Easton; and yet this interesting spot has not been trod by the foot of an episcopal clergyman.—About 7 miles above Tunchannock, on the river, around the residence of Mr. Heisz, a gentleman of fortune and education, formerly of Philadelphia—there is another little band, who, a few years ago, made their preparations for a "reading meeting," which, however, was unfortunately frustrated by some sudden casualties. During my tour, I baptized the eight children of Mr. Heisz at his house, and received his assurances of liberal support to a missionary, who would occasionally officiate in his vicinity, which is but 10 miles from Springville. Not long since, there was also a reading meeting in the neighbourhood of Silver Lake. Indeed there is scarcely a spot in the country, in which, with proper pains and conduct, a small congregation might not readily be formed. And I fervently hope and pray this truly interesting quarter may not long be unsupplied with the services of an intelligent and steady clergyman.

The congregation at Springville, where I preached repeatedly, have erected a commodious building, which they are compelled to use at present for the double purpose of a school-house and a church. Several gentlemen have recently come forward and taken a very active and zealous part in the church affairs; and it was with much satisfaction that I observed in the congregation the indications of real and increasing piety. I trust, some zealous and interesting missionary may soon be furnished them.

At Wyalusing they are about commencing the building of their church, which they propose to make not less than 30 feet by 40, and perhaps larger. The situation they have chosen is judicious and commanding, on an eminence overhanging the valley; and there is great reason to believe, that when the edifice is completed, and the services of the church renewed, the entire surrounding population will become episcopalian. "Reading meet-

ings" are regularly held on Sundays, both here and at Springville, and at this latter place there is a Sunday school. The Wyalusing school will, I expect, shortly be recommenced. At Springville I performed two baptisms. The communion has been administered but once among the great body of episcopalians in this county: this was last summer on the Wyalusing, when 19 members of our church partook of the ordinance: four of these were from the Springville congregation. A very large number are anxious to receive confirmation, and many, it is expected, will, for that purpose, be at Wilkesbarre at the time of the bishop's anticipated visit. Many, it is also expected, will be there, with the hope of participating once more in the communion.

Such is the information my tour has afforded me, relative to the state of things in Susquehanna; a representation, in which I acknowledge my feelings have betrayed themselves, but for the correctness of which, I can adduce the testimony of every one acquainted with the county: and I feel persuaded, that a visit to this truly interesting people would produce in the feelings of every one; a similar impression to that which prevails in mine. I wish it were in my power to make to the convention, and to the more fortunate episcopalians of other parts, a persuasive appeal in favour of this quarter of our church. Can no one be found, who, animated with that missionary spirit which prevails in our sister diocese of New-York, will penetrate into this new country, where, growing with its growth, he will raise around him flourishing congregations, who will bear to his garner the first fruits of their fields, and in love, in kindness, and in gratitude, repay him richly for all his labours? Susquehanna contains a population of 12,000, and yet possesses but *two* resident clergymen, a baptist, and a methodist! A very large portion of this population is episcopal, and surely their claim upon the assistance of the church is very peculiar and strong.

For the Christian Journal.

On the frequent Misapplication of Scripture in the Pulpit.

AMONG the many advantages resulting from theological seminaries, a thorough and an accurate study of the Holy Scriptures is not the least important. Formerly, the youth of our country were admitted to that holy office, which is one of the principal means, whereby men are to be made wise unto salvation, with little more knowledge, than what was derived from a hasty perusal of a single commentary, and a short system of divinity. But through the means, which Divine Providence has ordered for the furtherance of his designs, this state of things has changed. The Faculty of the General Seminary of our church have, in their course of instruction, provided that the Scriptures shall be the prominent object of attention; and with the advantage of an instructor, who to piety and learning joins that 'aptness to teach,' which the apostle represents as the requisite of a minister, the institution, I am persuaded, offers as many advantages to the young student, as any institution in the country. Already has it sent forth men, who, though few in number, are qualified *rightly to divide the word of truth*; and it should be the ardent prayer of every Christian, that, to the latest generations, these blessings may be continued,—that all 'people and nations and languages' may, by its means, have preached to them, in their *purity*, those truths, "which, while they are the power of God unto salvation, afford the only security for social order, for the perfection, dignity, and happiness of men."^{*}

These remarks, Mr. Editor, have been occasioned by my having heard, in the course of a few weeks, several sermons from different preachers, which have contained expositions of passages, not only foreign to the design of the writers, but some of which, if carried to their legitimate conclusions, would be highly dangerous. It is my intention at the present time, briefly to notice two or three, and, if agreeable to

* Bishop Hobart's Introductory Address.

you, to resume the subject in some future number.

1. Gal. vi. 15, "*For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.*" The first time I heard a sermon from this text, I was in a neighbouring state. The object of the preacher was to show, that the ordinances of the Gospel, as baptism and the Lord's supper, were of little consequence; but that the principal thing required in every Christian, was to become a *new creature*, that is, to have a change of heart,—not such a change as the Scripture represents as necessary in the heathen, from idolatry to the Gospel, and in the unrenewed Christian, from sin to holiness,—but such a change as a certain sect maintains is absolutely necessary in every person, to be brought about instantaneously by the irresistible operations of the Spirit of God. The ground of the opinion was, that as circumcision was typical of baptism, and as circumcision availed nothing, therefore the antitype was equally inefficacious. The next time I heard the text introduced, was at the end of a long discourse, when the clergyman very properly thought it necessary to guard his hearers against relying too much on ordinances, which could have no effect, unless accompanied with sincere faith and repentance in the recipients. Many texts, he said, might be adduced, but one was sufficient,—to wit, '*Neither circumcision availeth,*' &c. What his views of the *new creature* were, he did not explain.

Now, Sir, it is the farthest thing from my thoughts to lay a greater stress on ordinances, than what is warranted by the word of God. Although I lament the ignorance, the blindness, and the prejudices of certain men, who depreciate these ordinances, and instead of making them outward and visible signs of an inward and spiritual grace, degrade them to unmeaning ceremonies, and practise them only because commanded,—although I lament this, yet I am equally opposed to that *opus operatum*, which would make the mere reception imprint an *indelible character* on the soul, entitling it to the joys of heaven. But, in my opposition, I

should weaken my cause, by bringing forward such texts as the one under consideration. It occurs, with a little variation, in the preceding chapter; '*In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*'* By just rules of interpretation, the last clause, '*faith working by love,*' must mean the same thing as a '*new creature.*' The sense of both passages will best be ascertained by examining the scope of the Epistle.

The Galatians had been converted from heathenism by the Apostle of the Gentiles. After he had left them, for the purpose of visiting other churches,—for the care of all the churches fell on him,—some Jewish zealots came in, and endeavoured to alienate them from their allegiance to the Gospel, and to impose on them the burdensome rites of the ceremonial law. They succeeded with many, who were persuaded that circumcision was absolutely necessary to render them acceptable in the sight of God. This submission to carnal ordinances, from which Christ had set them free, created great animosities among the Galatian brethren; for the most of them were opposed to these innovations, as contrary to the doctrines of St. Paul, whom they still acknowledged as their spiritual guide. (See i. 7; iii. 2—5; iv. 9, 10, 21; v. 1, 2, 6, 8, &c.; and vi. 12, 13.) The Apostle, hearing of their divisions, addresses to them this Epistle. In the first two chapters he vindicates his apostolical doctrine and authority from the objections of the false teachers, and proves that he was as truly an apostle as any one of those who had been witnesses of our Lord after his resurrection, and that, in accordance with his being a disciple of him, whose ways are un-

* Among others, the following are parallel passages, expressing the change from Judaism and Heathenism to a belief of the Gospel. Gal. iii. 28, '*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*' Eph. iv. 24, '*Put on the new man,*' &c. Col. iii. 10, 11, '*Put on the new man, which is renewed in knowledge, after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*'

changeable, he had from the first preached the same doctrine, which he now preached, to wit, *justification by the merits of Christ, without the works of the moral or ceremonial law*. All the parts of these two chapters, says Mr. Locke, 'concenter in this; and a closer view will show us, that the whole is so skilfully managed, and the parts so gently slid into, that it is a strong, but not seemingly laboured justification of himself, from the imputation of preaching up circumcision.' The third and fourth chapters contain the several arguments by which he proves, that the observance of Jewish ordinances was of no avail. The Holy Spirit and gifts of miracles were given to them, not through the works of the law, but by the hearing of faith, that is, of the Gospel which had been preached to them, iii. 1—5. The children of Abraham, who are entitled to the inheritance and to the blessing promised to Abraham and his seed, are not those merely who are descended lineally from him, and who are under the law, for the law brings a curse upon those who are under it. They only are the children of Abraham, who, like him, believe in God,—those who are the children of faith, 6—17. But, it is replied, to what then serveth the law? It is not contrary to the promise, he answers, but was added, to show the Israelites the fruit and inevitable consequence of sin, and thereby the necessity of betaking themselves to Christ: but as soon as men have received the Gospel, and show their faith by being baptized into Christ, they have attained the end of the law, and are no longer under it: of course, circumcision can avail them nothing, 19—29. That the law is not contrary to the promise, is farther illustrated by the case of a child under tutors. As he is not disinherited by being under a master, so those under the bondage of the law are not disinherited, but may, after a course of discipline, throw off its chains, and obtain the liberty, which Christ, who was born under the law, hath purchased for them. How absurd would it be for such persons, after enjoying the benefits of this liberty, to turn again to the weak and beggarly

elements of the world! iv. 1, 11. The apostle then calls to their recollection, the kindness they manifested, when he was among them, and assures them, they have no reason to be alienated from him, although false teachers had endeavoured to 'exclude' him; and after showing, from the law itself, that the children of the promise were to be free, but the children of the flesh to be in bondage, he earnestly exhorts them to stand fast in the liberty wherewith Christ had made them free.* The fifth chapter, from the second to the thirteenth verse, is taken up in refuting the reports that he was in favour of circumcision. His whole preaching was directly opposed to such a supposition. From the first he had declared that 'neither circumcision, nor uncircumcision, availed any thing' to salvation; that the mere circumstance of being a Jew or a Gentile could be of effect,—but what was requisite was *faith in Jesus Christ*, and such a faith as *wrought by love*. The rest of the Epistle, as far as vi. 10, is employed in a practical exhortation to various Christian duties. On mentioning what a long letter he had written 'with his own hand,' to show his affection for them, his former remarks concerning circumcision, which filled and warmed his mind, recur, and he again declares, that 'in Christ Jesus neither circumcision, nor uncircumcision, availeth any thing, but a new creature.'

Thus, from the whole scope of the Epistle, it appears, that the apostle had no reference to the efficacy or inefficacy of Christian ordinances; but that his principal object in writing it, was to show from the law itself, that the Jews could have no hope of salvation through the law,—but that it was necessary to become *new creatures*; that is, as appears from parallel passages, to be regenerated into a new covenant by the laver of baptism,—to be renewed in the spirit of their minds,—to have a 'faith which worketh by love.'

2. Similar to the above is Rom. xiv.

* The first verse of the fifth chapter should have been joined to the fourth. The sense is destroyed, by separating it.

17, "The kingdom of God is not meat and drink: but righteousness and peace, and joy in the Holy Ghost." From these words it has been argued, that the bread and wine taken as meat and drink at the Lord's table, are foreign to every question pertaining to the kingdom of God. "The taking of mere words," observes Bishop White,* "without reference to the design of them, is a fruitful source of error.—The design of the apostle in the above, was to disparage arbitrary and useless distinctions concerning meats and drinks. Putting this, and also putting the present question (concerning ordinances) out of view, he could never have said, that the use of meats and of drinks had nothing to do with the kingdom of God: for in that case, what becomes of the demands of temperance? As to the meat and drink of the Eucharist, none say that they are the kingdom of God—or the church: although Christians generally say, that the use of those elements in an act of religious worship, is a tie of their association."

3. The last passage I shall now notice, occurs in Eccles. xi. 9, "*Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes: but know thou, that, for all these things, God will bring thee to judgment.*" The design of the preacher, in the discourse from this text, was to show that cheerfulness is not only not contrary to the dictates of inspiration, but that it is expressly enjoined. This none will deny,—but the cheerfulness there recommended is very different, I apprehend, from that spoken of in this passage. We are commanded to 'rejoice in the Lord,' to show our thankfulness for the various mercies of creation, preservation, and redemption, by psalms and hymns and spiritual songs: this passage, on the contrary, has reference to the pleasures of sin. The remarks of Dr. Wardlaw, in his Lectures on Ecclesiastes, are well worth recording. These words, he observes,

are "most naturally interpreted as the language of serious and awakened irony. Some of the terms are such as will not bear to be explained of that innocent cheerfulness and chastened indulgence, which alone could be directly recommended either to childhood, or youth, or manhood. 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth.' Take thy pleasure. Pursue whatever course inclination suggests to thee. Trouble not thyself with reflections or with anticipations; but yield to present impulses, and spend a merry life. Give thyself no concern about what may please God. Please thyself. 'Withhold not thy heart from any joy.' Follow the tide of thy passions. And if

——'thy pulse's madd'ning play
Will send thee pleasure's devious way,'

do not check it: mind not moderating and reducing it: let it bound in thy veins; and give thy youthful desires their full measure of gratification."

"That Solomon means more than mere merriment, mere cheerful, unsollicitous, lighthearted jollity,—that he means the pleasures of sin,—is evident from the phrases which follow:—'and walk in the ways of thy heart, and in the sight of thine eyes.' The ways of a man's heart, in Scripture language, do not mean the ways of the renewed heart, but the ways to which he is left by the dispositions and tendencies of the heart unregenerated (unrenewed) by the grace of God: 'For the iniquity of his covetousness,' says God concerning rebellious Israel, 'I was wroth, and smote him: I hid me and was wroth: and he went on frowardly in the way of his heart.' To 'walk in the sight of the eyes,' is to pursue whatever the eyes look upon as desirable. We naturally fix our eyes on that which we value and wish for, and avert them from that which we dislike. The eyes thus become the index of the affections. Ezekiel's wife is denominated the 'desire of his eyes.' Seeking with eagerness the precarious treasures of the world, is 'setting the eyes upon that which is not.' The 'lust of the eye' is associated with the 'lust of

* Lectures and Dissertations on the Catechism, p. 370.

the flesh and the pride of life.' And in the second chapter of this book, Solomon expresses the unrestrained gratification which he gave to all his propensities in these words: 'Whatsoever mine eyes desired, I kept not from them: I withheld not mine heart from any joy.' It is one of the prayers of his pious father, 'Turn away mine eyes from beholding vanity.' * * * *

"Enjoy thyself, then, says Solomon. Let thy heart follow thine eye, and thine eye thy heart. Rove at pleasure amidst all the scenes of youthful indulgence. While the 'days of thy youth' continue, give the reins to thy lusts, and satiate thyself with whatever thy heart fancies."

"This is counsel, which the young would like very well to understand as given them in good earnest. But so given, it would be counsel very inconsistent with the whole tenor and design of this book. Solomon takes a higher aim. His object is, to entice the young to purer and nobler and more lasting joys: and he immediately checks the indulgences of time by pointing to eternity. He draws in the rein, which he seemed to throw loose. He damps the fire, which he appeared to kindle. He exhibits a youth, giving himself up to all the gaieties, and all the licentious pleasures of the world, and in the midst of the scene of mirth and revelry, he suddenly startles his ear, and thrills his heart with the summons to the tribunal of God: 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: BUT KNOW thou that for all these things God will bring thee into judgment.'

"This is very solemn. Go on, young man. Pursue thy career of pleasure. Give thy heart all its desires: but—count the cost. Anticipate what is before thee. Remember, thou hast an account to give. Think of the awful realities of a coming judgment: and then, with these before thine eyes, follow thy present course, *if thou canst*. Thou mayest have many companions, in thy career of thoughtlessness and sensuality. But, O forget not, 'God will bring thee into judgment.' Think

of thyself. Thine own personal concern in the transactions of that day, will be as sure, as if thou wert to be the sole culprit, the only prisoner at the bar—as if all creatures were swept from existence but thyself. 'Know thou' this. Be assured of it. 'God has appointed a day, in which he will judge the world in righteousness.' Let conscience speak freely, and it will ratify the assurances of his word. Laugh not at the warning. I know that young men are disposed to treat every thought of such a subject as a gloomy intruder on their pleasures: I know that the problem of happiness is, how such thoughts may be most effectually and constantly excluded from the mind: and I know that the man who ventures to suggest them, exposes himself to be proscribed as rude, and stigmatized as fanatical. But O beware. Listen to friendly admonition. What you are tempted to laugh at now, you will find a dread reality in the end."*

ERNESTI.

On the Reverence required in singing Psalms.

IN order to reform the custom, which has prevailed, of SITTING, while the Psalms are sung, in the publick service of God; it is necessary to observe, that the church has, in all ages, appointed the reverent practice of *STANDING*, in singing praises to God. It plainly appears from several passages of Scripture, that this was the practice of the Jewish church. 2 Chron. vii. 6: "And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry: and the priests sounded trumpets before them, and all Israel stood."—Nehemiah ix. 5: "Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, *Stand up* and bless

* Wardlaw's Lectures, p. 512—515. Philadelphia, 1822.

the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise." And, whenever the angels are said to sing praises to God, (as in the visions of Isaiah, vi. 2, 3, and St. John,) they are represented as *STANDING*: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."—Revelations vii. 9, 10: "After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—xv. 2, 3, 4: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest." One of the fathers, (St. Basil,) describing the practice of the church, in his time, says, "the people rising from prayer, STAND up to sing psalms." And, as we STAND up, with reverence, in conformity to the Rubric, to praise God, when the psalms are read, we ought to do the same when they are sung. And in doing this we stand up; not only to signify, but to forward the lifting up of our mind at the same time. For as on the one hand, if our souls be really lifted up to contemplate and praise

God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man; so, on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are about; wherein, according to our weak capacities, we join with saints and angels above in praising God now, as we hope to do hereafter in their blessed company for evermore.

The foregoing was published by order of the venerable Society in London for promoting Christian Knowledge. We add the following passages:—

Psalm cxxxiv. 1: "Bless ye — stand in the house of the Lord." Psalm cxxxv. 1, 2: "Praise ye the Lord—ye that stand in the house of the Lord." [Ed. Ch. Journal.]

Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania.

FROM the eleventh annual report of the trustees of this society, read at the meeting of the society on the sixth of January, 1823, we make the following extracts.

"The board having at the commencement of the year appropriated 500 dollars to the committee of missions, immediate exertions were made to obtain zealous labourers in this vineyard of our Lord. Inquiries were made in various quarters with but little success, and several months rolled away before the services of even one clergyman could be secured. On the 12th of April the Rev. Moses P. Bennet left Philadelphia for Greensburg and Kittanning, under the direction of the board, and has continued to the present time to officiate two-thirds of his time at the former place, and the remaining one-third at the latter, with very encouraging prospects of success. These places were visited by the Rev. Mr. Thompson, of Pittsburg, early in the spring. He was the first Episcopal clergyman we believe that was ever at Kittanning. Here, about 45 miles from Pittsburg, he found many families attached to the church. He continued two days with

them, preached twice in the courthouse, and baptized four adults and nineteen children. Greensburg is on the great road leading to Pittsburg, and is 36 miles east of that city, and about the same distance from Kittanning. In the last letter received from Mr. Bennett he states, that the congregation at Greensburg have taken immediate measures to be incorporated, and that they have commenced a subscription for the purpose of building a church, which he thinks will undoubtedly be erected during next summer. Here, in November, the holy sacrament of the Lord's supper was administered, for the first time, to fifteen communicants. Forty-two persons, of whom sixteen were adults, have been baptized at the two places since the commencement of his ministry."

"The Rev. S. Sitgreaves, commenced his ministrations in the interesting village of Wilkesbarre, on the 19th of June. The course of services he has since gone through has been the following. On Sunday morning he preached in the common meeting-house in Wilkesbarre, and in the afternoon he usually preached in some of the neighbouring villages—in Plymouth, situated five miles below the town on the opposite side of the river—in the plains, a few miles above—but most frequently in Hanover, seven miles below, on the same side of the Susquehannah with Wilkesbarre. On Wednesday evenings he lectured to a Bible class of twenty-five, and on Thursday evenings he performed divine service in the courthouse. The congregations have been, to the present period, sensibly increasing in numbers, in attention to the service, in participating in the responses, and in complying with our usages.—When he arrived here the congregation were engaged in raising the frame of their new church, which advanced with rapidity to its completion in November. On the 17th of that month it was first occupied, and has been named St. Stephen's. A concourse of people, greater than the building could contain, assembled from all parts of the vicinity, and even from the northern borders of the diocese. The event was memorable and joyful. Few who have not been

placed in similar situations can readily form a conception of the emotions of an Episcopalian, who, having been separated from those services, by which he had been 'received into the congregation of Christ's flock,' which had been the nurture of his youth and the attachment of his riper years, is, after a long deprivation, at length restored to the church of his fathers; within whose sacred walls he may pay his last devotions, and which he can bequeath an invaluable legacy to his children. On this day Mr. S. was assisted in the services by the Rev. Mr. Rodney, who delivered a discourse, and administered the Lord's supper to twenty-seven communicants, some of whom had not communed in the church since the revolution."

"These statements," says Mr. Sitgreaves, 'present to the view a flourishing condition of the interests of the church in this quarter—and I trust and believe, that the progress of genuine piety has kept pace with the outward prosperity of the church.'

"The share which I have had in producing these results, is to me a source of much pleasure; and I trust the society will derive from a review of its part, the gratification to which it is entitled. Its bounty has contributed to bless a numerous population—to establish permanently the institutions of our church, and to extend the influence of true religion; and St. Stephen's stands another monument of the utility of the society. It was the society's missionaries who first awoke the dormant predilections of the Episcopalians in this valley. It was the society's missionaries who fostered these attachments—and it was the society's missionaries who have brought them to their maturity. And if other instances were wanting to establish the merits of the institution, this case alone would be sufficient to furnish it a passport to the warmest interest and generous patronage of all true Episcopalians."

Annexed to the above report are some appropriate remarks of the Rev. Mr. De Lancey, which accompanied his motion for the acceptance and publication of the report, and which we

deem worthy of preservation in this Journal.

"Sir, in proposing the resolution, 'that the report which has just been read be accepted, and ordered to be printed,' I beg leave to submit a few remarks to the consideration of this meeting in reference to the *operations* of this society, and more especially to its *claims* upon our attachment and beneficence.

"It would be trespassing too greatly upon the time and patience of yourself and those around me, to enter into minute details of its proceedings, and to set before you each individual instance in which it has come with a blessing to them that were ready to perish; but I trust it may not be deemed entirely without interest to offer some general statements respecting its operations. I do this, Sir, the more confidently, because I know that to the venerable and revered person who presides over this institution, there must come up the remembrance of a day when it might be said with a melancholy emphasis, that 'gross darkness' rested upon the interests of our church, not only in this, but in every diocese in our country—a day of heavy desolation—when the vineyard of the Lord was given up a prey to the wild beasts of the desert, its hedges destroyed, its fences broken down, its winepresses demolished, and its fruits and its flowers trodden under foot. Your mind will naturally revert to the stormy days of our revolutionary struggle, when the dark torrent of even a necessary war had not only overwhelmed the church, but had well nigh obliterated the very landmarks of all religion. To convince *you* of the utility of this society (were argument necessary to that purpose), I need only recall to your recollection the fact, that at one time there was but a single clergyman of our church within the present diocese of Pennsylvania; and then direct your eye to the numerous flocks which are now within her folds, under the superintendence of more than thirty shepherds. By you, Sir, who can say in reference to the desolation of our Zion,

*Quæque ipse miserrima vidi,
Et quæcumque pars magna fui;*

the importance of this society will be readily acknowledged; and I trust there will be no difficulty in convincing others of its utility. Let them only cast their eyes to those quarters where its influence has been exerted, and they will see the evidences of its value in the sanctuaries which its funds have aided in erecting—in the congregations which its missionaries have collected—in the knowledge which its books have diffused—in the moral improvement which it has effected, and in the spiritual and eternal hopes which it has excited and nourished. Its course has indeed been, not like the rushing torrent, which arrests attention by its impetuosity and its noise, but like the gentle rivulet, the banks of which are the green pastures of plenty, whilst its pure and wholesome waters, in their meandering progress, enrich the land and beautify the prospect. I would appeal in support of these statements of the utility of our society, to those of you who have been led by business or pleasure to the distant sections of the diocese. I would ask you if its labours, during the period of its existence, have been entirely in vain. I would ask if you have not met with vestiges of its usefulness in the progress of your travels. I would ask if the diocese presents to the eye, the same extent of melancholy blank, which it did when the society commenced its operations. I know beforehand what will be your answers to these questions. You will tell me of churches built, of congregations gathered, of ministers settled, of people improved, of sanctuaries filled, of the Gospel preached, and of thousands walking in the ways of God, in places where, but a few years since, you had witnessed the unchecked operations of ungodliness—where you had seen the tavern as the only sanctuary frequented by the people, profanity its worship, and riot, intemperance, and gambling its unhallowed ceremonies. I am not, Sir, uttering idle and empty declamation. For the correctness of this (which, as to many places, I may call) faintly drawn picture, I appeal boldly to those of you who have seen the original; and if any one present refuse to admit the fairness of this representation, I would ask him to turn

his eyes to the narrow circle of this society's operations, which lies immediately around us. Look to Mantua, and Germantown, and Southwark, and Easton, and Wilkesbarre, and many other places in our immediate vicinity, and there you will see the practical and undeniable proofs of its importance and usefulness. The funds of this institution aided in the erection of those temples of God—the missionaries of this institution assisted in gathering those congregations of his worshippers—and the Bibles, the tracts, and the Prayer Books of this institution assisted in diffusing among those people a knowledge of those eternal truths which tend to purify their conduct here on earth, and to prepare them for unending happiness in Heaven. If a doubt shall still cling to the mind of any one, I would appeal for his conviction to that succession of annual reports which the managers of this society, during its existence, have laid before the public—reports which, whilst they faithfully and forcibly portray the urgent wants of the diocese, with equal faithfulness and force, exhibit, in detail, the beneficial character and tendency of this institution.

"But enough, Sir, has been said in relation to the utility of this society, as evinced by its operations.

"I would now call the attention of this audience to the *claims* which this institution may justly lay to our attachment and our liberality. I have already stated one of its most powerful claims in the preceding outline of its beneficial operations. The success with which its high and holy objects have been hitherto accomplished, proving as it does the practical utility of the society, furnishes, I conceive, in that circumstance, no feeble inducement to continue and increase our support of it. Shall an institution, which has enriched the diocese with many churches and many congregations, the beneficent influence of which may be seen, at intervals, from the Delaware to Lake Erie, and traced along the banks of the Susquehannah and Allegheny, the praise of which is echoed to us from all sections of the state, and the aid of which is so earnestly and

perpetually solicited by the still suffering members of our fold—I ask, shall such an institution be permitted to decay and perish, through our deficiency of zeal and liberality? Shall it be said, that, in the face of the apostle's exhortation, we have already become weary in well doing? Shall it be said, that, having "put our hands to the plough," and commenced the labour of subduing and cultivating the rugged soil, we have so soon begun to relax in the effort, and to "look back," either from weariness, or indifference to the cause in which we are engaged? I trust, Sir, that this will not be the case. I trust that the past successes of this society will have the effect not to diminish, but to increase our zeal, and be regarded as the first fruits only of a harvest, the ingathering of which will fill every portion of the diocese.

"The claims of this institution may be further urged from the consideration of its objects. It has no visionary project in view—no unholy purposes to accomplish. It is founded upon the purest principle that can sway the bosom and influence the conduct of man—the principle of love to God. The glory of God and the salvation of men constitute the '*primum mobile*' of Christianity. And to aid in the promotion of these glorious ends, to the extent of its humble ability, was this society formed. This is the principle which called it into existence—these are the ends which it has in view. Let me ask then, has this principle ceased to be obligatory? Have these ends been fully and completely accomplished? Is not the glory of our heavenly Father still a motive to action? Is not the eternal salvation of our fellow men still a measure unaccomplished? Has the Gospel of Christ reached every habitation within the limits of our diocese, and sounded its glad tidings in every ear? Would to God, Sir, it were so! would to God there existed no cause, no reason, no necessity, for societies like this! But whilst this devoutly wished for consummation has not yet arrived—whilst the "highway for our God" here on earth is still obstructed by sin and wretchedness—whilst the tempest of human crime is

still unallayed, and the danger of future, of eternal punishment, still hangs over the inhabitants of this world—whilst these things are so, shall there be on our part a cessation of exertion? Shall the holy cause in which we are engaged, be abandoned at a moment when it most pressingly demands our aid and our efforts? Alas! it is not a day, Sir, for Christians to grow cold and relax their exertions. The enemies of God and man are still on the field of battle; sin and Satan have not yet retired from the contest; the spirit of crime and infidelity is still abroad, in full and fearful operation. Let us then lay aside neither our armour, nor our vigilance, nor our exertions—we have constant and urgent need of them all. The existing call for Christian effort is equally loud with that of former years; for though much has been effected by this society, much still remains undone. The fields are still white unto the harvest, and if we diminish or terminate our efforts, other labourers than ours will reap it, or perhaps it may be left to perish where it grew.

“But there are other considerations on which the claims of this institution to your patronage may be urged, beside the successfulness of its past operations and the beneficence of its objects. One of these only will I mention.

“The society demands our support, on the ground that it diffuses those views of the Gospel of Christ, which accord with the doctrines and principles of our venerable and apostolic church. To an audience of churchmen, and before the venerable person to whose efforts, under God, we owe in great measure its present firm establishment in this country, it cannot be necessary to say any thing in approbation of the principles of that church. They are associated, I trust, with the best feelings of our bosoms; and our attachment to them, I would also trust, results from the sober conviction of their excellence. But if thus satisfied of their superiority, does there not seem to be obviously connected with such a conviction, an obligation to aid in diffusing them? And how can this be effected with fairer prospects of

success, than by supporting a society established expressly with a view to that object?

“Do not understand me, Sir, as intimating that this society is engaged, or is about to engage, in any visionary career to proselyte the members of other persuasions to its faith. This has not been its past, nor is it its present, nor its intended operation. Its missionaries and its funds, its Bibles, its Prayer Books, and its tracts, are sent to those portions of the state where the members of our own church are in need of aid; and often to places where no Christian temple meets the eye of the traveller, and the voice of no Gospel herald stately proclaims the glad tidings of salvation—places which, although situated in a Christian land, may nevertheless be denominated, without bordering on extravagance, heathen spots; places, therefore, where none can deny the necessity of its aid and its operations.

“In the view then of its being the vehicle by which those views of Christianity which our church deems correct and scriptural, may be diffused, I conceive this society to have a powerful claim upon the affection and liberality of churchmen. It appeals to us therefore for support, not only as men, anxious for the moral improvement of our fellow creatures—not only as Christians, solicitous for their spiritual interests, but also as churchmen, desirous that the Gospel should be preached and propagated under that pure and primitive modification of it, which is taught within the venerable church to which we belong.

“Such, Sir, are the claims which this institution may honestly and boldly advance—claims which, I ardently pray, will be met by episcopalians with the liberality and support which the society so justly merits by its past successes—by its important objects—and, I regret that I am compelled to add, by its most urgent wants.”

St. Andrew's Church, Philadelphia.

THE consecration of this church took place on the morning of the 2d of June, 1823. The Right Rev. Bishop White preached the sermon; and he was as-

sisted in the consecration office by the Rev. Dr. Abercrombie, the Rev. Mr. Montgomery, and others of the clergy.

The *tout ensemble* of the interior of this edifice is very pleasing. The parts are well proportioned,—the style is chaste—and though no redundancy of ornament is observable, elegance has been attained even in the minutiae of the building.

The rapidity with which this structure has been carried up, is remarkable. The corner stone was laid in September last. Nine months ago the stone which forms part of the fabric, was unquarried—the bricks were unburnt—the wool out of which the lining of the pews has been made, was on the back of the sheep! Now, the interior, though all the decorations are not quite completed, is prepared for the accommodation of a congregation. The gallery pews will, we understand, be lined in the course of the next two weeks; after which the workmen will proceed immediately to erect the portico, and it is thought the steeple will be raised this season as high as the octagon.

The church, when finished, will be the most elegant sacred edifice in the United States. It will not, however, be the most costly. By adhering to one plan, and by appointing men to superintend the building, who, to a theoretical, added a *practical* knowledge of architecture, economy has been consulted, and elegance attained without the imputation of extravagance being incurred. Great credit is due to Mr. Haviland, the architect, and to the gentleman of the building committee.

We are indebted to a friend, for the following particular account of this edifice.

"St. Andrew's Church is situated in Eighth-street, near Spruce. Its front is to the east, and its main entrance from Eighth-street. Its length, including the portico and vestry-room, and base of the spire, is 130 feet, and its breadth 65 feet. The front is one of the most perfect specimens of the Grecian Ionic Order, taken from the *Temple of Bacchus at Teos*, formed of six fluted columns in *entablature*, with a strictly copied entablature, charged with all the enrichment and members of the original. The propor-

tion of the *tympnum* is one sixth part of its triangular base. The entrance is by a flight of six marble steps, (extending along the whole front,) through a central door 14 feet wide and twenty five feet high, subdivided into seven horizontal compartments of four panels each. The fascias of the panels are bold and enriched with the egg moulding: the stiles and rails are studded with rivets, giving the whole the character of strength. The conveniencies of the internal part of the church, connected with this door, render it impossible to open it to the top; it is therefore contrived to open only the three lowest sections, and the four upper ones remain stationary. Passing this door, you enter into the vestibule, 15 feet wide by 33 feet long, terminating at each end in a screen of folding doors that communicate with the gallery and side aisles of the church, rendering it at the same time private and convenient. The ceiling of the vestibule is divided into three divisions. The central point is groined with a simple rose at its crown, and separated from the lateral barrelled arches, by a band enriched with the *guillocke* springing from imposts from either side of the front door. At the extremities of the vestibule, right and left, are formed geometrical stair-cases, equal in diameter to the width of the vestibule. A private door is inserted under each flight of stairs. These open into the body of the church opposite the side aisles, and corresponding to two rear doors. The nave is sixty-one feet wide and sixty-one feet long, and is planned with a middle aisle six feet six inches wide, and two side aisles, each four feet six inches wide. The pews are disposed in simple parallelograms running east and west: three classes of four, five, and six seats each, allowing eighteen inches to each sitting. The back is inclined, and the seat made at right angles with the back. The general appearance of the pews is that of a lounge. The partition next the aisle is formed by a low door, and a carved scroll is bronzed, in which the upper panel of the pedestal of the pew is inserted—the number in Roman numerals, bronzed. The lower panels

of the door and pedestal are made square, with a double fascia corresponding to the compartments in the ceiling. This feature, together with the arms, affords a pleasing perspective at the first entrance in the pious. The backs of the pews are stuffed and all lined throughout the church with one uniform colour of moreen, made for the purpose since the commencement of the building.

"The front of the gallery in its length east and west, is divided into five equal divisions, forming one elongated panel, each enriched with the guilloche and egg moulding. The columns are composed of a cluster of palm leaves for flutes, turning over at the top and forming the capital. Over each is introduced a wreath; the whole is bronzed, and supports a light entablature. The pews in the gallery are so elevated, that the minister can be seen with ease while in the reading desk. The transverse partitions which run up and down are in scrolls interlocking each other, and painted of a bronze colour. The whole of these are painted of a delicate stone colour.

"In the west end of the church facing the main entrance, are placed the rostrum and chancel. The whole enclosure is seventeen by twenty-five feet. The principal feature in this design, is two large columns with their pilasters and entablature of the Grecian Ionic Order, taken from the Temple of Minerva Polias, at Athens, and here executed with its enrichments in full, without the slightest deviation from the proportions given us in *Stewart's Athens*. In the frieze of the entablature is inserted in gold letters, "*Holiness becometh thine house, O Lord, for ever.*"

"The communion table is composed of a beautiful piece of Italian marble, 10 feet long, supported by two bronzed scrolls, and enriched with the honeysuckle and egg mouldings—the whole forming a finish to the reading desk, the wings of which are composed of two bronzed cariatides supporting a light cornice composed of a single ovato moulding reversed. This is gilt, and forms a line, from the centre of which two gilded consoles spring and support the desk on which the book rests. The front of the reading desk

is about three feet high and ten feet long, relieved by the figures at each end with a beautiful specimen of American marble, inserted as a ground between them. The centre space immediately under the desk is hung with rich scarlet velvet, dressed with gold lace fringe, and emblazoned with an uncommon superb "GLORY," formed of massy bullion—the proportion and form of this feature is intended to give a pleasing diminution to the pulpit, as a group terminating in a pyramidal form as a centre.

"The pulpit is six feet square, and surmounted by a gilded cornice of the egg mould and bold cavetto, which rises like a tympanum in the centre, and affords an appropriate situation for the introduction of the dove, which is here introduced as a crown to the whole, descending in rays of gold. The dove is of silver. Beneath this, as a cornice, a rich festoon of scarlet drapery is suspended, with a ground of plaited crimson. The stairs into the pulpit are in the rear, convenient to the vestry-room, and concealed from view—the whole is enclosed with a rich perforated railing, carved into honeysuckles and husks, alternate, corresponding to the screen of the organ gallery.

"The organ gallery occupies the whole of the east end of the church, immediately over the vestibule, and can accommodate seventy persons. The front of the organ is 14 by 16, representing a Grecian lyre standing on the pedestal of the design—between a cluster of pipes forming themselves into a tower, surmounted by leaves and a vase at each wing, with a wreath as a base. The centre is terminated with a glory, with the words LAUS DEO under it. The face of this design is finished in gold and bronze, and is one of the most pleasing features in the church. The church is to be finished with a spire 230 feet high, a considerable elevation of which will be erected during the present season—the base of this spire affords a commodious vestry-room, school-room, and other desirable accommodations. The church is to be warmed by a furnace in the cellar, purporting to conduct warmth by tubes into every pew.

"The size of the lot on which the church is erected is extensive, and will be laid out for vaults and other burial places."—The Rev. Mr. Bedell, rector of the church, has commenced his labours in the new building.—*Phil. Gazette.*

On Monday afternoon the sale of the pews in St. Andrews' church took place by auction. Seventy-seven pews on the first floor produced \$23,130, a sum much beyond the general expectation; and the morning following some were disposed of at private sale, making the total amount received \$25,000. Many of the most valuable pews on the ground floor and those in the gallery remain to be disposed of at a future sale.

Consecration.—On Tuesday, June 17, 1823, a new church, in the town of Marmaroneck, Westchester county, was consecrated by the Right Rev. Bishop Hobart, to the worship of Almighty God, by the name of St. Thomas' Church. On this occasion morning prayer was read by the Rev. Lawson Carter, and the Rev. L. P. Bayard assisted in the solemnities. The sermon was preached by the Bishop.

The corner stone of a new Episcopal church was laid at New Rochelle, on the 4th of July, by the Right Rev. Bishop Hobart. The Rev. Lewis P. Bayard, the rector of the church, delivered an address on the occasion; and the Rev. Dr. Lyell and the Rev. Mr. De Lancey were present, and assisted in the ceremony. The old building of this parish was erected in the reign of queen Anne.—*Even. Post.*

Constitution of the New-Rochelle Female Bible and Common Prayer Book Society. Instituted 16th September, 1822.

ARTICLE I.—It shall be the object of this society to distribute the Bible and Book of Common Prayer.

ART. II.—A subscription of two dollars shall constitute a membership for one year, and a subscription of twenty dollars a membership for life.

ART. III.—The officers of this society shall be a president, secretary, and treasurer, who, with four other members duly appointed, shall constitute a board of managers.

ART. IV.—An annual meeting shall be held on Ascension-Day, when the officers and managers for the following year shall be elected by ballot.

ART. V.—The president, with any four managers, shall form a quorum of the board for the transaction of business. She shall preside at all meetings of the society, or of the board of managers; call occasional meetings of the same, and issue orders for books.

The secretary shall keep a record of the proceedings, preserve a regular list of members, and give notice of all meetings to the members or managers.

The treasurer shall collect and keep all monies of the society. She shall preserve a regular account of the receipts and disbursements, with names and sums of the members and contributors.

ART. VI.—The society shall hold their meetings in the church, immediately after divine service, on the day specified in the 4th article.

For the Christian Journal.

Hail spring! with zephyrs mild and sweet,
Joyful we see thy glad return;

Thy swelling buds, thy blossoms greet,
And would with grateful bosoms learn
To bless that God whose mercies save,
And raises spring from winter's grave.

The frosts and snows have fled away;
The feathered warblers tune their voice;
The fields resume their verdure gay;

Again all nature shall rejoice—
That God whose love is over all,
Vouchsafes once more the spring to call.

Those blossoms sweet, the fragrant flowers,
The tuneful tenants of the grove,
Unbless'd with reason's noble powers,

Know not, nor feel that God is love:
'Tis favoured man alone can raise
His conscious soul to God in praise.

Then let us laud creation's King!
Whose presence fills earth, sea, and skies;
Our winter's comfort, joy in spring,
Our refuge when the storms arise:
Who by his breath dispels the blast,
And bids the tempest's gloom be past.

So shall we rest secure, and know,
That peace and joy on earth there be;
If meekly sought alone to flow
From God, and him in all to see.
So when the wintry grave is o'er,
The spring of joy shall fade no more.

M. A. W.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 8.]

AUGUST, 1823.

[Vol. VII.]

Abstract of the Proceedings of a Convention of the Diocese of Delaware, held in Christ Church, Dover, on Saturday, June 7th, and Monday, June 9th, 1823.

THE convention was composed of two presbyters, and eleven lay delegates, representing eight congregations.

The Rev. Ralph Williston was appointed president, and Thomas Clayton secretary.

The convention having organized in the morning, adjourned till the afternoon, when evening prayer was read by the Rev. Ralph Williston, rector of Trinity church, Wilmington, and a sermon preached by the Rev. Daniel Higbee, minister of St. Paul's church, Georgetown; St. George's chapel; St. Peter's church, Lewes; Prince George's church; Christ church, Laurel; and St. John's church.

The parochial reports furnish the following aggregate:—Baptisms (adults 4, children 7, not specified 35) 46—marriages 12—funerals 7—communicants 304.

From the treasurer's account it appears that the receipts, the past year, were \$28, and the expenses \$7 5; and that there is now in his hands \$38 3.

Thirty-two dollars were received in contributions from several churches.

The following appointments were made:—

Standing Committee:—The Rev. Ralph Williston, the Rev. Daniel Higbee, Kensey Johns, and John Rumsey.

Delegates to the General Convention:—The Rev. Ralph Williston, the Rev. Daniel Higbee, the Rev. Robert Clay, Nicholas Ridgely, Kensey Johns, and Daniel Rodney.

The Rev. Mr. Williston, of the standing committee, made the following report:—

The standing committee, to whom was referred the subject of the missions of this diocese, and who were authorized to apply to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the purpose of obtaining aid in supplying this diocese with one or more missionaries, submit the following report:—

That having made application to the executive committee of said society, they were informed that two hundred dollars had been appropriated in aid of missions in this diocese; but subjected to the condition, that this diocese form an auxiliary society to their society; which being done, the above sum of two hundred dollars will be at our disposal, in the employment of a missionary or missionaries.

We were also informed, that any money collected by ourselves would not be diverted from the use of this diocese, so long as it may be needed therein; but, on the contrary, that, what they had already appropriated to our use might be considered as only an earnest of what they would do for us, as soon as we shall have shown a disposition to help ourselves, by forming said auxiliary society.

Your committee therefore beg leave to recommend the adoption of a constitution for the formation of an auxiliary society, prepared by the special committee appointed for that and other purposes.

The Constitution of the Missionary Society of the Diocese of Delaware, Auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Article I.—The object of this society is to employ and support missionaries, and to supply with Christian ordinances

such places within the diocese as may be destitute of a regular ministry; and the surplus, if any, funds shall be transmitted to the parent society, to be applied to domestic missions.

Art. II.—This society shall be composed of such of the members of this convention, clerical and laical, and of such other persons as shall contribute one dollar by subscription annually, to the objects of this institution; and of such as shall contribute at once thirty dollars, which contribution shall constitute them members for life. Members who pay fifty dollars on subscribing shall be denominated patrons of the society.

Art. III.—The society shall meet annually at the place in which this convention shall hold its session. The time of meeting shall be on the day next before the session of the convention, at ten o'clock a. m. at which time a sermon shall be preached, and a collection made in aid of the funds of the society: and also on the day next following the third Tuesday in January in each year, at such place as shall be determined on at the annual meeting of the society. The preacher to be appointed by the president.

Art. IV.—The president of the convention shall, *ex officio*, be president of the society. There shall also be two vice presidents, one corresponding secretary, one recording secretary, one treasurer, and seven directors, who shall be chosen by ballot at each annual meeting of the society.

Art. V.—The directors, together with the president and vice-presidents, secretaries and treasurer, and patrons of the society, who shall, *ex officio*, be directors, shall compose a body to be denominated the board of directors, who shall meet annually at the place where the society meet, and as soon as may be after the meeting of the society; five members of this board shall be necessary to form a quorum. The meetings of the board of directors shall always be opened with prayer.

Art. VI.—At the annual meetings, all missionary stations, and appropriations of money, and all laws necessary for their own government, and for conducting the affairs of the missions, shall

be made by the board of directors. Special meetings may be called by the president as often as may be necessary to carry into effect the resolutions adopted at the annual meetings of the board. At which special meetings, three members, including the president, shall be a quorum to transact business.

Art. VII.—The treasurer shall receive all contributions which shall be made to the society, and enter them in detail, and present a statement of his accounts annually, or oftener if required, to the board of directors. He shall not pay money unless on an order from the board, signed by the president.

Art. VIII.—The board of directors shall, at every meeting of the society, present a detailed report of their proceedings; which, if approved and adopted by the society, shall (as soon as may be) be presented, by their president, to the parent society, as the report of the society.

Art. IX.—The present convention shall elect, by ballot, the officers provided for by the fourth article of this act, till the first stated meeting of the society: and the first meeting of the board of directors shall take place at Dover, on the third Wednesday in October next.

Art. X.—This convention may, at any time in future, alter or amend the foregoing constitution.

Which, on motion, was adopted;

And the following persons were elected officers of the society, viz.—

Vice-presidents, the Rev. Daniel Higbee, John Cummins; corresponding secretary, Nicholas Ridgely; recording secretary, Joshua Gordon Brinckle; treasurer, Kensey Johns; directors, Samuel Paynter, Charles M. Cullen, Outten Davis, William Dunning, James Booth, jun. Henry M. Ridgely, Dr. John Brinckle.

The Rev. Mr. Williston submitted the following address, which was concurred in by the convention, viz.—

To the Members of the Protestant Episcopal Church in Delaware.

Dear Brethren,

We cannot, without emotions of the most lively joy, without expressing the

feelings of the sincerest gratitude towards the Author of all good, announce to you the formation of a missionary society, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, whose first object is to employ missionaries among you, and furnish you with the ordinances and sacraments of our church. Henceforth our diocese will not be a stranger to that great and all-important association, whose object is to aid in evangelizing the whole human family. Our diocese has become auxiliary to that institution with great eagerness. And it is hoped that our opulent families will duly feel that they cannot make a better use of their money than, by generous donations, to contribute towards the promulgation of the holy gospel, and due administration of the holy sacraments. Our destitute congregations will hail the missionaries whom you shall send them, and thank you for the benefit. Our youth, taught by them daily, to love and fear God, to love public order and religious institutions, to reverence the holy sacraments, to honour their parents, and to practise every Christian virtue, will, rising up, *call you blessed*. Our churches will be repaired, our congregations enlarged, and a more ardent attachment to the institutions of our venerable church be the happy result of your bounty. This is a primary object of the parent society. That society has nothing in view but the glory of God, and the promulgation of that light of the glorious gospel, the beneficial rays of which the divine Saviour intended for the enlightening of all nations.

We have cordially united with her in her laudable work, in order to assist each other by counsel, mutual support, and fraternal communications. Having nothing in view but the glory of God, and the edification of his church, if we embrace the means of centralizing our operations, it is merely in order, by labouring with one consent, to labour more effectually. The impulse, once given, communicates itself from the one to the other. And we bless God for having received it, for enabling us to impart it to our brethren, and to behold this auxiliary society, which has so hap-

pily been formed by us, on the point of communicating it again to many branch societies within this diocese.

We feel it our duty, brethren, to acknowledge how useful the parent society is disposed to be unto this diocese. Already has she manifested her will towards us—and we regard her liberal appropriation as a pledge of affection; but, above all, as a glorious monument of that pure and ardent zeal which has found means to reproduce and multiply religious ordinances amongst us. And with what cordiality will she not hail the rising society; with what gratitude will she not receive the first report of our success; and with what zeal will she not answer to our call for aid, by acknowledging it as the common centre of operations for this diocese, and by supporting it by her donations? Surely we cannot in vain have made mention of these proofs of zeal for so good a cause. She who has afforded them will repeat them, and every one of us shall feel, that, being a member of this society, he must strive with all his might to increase its blessed influence.

Let us not wait for results; but let us study to produce them. Let us not consider our brethren in faith, our friends, as less inclined than ourselves to take a lively interest in the re-edification of our apostolic church in this diocese, and to march in concert with us towards our great object—this object you all know is to do good to our desolate Zion, by employing missionaries among us.

Nothing can more powerfully engage us to do so, than the services which we are capable of rendering to our destitute congregations. Scattered, as they are, over the surface of the state, too seldom edified by the preaching of our clergy, who, notwithstanding their ardent zeal, can only visit their far disseminated congregations at great intervals of time, our brethren have the greater need of zealous missionaries. That the zeal of our members may be fostered, their religious feelings deepened, their morals preserved in their purity, and that Christian faith and practice may be nourished and increased in the hearts and lives of all: abundantly

dantly to supply the means by which, under the divine blessing, these results may be obtained, is a duty we owe to God and his church; is a right which nothing should cause us to renounce. No, nothing ought to hinder any one episcopalian in the employment he would wish to make of his time, and of his fortune, in order to obtain such noble results.

This appeal is made to all episcopalians who sincerely desire the prosperity of our church. Every one is expected to do his duty. The object is most noble and excellent. It is intimately connected with the glory of God, and the happiness of man. Labours for this object may justly be expected to result in extensive and essential benefits.

Resolved, that the next stated meeting of the convention be held at Dover.

Resolved, that the thanks of the convention be given to the president, for his attention to the business of the convention; and to the Rev. Mr. Higbee, for the excellent sermon delivered by him this day.

The sacrament of the Lord's supper having been administered on Sunday, and there being nothing further to come before the convention, it assembled on Monday, and adjourned without day.

Fourth Annual Report of the Standing Committee of the Protestant Episcopal Missionary Society in Charleston, South-Carolina, comprised of young Men and others, presented at their fourth Anniversary, Feb. 21st, 1823.

In presenting the fourth annual report, the standing committee gladly embrace the earliest opportunity of announcing to the society a general decided and evident advancement of its affairs in prosperity, and promise of usefulness, since the last anniversary. A benevolent Providence has been with us in our labours; and the warmest gratitude is due for the gracious care that has brought us from a feeble and unpromising beginning, to our present

condition; which, though it cannot sustain, and does not pretend to comparison with that of kindred institutions of older date and more extensive means; yet can furnish enough to encourage the sanguine and cheer the desponding in the simple fact, that the preaching of the Gospel has been supported through the whole year with considerable effect, where it was so seldom heard before, that it conveyed "good news" in almost the full meaning of the words.

But though some of our fears have not been verified; neither have all our hopes been realized. The number of our members, the consideration of primary importance, as the source from which all our means of usefulness, under God, must proceed, has increased, but not in the proportion we would wish to see; not in the proportion which the stability, conferred by time on all institutions valuable in their nature and object, and the opportunity afforded by it, of discerning and appreciating as it deserves the happy tendency of our most humble efforts, might justify our expectation. Forty names have been added to our list within the last year. It is regretted that self love, united with piety, in the consideration of the beneficial effects of such exertions as constitute the business of our society, not only on their subjects, but on their authors, has not swelled the number. The committee earnestly suggest the propriety of frequent and zealous, though discreet conversation on the subject of the society, where there is likelihood of obtaining accessions to its means of usefulness. With the addition of these forty new members, and the subtraction of seven who have left us within the same period, the number now in the society is 266. Some of those who have left us, have left us for another world. It was death, no diminution of zeal for the interests of the society that called them away from it. Among these, we have to lament an excellent lady, (Mrs. M. C. Gregory,) whose loss is felt by the whole community. After giving to the cause of religion and charity the support of her purse, her example, her personal exertions and her prayers, she is gone to receive her reward from him, whose cause it was her chief business and de-

light to serve. We trust, that grateful and affectionate recollection will lead to imitation of her beneficence; and while we lament the loss of her general example as a Christian, may we endeavour to supply the place of her active zeal as a member of this society.

The committee are reminded by this subject to record, and they do it with unmingled pleasure and approbation, a donation by Master William A. Clarkson, of twenty dollars in the name of his father, William Clarkson, Esq. and likewise an acceptable donation of prayer books by Mrs. Dchon.

As a means of extending a knowledge of the society, and giving opportunity to the exercise of much latent benevolence that must exist every where throughout the state, and only waits for an appeal to be made, which will make itself heard, and a subject to be presented, of whose propriety there cannot be a doubt in the religious mind, to expand itself into active and useful exertion; three agents have been appointed in the city, and one or more in each of the country parishes, to obtain subscriptions in aid of the society. It is not yet known, with what effect this measure has been attended in many of the parishes, but the few from which intelligence has been received, furnish flattering accounts of their success.

Another measure which promises to be productive of much benefit to the society, inasmuch as it will remove in a great degree, the inconvenience occasioned by the difficult attendance of members at anniversary meetings of the society, is a resolution to alter the time of holding the anniversary, so as to bring it within the week of the convention of the church. Among other advantages of this arrangement, will be the facility afforded to the collection of arrearages. This is a subject to which the most serious attention of the members is requested. Unless the gratuitous labours of the treasurer are lightened in reward for his services by punctuality of payment, and even when convenient by a considerate anticipation of his applications, the supplies of the fund are stopped, and we can do nothing. Without a fund, the society is an empty name. It may be proper to observe

here, that the resolution providing for the increase of the fund by means of an annual sermon, has been complied with last year, in St. Michael's and St. Philip's churches, and collections taken up in aid of the society.

With respect to the main object of the society, the establishment of missions in places destitute of religious instruction, the committee have to report, that though their theatre of actual operation has not been extended, it has been for some time contemplated doing so, and several resolutions passed on the subject; and that the prospect of the mission at St. Augustine, the only point at present occupied, have become more encouraging than they were announced to be in the last annual report. The pestilence which almost paralyzed the efforts of the Rev. Mr. Fowler, the society's missionary at that place, passed away, and the abiding influence it has left on the spirit of its survivors is probably favourable to the dissemination of religious truths, and the prevalence of religious feeling: though at the same time, it must be said, its ravages have almost destroyed the means of adding much to the compensation which the missionary receives from the society. But still death, and poverty, and removal from the place, have by no means extinguished the hope of building up there the walls of Zion.

After the period of the Rev. Mr. Fowler's first engagement had expired, in consequence of information received from St. Augustine, he accepted an invitation of the society, March 6th, to return for six months. Accounts furnished by a gentleman directly from Florida, and a certificate from five respectable gentlemen there, afterwards occasioned an extension of his engagement for three, and again for three months. It testified that it was their opinion, the Rev. Mr. Fowler would be able to realize a small sum annually from the congregation there; that his exertions and deportment as a missionary, were highly approved of, and that it was their anxious wish, and, they believed, the wish of the protestants in general, that divine service should be continued. Accordingly; it was the general and earnest wish of the society, to continue

the service of the church there; but the limited means of the congregation seeming to promise too partial and inefficient a co-operation with the society in the support of it, to justify confidence in our resources, and the necessities of our own diocese claiming the preference when the state of the funds permitted but little to be done any where; it was resolved that a correspondence be opened with the General Missionary Society of the Episcopal Church, requesting their assistance in the support of a missionary at St. Augustine. No answer has yet been received. The terms in which the missionary writes of the general spirit and attention of the people under his charge, though we regret to add, his own health will not allow him to continue among them, and he may be momentarily expected in Charleston, add earnestness to the hope we were already disposed to indulge, that our proposition may be acceded to by the General Missionary Society. Notwithstanding sickness, the disappointments of mercantile enterprise, the transient nature of the residence which the dwellers are obliged to make, and other obstacles which might be expected to operate with more decided hostility to the advancement of a Protestant Church, he describes his room as crowded every sabbath day; has baptized within the year, five adults and thirteen infants; and has, more than once, written for and received Bibles and Prayer Books for the use of his congregation. The Church has likewise been in a considerable degree organized, having elected wardens and vestrymen, and entered on a course of serious and regular attention to the offices of devotion contained in our liturgy. The good wishes of their brethren in this state attend their efforts, and the prayers of all Christians include a petition for their success in its constant supplication. It becomes us in particular, to see that their endeavours prove not abortive. We who are so near, and have once put forth an arm to help, must not rest satisfied with idle wishes for their future subsistence and advancement. Let not the infant church of Florida have reason to complain that we have given it life, merely to let it perish with hun-

ger; that we gave it a taste of the blessings attendant on the public and stated worship of God, merely to torture it with the vain and despairing recollection of what they have lost; that we have indulged it with a glimpse of the holy and happy privileges belonging to a religious community, and then mocked their hopes of enjoying them permanently.

Measures have been adopted for establishing in the interior of the state, a mission embracing the districts of Edgefield, Newberry, and Abbeville, and it is hoped, and reasonably expected, that they will soon be brought to maturity, and these places once more blessed with the preaching of the word. This will be doing something; but, when we consider the immense range of wilderness in our country, that is a wilderness in every sense; where there is no possible means of learning the truths of revelation according to any modification of Christianity; where children are born and die, and the mother's eyes are not blessed with seeing the waters of baptism poured over their heads; where the symbols of Christian redemption are in every way a mystery, and life is without law, and death without consolation; where the name of God is forgotten, or only remembered to be blasphemed; and prayer, if any, but an emotion of the mind, without encouragement or means to draw the attention of the thoughtless by public expression; when we think of these things, we may almost tremble for Christianity in general. But when we look at our own church in particular, "how is the gold become dim and the most fine gold changed," which once shone with resplendant lustre, conferred by and reflected on public patronage and private zeal, even among the forests and swamps of Carolina. "The stones of the sanctuary are poured out in the top of every street;" our country churches are, some of them, falling into ruins, swallowed up by the triumphant wilderness, and affording shelter to the beasts of the forest. It was not in this way that "the wilderness and solitary place were to be glad and the desert rejoice and blossom as a rose." Even in several, where service is performed, we see *all around* the building, the ruinous walls of a for-

mer temple, reproaching, by the comparison they suggest, the diminished zeal of the present age. Is this to continue so? Is our country to become a spiritual wilderness? If the answer be no, we must "up and be doing." The Missionary Society, we must believe, in the present state of the world, opens the door to usefulness, as religion is concerned. The command is "go and preach," the corresponding obligation on us, is, enable them to go. So long as this command and its reciprocal obligation stands unrepealed, we must be strenuous in that path which our society marks out before us: the coldness of the worldly man must be overcome; the sneers of the scoffer, despised; the hope of the sanguine, embodied in active exertion; the zeal of the believer, burn brighter and brighter into the perfect day of moral illumination, when the Gospel shall boast the spiritual conquest and renovation of the world.

Signed in behalf of the committee,
NATHANIEL BOWEN,
President ex officio.

The Fourth Annual Report of the Board of Managers of the Charleston Protestant Episcopal Sunday School Society, presented at the Anniversary of the Society, on Whitsun-Tuesday, May 20th, 1823.

THE board of managers of the *Protestant Episcopal Sunday School Society* present their fourth annual report with feelings of gratitude to God for the success of the past, and of sanguine anticipation for the results of our future exertions. Our hopes have not been disappointed, although we have to lament the confined limits of the field on which they were exercised. The foundation on which we began was small, but it was enough to exemplify the justness of the principles on which the institution of Sunday schools was advocated, and to exhibit their happy effects on all concerned, superintendents, teachers, pupils, and patrons. The public attention has been awakened to the subject, and it is hoped that, by the grace of God, the time is not far distant, when the efficacy of this instrument to disseminate a religi-

ous spirit will be so decidedly acknowledged, that it will receive patronage worthy of its merits, and exhibit effects proportioned to its promise, and sufficient to convince the most sceptical gainsayer. An institution which has for its object the promotion of religion, conducted on principles suggested by the judgment of the wise, and the experience of the observing, cannot be despaired of, even though its past history did not confirm the conviction of its utility. The Saviour was displeased that little children should not be suffered to come unto him; and what shall we think of those who are systematically opposed to a mode of instruction which appears eminently calculated to lead their infant mind to a knowledge and love of him who first loved them, and who alone can make them virtuous and happy? Nay, what shall we think of the patriotism of those who refuse to imbue the hearts of their children with such sentiments of duty in all the domestic, civil, and political relations of life as they are likely to imbibe from the religious instruction of our Sunday schools? When we think what the heart of childhood is, and what the world of manhood is, we, surely, must approve of the purifying and bracing influence of a discipline which promises to prepare the one for the trials of the other.

The work which we carry on is of a steady quiet nature, which affords little to report upon. The schools are in a sufficiently flourishing state to satisfy, not the bold wishes we *could* form, but the reasonable expectations which their conditions at the last anniversary justified our entertaining. Considerable additions to the number of scholars have resulted from a resolution passed at a meeting of the society in August last, for the more effectual discovery and encouragement of the children of the poor who attend no Sunday schools. The proposal made and acceded to was, that the rectors of the episcopal churches in this city, together with such persons as they can interest in the undertaking, be requested to exert themselves to obtain poor children for the schools, and that the better to effect this, wards, No. 1 and 2, be allotted to

St. Michael's; ward, No. 3, to St. Philip's; No. 4, to the missionary of the "Domestic Missionary Society," and the Neck, to St. Paul's.

The exertions of these active benefactors will, in future, be animated by the removal of an inconvenience that has hitherto much impeded the progress and usefulness of our schools. This was the want of seats for the children of persons who do not own pews. For these, we are happy to state, accommodations are now provided in all the churches. The annexed extracts from the reports of the superintendents, furnish a very satisfactory account of the several schools, in which there are 435 children, and 56 teachers.

"Among the expedients recommended by the rector of St. Philip's, and adopted the last summer, for the increase of the Sunday school attached to it, were the division of the wards in which the church is situated into six sections, and the allotment of each to two visitors. It was the duty of these to pay particular attention to, and procure the attendance of the children of our communion, as well as of the poor, and others, residing within their respective sections, who did not belong to any denomination." It has, by some of the visitors, been faithfully attended to, for which they merit the thanks of the church. The adoption of such a measure has resulted most beneficially in more than doubling the number of scholars, and inducing many, who had heretofore been neglectful of the Lord's Day, to be regular attendants at the school.

"Among the children are two of Jewish parents, who have been baptized. Their eldest sister is a teacher in the school.

"The Sunday school for children of colour is held at a different hour; religious instruction exclusively is regarded, and as few of the children can read, they are taught the Ten Commandments, the Lord's Prayer, and the Creed, by repeating. It is to be regretted that they attend very irregularly, and the more, as the benefit of those whose parents and masters belong to the congregation is particularly designed."

"Ardently desirous of extending the dominion of truth, and promoting the spiritual welfare of the young, so far as their abilities and opportunities will allow, the teachers and superintendents of St. Paul's earnestly request all those whose situation in life, and ample possession of time give the power, to co-operate with them in this work of faith, and labour of love. Many members of the church there are, who, by a slight intimation, or the mere expression of a wish, could influence many, viewing them with emotions of esteem and regard, to avail themselves of the benefits of an institution, having for its object the promotion of God's glory, and the salvation of immortal souls. The opinion is erroneous in its nature, and injurious in its operation, that none can promote the well-being of Sunday schools but those who are actively engaged in teaching the young and tender mind the road to heaven's high portals. This cannot be expected of persons who superintend the economy of large households, and who acknowledge the obligations of a religion, that does not sanction the neglect of domestic duties. But they are affectionately requested to consider whether there is not *some* small portion of their time, which would admit of being devoted to furthering the prosperity of the Sunday school institution—influencing their dependants, enlisting, by prudent and judicious conversation, others in its favour, and animating and encouraging those cogaged in bestowing and receiving instruction, by an occasional short visit to the scene of their labours.—That they may be induced to give the subject the serious attention which it deserves, they are kindly desired to weigh maturely the sacred injunction, *Feed my lambs*, which, though primarily addressed by the blessed Saviour of mankind to one of the most eminent of the apostles, was intended for all bearing his holy name."

Some Bibles have been received from generous, but unknown donors, who look for their reward only in the approbation of their own consciences, and the favour of him who "sees their alms in secret, but himself shall reward them openly." In addition to these

Bibles we have to acknowledge the receipt of a few numbers of the "Guardian, or Youth's Religious Instructor." May he, who declared his kingdom was composed of such as little children, welcome into it with joy those who make it their effort to prepare its earthly emblems for the perfect purity of the state, which even they represent inadequately! It will be gratifying to the members to know that an active friend has been raised up to our humble and noiseless institution, at the distance of many miles. We feel grateful to the Rev. Mason L. Weems, for the good wishes he has expressed for our success, and for the disinterested donation of seven dollars to our funds.

Whether there be a misunderstanding abroad respecting the mode in which the Sunday schools are supported, and their necessary expenses defrayed, or whether the whole system is disapproved by the community, which we cannot suppose to be the case, the number of names on the list of the society is not so great as every good feeling, spiritual and secular, should induce us to hope and expect. Since the last anniversary there has been an accession of one life member and six annual members, and five have withdrawn their names. One excellent and zealous patron, (Mrs. Mary C. Gregorie) too, has departed for the world where she is to receive the reward of all her "labours of love." The memory of her example remains to sooth our regret at her loss; and the abiding effects of her charities will, we trust, be felt and blessed by many immortal souls, assisted by her on their way to Zion; even when her name shall have been forgotten on earth, and only heard among the spirits of the just made perfect.

The society at present, therefore, contains 117 members. We cannot omit this opportunity of urging upon them the propriety of doing all in their power to dissipate prejudices, which, perhaps, still exist in the public mind, relating to the ultimate effects of our exertions, by unreserved exposition of their nature, and limitations particularly as directed to the children of coloured persons. The instruction im-

parted is wholly spiritual, and the arrangement of their classes seems to encourage a sense of subordination, independently of the humble and submissive feelings which are here shown to be inculcated by Christianity.

The library which has been established for the use of the children proves to be an effectual, though unfortunately still a very limited instrument of promoting a disposition for reading, and engendering the pious feelings, which the character of the books we have selected tends to excite. Without a doubt of its propriety, and with a sanguine confidence of success, we make an appeal in its favour to the generosity of the members, and even of the public in general, as far as our request may be heard. The facility with which donations may be made to an institution of this nature, encourages us in our suit. How many books are lying idle upon your shelves, which would be received with gratitude, and thus perform a part, and an important part, in the great moral machine that is to result in the enlightening the understanding, and purifying the heart, and blessing with immortal glory the souls of those who otherwise cannot, or will not accomplish this one supremely important object of their existence. But it is not intended to confine the liberality of the generous to books alone. The means of purchasing books will be received of course with equal gratitude. It should be mentioned also, that a laudable sense of decency, and of the decorum that is due to the sanctuaries where the business of the schools is conducted, prevents many a poor parent from sending her children, because not suitably clad. For such, clothing would be a very acceptable and useful present; for though the board have been at considerable expense in procuring such necessities, their funds will not permit them to supply every deserving applicant.

The board conclude with congratulations to the members for what has been done, and with the most earnest expression of their hope that they will not forget how much *more may be done*. Their work is a good one, and must prosper, for the Omnipotent, we trust,

is on their side. Let them always remember they are striving to fill the hearts of *children* with his Spirit. They are invoking purity to the fountain head, from whence must hereafter flow the streams that give to the world its character, and make it the empire of the evil one, or the happy encampment of immortal hosts, who are marching onward to God's throne in heaven.

Signed in behalf of the Board of Managers,

EBENEZER THAYER, jun. Sec'y.
Charleston, *Whitsun-Tuesday*, 1823.

Mr. Rutledge's Address.

[At the celebration of the above anniversary, an appropriate address was delivered by the Rev. Edward Rutledge, rector of St. Thomas and St. Dennis: it is printed with the report, but its great length prevents its insertion on our pages; we however extract the following passages.]

"THE age in which we live is distinguished above all that have preceded it, by the rapid march of benevolence. Called into active existence by the Son of God, and cherished by his immediate disciples, it seems, after their departure from the earth, to have soon sunk into slumber and insensibility. In the calm of indifference, and in the storms of religious controversy, there were no opportunities presented for it to resume its progress; and for ages the absolute necessity of its presence and operation, wherever Christianity is professed, appears to have been forgotten.

"Within a few years a regenerating spirit has gone forth; a fresh beam has come down from the throne of the Eternal to revive the holy principle of good will to men; the second commandment has been placed in as clear a light as ever; Christians are again distinguished by the peculiar badge, left them by their divine Master; and again must their noble exertions in each other's behalf, excite in the minds of their enemies, the feelings that formerly caused one hostile to their interests to exclaim, 'see how these Christians love one another,' while all the triumphs of infidelity, once too well founded on their dissensions, are hushed in silence."

"The formation of Sunday school societies, when viewed in all its bear-

ings, cannot but be considered as a most important event, for these institutions crown the various charities which have lately sprung up around us: they render all other means of instruction, whether from secular teachers or the pulpit, more highly useful; they carry children to the very fountain head, and initiate them through the only proper way into wisdom, by teaching them the fear of the Lord.

"It is; perhaps, not saying too much in their behalf to assert, that if there is a society on earth upon which the Great Head of the Church looks with peculiar pleasure, it is that which brings young children to him; that if there is an institution on which the Seraphim may look down with more than common delight, it is that composed entirely of those whose angels are continually beholding the face of their Father who is in heaven; that if there is one thing in which we excell our predecessors, and by which we render posterity our debtors, it is the care we are taking that the generation which is to act when we are gathered to our fathers, shall be holy and enlightened.

"Permit me then, while I congratulate you on this renewed opportunity of meeting for the purpose of taking sweet counsel together, to encourage those who have already embarked in this labour of love, to diligent perseverance, and to entreat patronage from those who have not yet made it their object to facilitate your valuable design."

"When children are deprived of their parents, or when they have those who feel no interest in their welfare, particularly if they are in humble life; the very circumstances in which they are placed forbid us to suppose that they will receive any religious instruction at home, or be brought much into the temples of the living God. In their case the utility of such establishments as the present is too clear to require any argument. But supposing the youth to be under parental care, and that those who exercise this authority over them are well informed, and kind; supposing that they are placed above the reach of penury, and that much of their time is at their own disposal;

supposing that they regularly attend with their family circle the services of the sanctuary, and that they sit at the feet of some ambassador of Christ who is distinguished for his zeal, his intelligence, and his genuine piety—it still may fairly be maintained, that the usefulness of this species of instruction is by no means problematical, even unto such.

“Those parents who are gifted with learning and piety are by no means released from the duty of training up their offspring in the way they should go, because an important auxiliary is afforded them. All their duties are still to be performed. They are still to bring their children to the footstool of Jehovah's throne, and to teach them to pray to their Father who is in heaven; they are still to read and explain to them the word of life, and to lead them to ‘look through nature up to nature's God.’”

“All of us, my brethren, have it in our power to assist, more or less, the maintenance of this powerful engine in the cause of learning and religion. Although primarily intended for the poor, and the youthful poor, all may benefit, or be benefitted by it. Those who are blessed with children, although they may be intelligent and wealthy, should encourage them to attend, to set a good example to the poor, and to cheer those active and meritorious brethren who have here devoted themselves to God, by their countenance and confidence.

“Those whose minds are improved by due cultivation, and whose hearts have been touched by the Spirit of God, should share the delightful burden which they see their companions bearing.

“Those who are ignorant, although they may have passed the spring-time of life, should come and seek assistance, trusting that the good seed here implanted, even in a season somewhat advanced, may, when watered by the dews, and warmed by the mild influences of heaven, bring forth much fruit to immortal life.

“Those who have aught to give, should here come forward and confer the aid of generous contributions; for, although instruction is gratuitously con-

ferred, there are many expenses incurred for a variety of useful purposes connected with the schools, which, unless defrayed by those who are gifted with this talent, necessarily impede their successful progress.

“Permit me, in conclusion, my brethren, to address a few words to those who, under this society, are conferring, and then to those who are receiving its salutary lessons. Those of you who are engaged in the communication of instruction, need not that I should impress on you the responsibility of your task; you need not that I should remind you, that you owe much of your study, much of your prayerful intercession to those young children who are brought to you, like Samuel to Eli of old, and whom you are to direct, as he did his young disciple, to say to the Lord, Speak, for thy servant heareth; for you are undoubtedly led to the course you are pursuing by a sense of sacred duty.

“In the world, and by the worldly, such instructors are sought as possess splendid talents and extensive acquisitions, although they may be destitute of all holiness, and of all sense of accountability to their God: but it is not so in the church.

*“Non tui auxilio, nec defensoribus istis,
Troja eget.”*

“Although talent and learning are seen and welcomed among you, you are chiefly expected to seek that wisdom which is from above, and communicate it to the children of your care, to make them pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. You are to teach them that there is a wisdom of this world which is foolishness with God. The church cannot be too grateful to you for what you have done, and are doing; go on cheerfully in your valuable career. Should you be permitted to spend many days on earth, you may see some of these interesting youth filling those stations of usefulness and respectability here, for which they were prepared, by initiation, through your instrumentality, into knowledge and religion: and, in the world beyond the

grave, may hear some, who are commanded to take their stations among the highest hosts of cherubim and seraphim, claiming you as, under Christ, the winners of their souls."

"My young brethren, who are here receiving instruction, permit me to say a few words to you, which, although you may have often already heard, you may advantageously often hear again. You are now enjoying advantages which cannot be too highly prized: placed, as you are, in a community, where merit is almost sure of its earthly reward, there is no station of usefulness and dignity to which good instructions well improved will not conduct you. But should it be your lot to pass unnoticed and unknown through this life, you here may gain those principles, and that information, which will conduct you, through divine grace, to immortal glory hereafter.

"Cherish a sense of affection and gratitude for those who, prompted by love for your souls, are now affording you the privileges you enjoy, and reward them as far as you can by your diligence and fidelity.

"The blessings you are receiving are not necessarily confined to yourselves. Should you be under parents who have no fear of God before their eyes, and whose hearts are not right in his sight, many opportunities may occur in which you can render them most important service. While you exhibit towards them all the reverence which their relationship and the command of your God require; there are times when you may successfully indulge in meek remonstrances with them, on the error of their sentiments, and the laxity of their morals. Remember, that although days should speak, and multitudes of years should teach wisdom, there is a spirit in man, and that the inspiration of the Almighty giveth him understanding; that great men are not always wise, neither do the aged always understand knowledge; that the young, who have the Spirit of God, may, many a time, call on the old, who have not, to hearken while they show their opinion.

"Above all, be frequent in your prayers, and let all your benefactors,

but especially your parents, be borne in them by you to your God. Who can say but they may have cause to thank the Almighty through eternity, that you here were enabled to receive instructions they could not, and would not give?"

For the *Christian Journal*.

REVIEW OF KRUITZNER.

LORD BYRON, besides founding a tragedy on this tale, has given it a new circulation in the reading world. He states that it made a deep impression on him at the age of fourteen, and contains the germ of much that he has written. To this it must be added, we fear, that it has furnished, or at least developed, many of the dark traits supposed to exist in his own character. At all events, be the *actual* Lord Byron what he may, Kruitznér, as far as he goes, is a resemblance to the *ideal* Lord Byron of the public. And it is much to be feared that the same tale, read in this connexion, may produce in others the bad effect it doubtless produced in him. If so, it is to be lamented that new editions of the work are now printing, and a public eagerness awakened, which must produce an extensive circulation of its mistaken and even mischievous contents.

Kruitznér is a tale founded on both mistaken and mischievous principles. Its moral is indeed good. But it belongs to that class of works, which open and develope certain bad feelings naturally latent within us, which ought never to see the light; or rather, which ought never to be seen in a merely critical light. Every man has some fault or latent sin, which he can keep under by moral and religious principles; but which, if he learn to regard it with a merely scientific or curious eye, may become too familiar to him, and lose gradually its repulsive aspect. Evil in such a case becomes rather a phenomenon for investigation, or perhaps merely to be gazed upon, and that till we become familiar with it, than a violence done to the moral instinct. The chemist and anatomist subdue many feelings of disgust in the practical department of those sciences; and it is to be feared that inward disgusts of more

vital importance will insensibly be weakened by becoming conversant with the phenomena and operation of frail or wicked propensities. Passions and sentiments of which one might for ever have been almost unconscious, will be penetrated to, and exposed, and roused, by the merely curious and unsanctified knowledge of itself which the heart thus acquires. The very brooding of the mind will quicken a germ within it, which otherwise would have perished. How far such brooding and wrong study may have injured Lord Byron, is for himself to judge. They certainly will injure others.

There are many novels chargeable with this bad tendency; or, at least, there *were* many such, the contemporaries of Kruitznér. And this latter, as if to mark its affinity, is a German tale, though written in English. The hero is the son of a Bohemian count; a voluptuary; full of self in all its forms; self-love, and self-will, and self-conceit. He disgraces himself in public stations; and then, without waiting for reproaches, abandons his father and his home. After rioting for a period in the wealth he carried off, he begins to fear its too great diminution; at length, under an assumed name, he marries an amiable woman in humble life; some years afterwards, he is encouraged by his father to expect a reconciliation; but on his way home, travelling without his wife and son, he gives himself up for three months to the "vices which had already made a wreck of his honour and his peace;" he is again discarded, when his father is informed of his misdoings, but is permitted to send his son to be brought up as the heir of the old count. Many years afterwards, his supplies failing, and hearing of his father's death, and of the danger of the interference of a collateral relative to obtain the estates, he undertakes to return to them, with his wife and another child; they are detained by sickness on the road; are beset by the emissaries of his rival relation; under very tempting circumstances of both need and secrecy he commits a theft; the next day he is unexpectedly joined by his long absent son, who mentions the robbery with the due proportion of severe words, as

"villain" and "ruffian." These appellations sting the father, and he declares *himself* to be that ruffian; the son and the father agree to cast the blame on a suspicious stranger then with them; on the same individual is laid the charge of the murder of the obnoxious relative which occurs the night following. Kruitznér, with his wife and youngest child, escapes, arrives at his paternal domains, and is acknowledged; the elder son soon joins them, and is gradually discovered by the father to be as bad as himself. At length the stranger formerly accused unexpectedly appears, and assures the father, in the presence of his son, that that son was the murderer of the relative before mentioned; the son acknowledges the crime with the most abandoned unconcern, flies and joins (or rather *rejoins*) a band of robbers, and is slain in an attack on them. The father, never happy, becomes completely broken-hearted, and dies. Such are the outlines of the tale. It shows that a bad man may be punished in his fortune, in his children, and in his thoughts; the book will scarcely allow us to add, in his conscience. And this unquestionably, as far as it goes, is a good moral. But the interest of the reader is continually solicited or allured in behalf of this Kruitznér. He is accordingly introduced sick, distressed, and beset by spies; every way inviting pity. We are told indeed that he had "pride rather than dignity," and that "the love of pleasure (voluptuous dissipation) was the great spring of his soul;" and we see him, under a feigned name, communicating his disgrace to the honest family into which he married; but we are also informed, that "he was not a villain;" his robbery is termed an "indiscretion;" and, "though the slave of passion, he was not deliberately capable of those actions it seemed to prompt." Kruitznér also is made to appear to advantage as compared with his son, whose character is an unfinished sketch of a most finished villain. These features of the book are sufficient to destroy all the beneficial effects of the moral connected with the story.

But the more important objection is

the philosophy or metaphysics occasionally introduced, relating to the mental course and progress of sin, which so captivated Lord Byron. It may be very scientific to ascribe the "undermining of parental duty and affection" to a "pride," which mistook the advantages of education, fortune, rank, and ancestry, for a personal gift, and thus "resolved not to be accountable to man;" but it would be vastly more practical to exhibit this want of filial love as a hardened contempt of the laws of God and nature, and of men. It may be true, as a metaphysical curiosity, that a latent pride is the seed of such fruit; but this truth is not formidable enough for moral purposes; for the seed is so small as scarcely to attract notice, much less receive reprobation; and when the fruit appears,—why, fruit from the seed is but the course of nature,—and the unfortunate person is rather to be pitied than condemned! This sentiment is avowed in another passage, in which it is declared, that particular circumstances might "render him of necessity the very villain" it had been "suspected he would prove:" a villain from necessity! a philosophical mode of speech, intimating that strong difficulties and temptations take away the sinfulness of sin! nine out of ten of mankind who thus study the metaphysics of their evil deeds, will be apt to forget their moral burden on the conscience.

To selfishness and pride all the faults of Krutznier are ascribed. When he resolves to address an amiable woman, leaving her unsuspecting of his bad name, lest he should be repulsed, the theory of his baseness is, "it had never made a part of his character to contend with any passion:" how pitiful, in a moral view, is such a remark on a procedure so vile! it should have been branded as meanness and fraud; but such plain dealing with Krutznier would have demolished the hero of the story. When, long after marriage, he relapsed into vice and excess, it was because the hope of reconciliation with his father renewed his arrogance and conceit, and imagined importance, and led him to "self-applause and congratulation," and "his pride demanded

an indemnification for the privations [of voluptuous debauchery!] it had long undergone." When again he steals a "rouleau of gold," his yielding to the temptation is accounted for on the same principle; "how should he who had never known what it was to contend with one imperious wish now stem the torrent?" And, to the same effect, in every ebullition of passion, and in every difficulty, Krutznier does wrong simply because he had begun wrong, and must, for good metaphysical reasons, so continue. So that though the narrative has a moral, technically speaking, it is yet utterly deficient in sound moral principles. Nay, there are even sly attacks upon religion: "the region of eternal blessedness is to be occupied by minds, not bodies;" that is, there is no resurrection of the body. And it is doubtless on this account that we are to expect, in the future world, "to know [recognise] each other by the sympathetic influence of the virtues and affections!" The opinion of Job was, that after worms had destroyed him, he should yet, in his body, see God, and his eyes behold him,—and of course, that he should, in his body, and with his eyes, see and know his fellow saints.

In conclusion, this petty novel would not be worthy of a review, but for the artificial notoriety which it gains by Lord Byron's commendation. Perhaps it would be a good enough book of its kind, as good almost as some of Miss Edgeworth's, if it had not now received so fatal a key for its interpretation, as the having had a share in forming the character of that unhappily conspicuous nobleman. Under all the circumstances, it seems proper to expose its contents in their true light, lest other minds should unwarily find in it the same dangerous attractions.

MILES.

For the Christian Journal.

On the word CATHOLIC.

In the prayer for all conditions of men, the following supplication occurs: "More especially we pray for thy holy church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call them-

selves Christians may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life." This petition is a comprehensive and admirable one. It shows us what is meant by the term "church universal," the body of Christ: and contains a brief yet full supplication for what is necessary to the true interests of our Saviour's kingdom on earth.

It seems, on referring to the English Prayer Book, the term "Catholic" occurs in those petitions, where we use the word "universal." The words are of the same import. But, unfortunately, in our country, and even among churchmen, the term "Catholic" is almost exclusively applied to members of the Romish communion. We speak of the church of Rome as "the Catholic Church." Did we reflect for a moment, we could hardly fail to notice the impropriety of this exclusive application of the term. Our church is as strictly Catholic, or universal, as the Greek church, or the church of Rome; perhaps more so:—at least, we think so;—for we hold ourselves to be the true church, purged from the errors of Popery, and equally as far removed from the laxity and false discipline of sectaries. In the words of the 19th article, we conceive our's to be "the visible church of Christ," that "Congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." The same article gives us the true ground of our being more Catholic—more truly the universal church—than the church of Rome. What says it?—It speaks of our purgation from their errors:—"As the church of Hierusalem, Alexandria, and Antioch, have erred; so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith:" and it is our church that has discarded their errors in all these particulars.

The first thing to be done, in regard to the church, is to settle our faith as to the prominent points of religion, and thence draw our notions of a true

church: and, not like the Romanists, begin with the notion of a church, and thence go to the doctrine.* If the former be done, there can be little doubt as to the result. We shall no longer be censured for saying that we tread in the steps of the apostles and prophets—for saying that our's is indeed a truly Catholic and apostolic church. Such it will be found to be in every essential requisite, by him who candidly and without prejudice examines the subject. But this, it may be said, is assertion without proof: nevertheless, it may be shown to be an opinion drawn from frequent observation, and confirmed by long experience.

Are we not then Catholic in the truest and fullest sense of the word? "When I say, *I believe in the Holy Catholic Church*," says Bishop Pearson, "I mean that there is a church which is holy, and which is Catholic; and I understand that church alone which is both Catholic and holy."† To whom then will this apply? to the church of Rome? Is it both Catholic and holy? Who will pretend to justify its corruptions of primitive Christianity? And if it is not holy, who will presume to say it can, in the fullest sense, be Catholic? "All churches which retain the Catholic faith, are Catholic churches." Those churches must be Catholic which are derived immediately from the apostolic times, and are distinguished by apostolic faith, ministry, and ordinances. "When the church is taken for the persons making profession of the Christian faith, the Catholic is added in opposition to heretics and schismatics, expressing a particular church continuing in the true faith, with the rest of the church of God, as the Catholic church in Smyrna, the Catholic church in England," &c.‡

From the above remarks, it seems that our church is properly "the Catholic;"§ for it professes "all those things that of necessity are requisite to the same." Churchmen ought therefore to

* See Burnett on the 39 articles—art. 19.

† Exposition of the Creed, p. 335, folio.

‡ Ibid. p. 347.

§ Catholic—its etymology is this:—*Καθολικός*, *sicut*; and *ἕκαστος*, *universus*, *totus*: according to the whole, i. e. according to the whole, &c.

be careful, when they speak of other Christians, to make the just distinction between what is Catholic, and what is not so. We may call the church of England Catholic; we may call the Syrian church Catholic. But, if what is above said be true, we can hardly apply the term to the church of Rome:—much less to any of those sectaries, which have split themselves off from what we think is the true Catholic body of Christians, “the visible church of Christ.”

These may be somewhat old-fashioned notions: and it is well known, they do not accord with the sentiments of many who are esteemed excellent men in the world, and exemplary Christians. Still a firm persuasion of their truth leads some to believe in them, and to hold them. If they be impartially examined, they will be found not without some foundation; and, we think, a very solid one.

On this subject one remark more, and we have done. That remark shall be in the words of Bishop Magee, the author of the celebrated work on “Atonement and Sacrifice.” “It is always to be remembered,” says he, “that the REFORMERS in England protested not against the CATHOLIC CHURCH, but against POPERY, in behalf of that church. Their object was to preserve the purity of the ancient and true Catholic church against the novelties and corruptions forced upon it by Popery. And, therefore, although our Common Prayer Book abounds with what is Catholic, it is not disfigured by a single particle of what is Popish. The English Catholic church (the true designation of the church of England) need not desire to be exhibited in a stronger contrast to the church of Rome, than by comparing its Prayer Book with the Missal.”*

What, then, is our church in these United States? Is it not the truly Ca-

tholic and Apostolic church, whatever others may say to the contrary? If it be so, let those, who belong to its communion, remember the Catholic Spirit they profess; and let them bring it into operation in every action of their lives.
J.

Constitution of the Theological Society of the General Seminary, adopted at New-Haven, on Monday, the 30th of September, 1820, and revised at New-York, on Monday, the 23d of December, 1822.

Article 1. This society shall be denominated *The Theological Society of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

Art. 2. The object of this society shall be, as determined by the Statutes, (chap. x.) viz. “for the purpose of discussing questions, delivering theses or sermons, declamation, and exercises in reading, and for other objects connected with literary and theological improvement; and particularly for such religious exercises as are calculated to excite and cherish evangelical affection and pious habits.”

Art. 3. This society shall be composed of the students of the above-mentioned seminary.

Art. 4. One half of the members shall constitute a quorum.

Art. 5. One of the professors shall preside at each meeting of the society, agreeably to such arrangements as may be made by the faculty.

Art. 6. At the first regular meeting of the society in each session, there shall be chosen, by ballot, a vice-president and secretary, who shall enter upon the duties of their offices at the next regular meeting after their election: and the society shall have power to supply any vacancies in these offices at any regular meeting.

Art. 7. The vice-president shall preside at all meetings of the society in the absence of the professors. And, if the vice-president also be absent, the society shall elect a chairman.

Art. 8. The presiding officer shall take the question on all motions, appoint all committees, determine all

universal church—according to their faith and practice.

* A Charge delivered to the Clergy of the Diocese of Raphoe, &c. on Wednesday, 17th of October, 1821. By William Magee, D. D. F. R. S. M. R. I. A. &c. Bishop of Raphoe. 2d edition. Note, p. 51. London, 1823. The whole of the note on this subject is well worth reading.

questions of order; and, if he think proper, may give his opinion on all subjects of debate immediately after their discussion.

Art. 9. It shall be the duty of the secretary to record all the proceedings of the society, keep all its books and papers, and act also as treasurer.

Art. 10. The society shall meet as provided for by the Statutes (chap. x.) weekly, on Saturday, or on such other day as may be appointed by the by-laws.

Art. 11. Every meeting of the society shall be opened and closed with offices of devotion, appointed by the faculty.

Art. 12. The second regular meeting in each year, and every second subsequent meeting, shall be appropriated to such religious exercises as are calculated to excite and cherish evangelical affections and pious habits. For this purpose, after appropriate devotions prescribed by the faculty, a member shall read a dissertation on some religious topic of a practical nature; on the subject of which the members shall be invited to make remarks, with a view to their advancement in the graces and virtues of the Christian life, and in the dispositions and habits required by the holy calling for which they are preparing. And the other meetings shall be appropriated to declamation, the reading of a thesis on some theological topic, and the discussion of some question in divinity.

Art. 13. By-laws may be made at any meeting of the society, by a majority of the votes of the members present; but the by-laws shall be submitted to the faculty at their next meeting, and, if disapproved of by them, shall be thenceforward repealed.

Art. 14. Amendments to this constitution may be proposed either by the faculty, or by the society, and when adopted by either, shall be reported to the other; and, on being adopted by two-thirds of each, shall be considered as a part of this constitution.

¶ The Editors of the *Churchman's Magazine*, the *Gospel Advocate*, and the *Washington Theological Repository*, are requested to give the above constitution an insertion in their respective works.

• VOL. VII.

Various Readings of the original Text of Scripture.

[From the British Critic.]

No points of doctrine or faith are implicated in this question of various readings. Now we think, that we may call the evidence of persons unexceptionable authority, when they are competent witnesses in point of information, whilst their pursuits and attainments might have been expected to have given them prejudices, inclining them to assert the contrary of what they are found to do. Such authorities we can produce, in the persons of Dr. Bentley and the present Bishop of Peterborough. The first attended to verbal criticism in every department of ancient literature, with a degree of success which has perhaps never been exceeded; and the latter needs no compliment from us to enhance his reputation, as thoroughly versed in biblical criticism. An ordinary theologian, searching, for the first time, for their opinions as to the importance of critical researches, would naturally fear, that they might be found ascribing too much importance to the results which might be attained by success in their own favourite pursuit.

But they have both declared, in the most decided terms, that whatever texts may still continue to be of doubtful authority, leave no point of importance insecure.

"The text of scripture," says Bentley, "is competently exact indeed, even in the worst MS. now extant. Nor is one article of faith or moral precept either perverted or lost in them; choose as awkwardly as you can, choose the worst by design, out of the whole lump of readings. Make your thirty thousand as many more, if numbers of copies can ever reach that sum; all the better to a knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool; and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter; nor so disguise Christianity, but that every feature of it will still be the same."

To the same purport Dr. Marsh has observed, that

“To the theologian who undertakes to establish the authority of the Greek Testament, it is of consequence to ascertain its very words, its very syllables. But, for the common purposes of religious instruction, the text in daily use is amply sufficient. For, whatever difference in other respects may exist between this text and the Greek manuscripts, or whatever difference may exist among the manuscripts themselves, they will agree in the important articles of Christian faith; they all declare, with one accord, the doctrine of the Trinity, and the doctrine of the atonement by Jesus Christ.”

We should have spared our remarks on this topic, important as it is, if Dr. Bentley's admirable tract was known and read, any thing like so extensively as it ought to be. But though the letters under the name of Phileleutherus Lipsiensis have been very judiciously reprinted by the University of Oxford, in the *Enchiridion Theologicum*, we had lately occasion to ascertain, that their merit was unknown, or overlooked to a degree which surprised us exceedingly. What we have said has been almost entirely borrowed from his nervous and lucid Answer to Collin's discourse of free-thinking. We shall add one direct quotation more, as a proper close to the subject.

He says it has been objected,

“That sacred books, at least books imposed upon the world as divine laws and revelations, should have been exempted from the injuries of time, and secured from the least change. But what need of that perpetual miracle, if with all the present changes the whole scripture is perfect and sufficient to all the great ends and purposes of its first writing? What a scheme would these men make? What worthy rules would they prescribe to Providence? that in millions of copies transcribed in so many ages and nations, all the notaries and writers, who made it their trade and livelihood, should be infallible and unimpeachable? That their pens should spontaneously write true, or be supernaturally guided; though the scribes were nodding or dreaming? Would not this

exceed all the miracles of both Old and New Testament? And, pray to what great use or design? To give satisfaction to a few obstinate and untractable wretches; to those who are not convinced by Moses and the Prophets, but want one from the dead to come and convert them. Such men mistake the methods of Providence, and the very fundamentals of religion; which draws its votaries by the cords of a man, by rational, ingenuous, and moral motives; not by conviction mathematical; not by new evidence miraculous, to silence every doubt and whim that impiety and folly can suggest. And yet all this would have no effect upon such spirits and dispositions; if they now believe not Christ and his Apostles, neither would they believe if their own schemes were complied with.” *Bentley's Remarks upon a late Discourse of Free-thinking.* P. 1. § 32.

For the Christian Journal.

On the Rubric respecting the occasional Prayers and Thanksgivings in the Common Prayer Book.

As this rubric stands in the Book of Common Prayer of our Church in this country, a considerable difficulty exists in ascertaining which are intended by the two final prayers, before which the occasional prayers and thanksgivings are to be used. Hence a difference of opinion prevails on the subject, and, of course, a diversity of practice. Those clergymen who were in orders previously to the adoption of the American Prayer Book, well know, that, in the Prayer Book of the English Church, which they then used, the two final prayers were always understood to be the Prayer of St. Chrysostom, and the Apostolic Blessing: and accordingly the occasional prayers and thanksgivings were invariably used immediately before them. Some of these, adhering strictly to the rubric, as it stands in the American book, continue to use them, as formerly, immediately before these two prayers. A greater number, perceiving the incongruity of occurring again to prayer, after having pronounced the General Thanksgiving, which,

in the Church of England, always succeeds all prayers, except the Prayer of St. Chrysostom, and the Apostolic Blessing; have ventured to introduce the occasional prayers before the General Thanksgiving, and the occasional thanksgivings after it. This, so far as it respects the occasional prayers, is also the practice of many who have been admitted to orders since the American book was introduced; but, that they may be considered as adhering to the rubric, they contend, that by the two final prayers mentioned in it, must have been intended the General Thanksgiving and the Prayer of St. Chrysostom; and to support this, they affirm, that the Apostolic Blessing is not a prayer. In addition to this error, in this respect—for a blessing is an application to the Deity for some favour, either for ourselves or others, and of course is of the nature of prayer—they are obliged, in order to be consistent, to use the occasional thanksgivings before the general one, which was certainly never intended, as it is a departure from the English practice, as will appear in the sequel, and does not comport with our ideas of propriety.

The cause of this difficulty, in understanding the rubric, and of the unfortunate diversity of practice which has grown out of it, may be traced to an evident oversight in that venerable General Convention to which had been committed the office of making such alterations and improvements in the Common Prayer Book of the Church of England, as would make it suitable for the American Church.

In the course of their deliberations on the subject, it was doubtless thought an improvement—and very justly so—to transpose from the occasional prayers and thanksgivings—where they still remain in the English Prayer Book—both the *Prayer for all Conditions of Men*, and the *General Thanksgiving*, into the morning and evening services of the book to be adopted for the Church in this country. In this act it does not seem to have occurred to them that an alteration of the rubric, relative to the particular places, in the morning and evening services, where the remainder of the occasional prayers and

thanksgivings should be used, was necessary. At any rate, it was either overlooked or neglected; and therefore the rubric stands in our book—notwithstanding the transposition above stated,—precisely in the same words as it then stood, and still remains in the Common Prayer Book of the Church of England. Had it been altered in some way similar to the following, no difficulty would have occurred in comprehending its meaning. *Prayers, to be used before the General Thanksgiving, and Thanksgivings, to be used after it.*

As it could not have been the intention of that respectable body, in making the transposition referred to, to change the order in which the prayers were used, but merely to place the *Prayer for all Conditions of Men*, and the *General Thanksgiving*—which had from usage ceased to be occasional, as they were uniformly read, in all cases of public worship—into their proper stations, in the morning and evening services: at all events, it could not have been their intention to leave in doubt what order was designed: it therefore ought to be understood, that no rubric on the subject at present exists, and, till one is formed by the proper authority, that we should continue, or, if it has been departed from, adopt, as a usage, the course which would have been universally pursued, had no transposition of the prayer and thanksgiving above stated been made, and which is now practised by the Church of England. It is, that the occasional prayers be used, in the order in which they stand, immediately before the General Thanksgiving; and, as the General Thanksgiving in the English book precedes the other occasional thanksgivings, and is always read first, the occasional thanksgivings in our book should follow the General Thanksgiving in regular succession, as occasion may require. This is also the order which nature and propriety dictate. Observing this course, the clergy will restore the uniformity, in the case before us, which has so long unfortunately been interrupted, and advance one step nearer to that perfect union in all things, which cannot but adorn and exalt the Church of which they are ministers.

N. S.

From the Bengal Hurkaru, Oct. 23, 1822.

IMMOLATION AT HOWRAH.

To the Editor of the Journal.

SIR,

KNOWING that you are a philanthropist, I beg leave to inform you that directly opposite to Fort William, and not above 100 yards to the southward of the late Mr. William Jones's dwelling house at Seebpore, on Monday morning at gun-fire, a widow, the mother of a large family, was put on a pile of combustibles, and burned to death, attended with circumstances of cruelty which I shall endeavour to describe, partly as seen by myself and as I was informed by others.

On Friday, the 11th instant, about noon, an old Brahmin died, and at the time of his death was possessed of considerable riches, and had two wives, one of whom was many years younger than the other, and by each of these wives he had a large family of children, boys and girls, now living. The moment this man expired, his eldest son, heir to all his property, posted off to Allypore, and applied to C. R. Barwell, Esq. magistrate of the suburbs of Calcutta, for a license to burn *his own mother* and his step-mother with the body of his father; but it appears Mr. Barwell then granted license for one wife only, the eldest, to be burned. Confident, however, that by another application leave would be obtained to burn the other wife also, the pile was raised, and every preparation made to burn them both on the following day at noon; but at the hour of noon on Saturday no license from Mr. Barwell for the destruction of the youngest woman had arrived, and no license was granted during the whole of that day.

The news of this rather novel circumstance soon spread along Seebpore and Howrah, and thousands of people of all descriptions were assembled to learn the particulars, and many of them, and to me, the family and Brahmin friends voluntarily confessed, that *both wives* must be burned, or *neither of them* could be burned, as the one for whom the license was obtained had declared that she would not be burned alone.

On Sunday circumstances remained just the same as on Saturday, for Mr. Barwell was inflexible, and no license to burn the youngest wife could they obtain from him, notwithstanding they used every art, artifice, and invention, which the craft and cunning of a Brahmin could conceive.

On Sunday, as on Saturday, crowds of people were in attendance from morning till night; and to all the Europeans who inquired, the declaration of the deceased's family, and attending Brahmin, were the same, that the one wife could not be burned alone, she having dissented therefrom; and great hopes began now to be entertained by the humane, that Mr. Barwell's firmness would save them both; but the poor creatures were all this time, from the moment their husband had breathed his last, on Friday at noon, kept locked up, and not allowed to taste a morsel of victuals of any description, and the hope which had been entertained of their being saved from the flames, was greatly damped by the fear that both would be starved to death by their merciless keepers.

On the following morning, Monday, the 14th inst. at gun-fire, notwithstanding the previous repeated acknowledgments and confessions of the attending Brahmin and the family and friends of the deceased, that they could not burn the one wife alone, at that selected period, when they thought few eyes would be open to view their proceedings, the elder woman was dragged from her prison of starvation, made to mount the pile and clasp the putrid carcase of her so long deceased husband in her arms, the stench from which, at that time, was intolerable. Two thick ropes, previously prepared, were then passed over the bodies, and two long levers of bainboo, crossing each other, were likewise employed to pinion her down, the unconsumed four ends of which are still to be seen on the spot.

All things being thus arranged, the eldest son, and heir, who was to succeed to the property, set fire to the pile, which speedily burnt and consumed his own mother; and at this act it is said that he triumphantly exulted!

The other poor woman being still

kept in confinement, and no nourishment supplied, is now seized with delirium, and in a few hours more will no doubt end her existence also, actually starved to death.

Who are they who can read this statement without being filled with horror and disgust! And who are they who can with ease avert and prevent similar occurrences, who ought to hesitate a moment!

A FRIEND TO HUMANITY.

Calcutta, Oct. 16, 1822.

Religion of the Battas in Sumatra.

Mr. Prince, the British resident at Natal, in this island, drew up, for the information, and at the request of the Hon. Sir T. S. Raffles, the following

Account of the Religion of the Battas.

The present religion of the Battas is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow:

"Dee Battah assee assee," the Creator and Father of all; who appointed three brothers—Bataragourou, Seeree Padah, and Mahalabhoolan—his vakeels, or agents, to instruct mankind.

"Bataragourou" is the God of Justice, and is described literally under the following character—"Fish in the wears, he will restore to their element: property forgotten, he will return: a measure filled to the brim, a just balance, and upright judgment, are his." These are the principles which Bataragourou was appointed to instil into the minds of mankind; but the Battas acknowledge themselves strangers to their adoption.

"Seeree Padah" is the God of Mercy. "He will repair the clothes that are torn—give meat to the hungry, and drink to the thirsty—heal the sick—relieve the oppressed—give advice to the weak, and shelter to the friendless."

"Mahalabhoolan" soon quarrelled with his brothers, separated from them,

and set up the practice of tenets directly opposite to theirs. Hence he is described as—"The source of discord and contention—the instigator of malice and revenge—the inciter of anger—the source of fraud, deceit, lying, hypocrisy, and murder."

Of these three brothers, you will not wonder that the last is most powerful, or that he has most adherents. The Battas acknowledge, that they apply to and beseech him, when they have followed any of those vices; and they also acknowledge that petitions are very rarely offered to the other deities.

They name a fifth, "Naggahpado-nah"—the Atlas who is said to support the world; which they describe to consist of seven folds beneath, and as many above.

A person named "Dattoo," who is skilled in every sort of superstition, is the only resemblance of a priest among them: every village has one.

The only ceremony practised of a religious nature, so far as I can hear, is the custom of invoking the shades of their ancestors. This is done, at pleasure; in prosperity or in adversity. The process of the ceremony is as follows:

A wooden mask is made, intended to represent the features of the deceased: this is worn by a clever fellow, who is dressed in all the regalia of a Rajah; and he is worshipped as the living representative of the departed object of their regard. A feast is made in honour of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests; and mixes his sayings with prophecies, suited to the wishes of the audience.

The influence of the Dattoo over the deluded Battas is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books; and, according to his interpretation, a day is chosen as propitious to their object, whether that be a suit, a journey, or war.

Of the moral conduct of these people, it grieves me to say, that it appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests

or feelings; and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seeree Padah and Bataragourou; and they have no priesthood, no Rajah to recall them, or to reprove their obstinate adherence to the principles of Mahalabhoalan, who is certainly no other than the devil.

Christian missionaries would find a good field for their labours among this people; for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, *natural depravity*, that must be assigned as the principal cause of their present deplorable morals.

[Mission. Reg.]

From the Missionary Register.

New Code of Laws for the Georgian Islands.

THE remodelling of a state, hitherto heathen, on Christian principles, under all the freshness and vigour of impression from those principles being just received, is an object perfectly new in this latter age of the world. What has however taken place in this respect, in some of the smaller islands of the Pacific, is but the prelude, we trust, of what will ere long follow on a far larger scale in other heathen lands.

The new code of Otaheitean laws was enacted by the late king and the chiefs, in concurrence with the people, and were immediately printed, and posted up in every district; so that the people, having in general learnt to read, have become well acquainted with their civil and social duties.

Introduction to the code.

Pomare, by the grace of God, king of Tahiti, Moorea, and all surrounding lands, &c. &c. to all his faithful subjects, greeting, in the name of the true God.—God, in his great mercy, has sent his word among us. We have embraced this word, that we may be saved. We desire to regard the commandments which he has given us. In order therefore that our conduct may become like the conduct of those who love God, we make known unto you the following laws of Tahiti.

Nineteen heads of the code.

1. Of murder. 2. Of robbery. 3. Of depredations committed by swine. 4. Of stolen property. 5. Of lost property. 6. Of buying and selling. 7. Of Sabbath-breaking. 8. Of stirring up war. 9. Of a man with two wives. 10. Of wives that were cast off before the reception of the Gospel. 11. Of adultery. 12. Of forsaking a wife or husband. 13. Of not providing food for the wife. 14. Of marriage. 15. Of raising false reports. 16. Of the judges. 17. Of trying cases. 18. Of the courts of justice. 19. Of the laws in general.

Article 16 contains the names of the judges, 400 in number. Articles 18 and 19 prescribe that courts of justice shall be erected all around Otaheite and Eimeo—that they shall be used solely for the administration of justice—that a printed copy of the laws shall be posted on every such house of judgment—and that the chiefs in the several districts shall support the execution thereof.—Murder is made punishable by death.

Modifications in these laws will, of course, continually be found necessary, in order to adapt them to the new and untried state of society for which they are designed. The intelligence of the missionaries will, doubtless, be applied to this object, as it has been already beneficially applied in framing the code.

Specimens of three laws.

We subjoin these three specimens, that our readers may the more fully enter into the condition of this new and interesting community.

Law on buying and selling.

When a person buys any property, let him consider well before he gives his property in exchange for the property of another. If he exchanges property with another, and has taken the exchanged property away, and shortly after wishes to have his own returned, his wish shall not be granted, unless the other party is agreeable. If any damage be found on the property, which had not been discovered at the time of exchanging, it may be returned; but if the damage was known at the time of exchanging, it shall not be returned. If a person exchanges property for a per-

son who is sick, the sick person shall be allowed to see the property received in exchange; and if he does not like it, it shall be returned. Persons must not undervalue nor cry down the property of others: it is very bad. The persons who are buying or selling, let they themselves buy and sell without the interference of those who have nothing at all to do with the matter.

Law against Sabbath-breaking.

It is a great sin in the eye of God to work on the Sabbath day. Let that which agrees with the word of God be done; and that which does not, let that be left alone. No houses or canoes must be built, no land must be cultivated, nor any work done, nor must persons go any long distance, on a Sabbath day. If they desire to hear a missionary preach, they may go, although it be a long distance; but let not the excuse of going to hear the word of God be the cover for some other business: let not this be done: it is evil. Those who desire to hear missionaries preach on a Sabbath, let them come near at hand on the Saturday: that is good. Persons on the first offence shall be warned; but if they be obstinate and persist, they shall be compelled to do work for the king. The judges shall appoint the work.

Law against raising false reports.

If a person raises a false report of another, as of murder or blasphemy, stealing, or of any thing bad, that person commits a great sin: the punishment of those who do so is this—he must make a path four miles long and four yards wide—he must clear all the grass, &c. away, and make it a good path. If a person raises a false report of another, but which may be less injurious than that of blasphemy, &c. he shall make a path of one or two miles in length, and four yards wide. If a false report be raised about some very trifling affair, no punishment shall be awarded. When the paths are made, the person who is the owner of the land where the ways are made, shall keep them in repair: let them be high in the middle, that the water, in wet weather, may run down on each side. Should the relations of the person who is re-

quired to make a path wish to assist him, they are at liberty to do so. The chiefs of the land where the man is at work must provide him food: he must not be ill-treated: he must not be compelled to work, without ceasing, from morning till night; but when he is tired, let him cease, and begin again next day; and when he has finished what he was appointed to do, he has fulfilled his punishment. The judges shall make known to persons raising false reports the punishment which they shall undergo.

The missionaries remark that the good effect of this law in particular, has been very apparent.

Ancient custom in Newton, Wiltshire.

(From the Christian Remembrancer.)

THE following description of a custom observed on Trinity Sunday is taken from a small and very scarce volume of miscellanies, printed at London, for Curll, 1714. Mr. Aubrey, who was collecting materials for a history of North-Wiltshire, received the account from a correspondent, in a letter dated on the Feast of Ascension, 1682.

NEWNTON.

This village affords a lovely prospect to the South, S. W. and S. E. On the South it is terminated by the blue hills of Hackpen, Cherhill, &c. Of that range between, with Malmesbury Town, and the ruins of the Abbey, with Charlton-house, (the seat of the Earl of Berkshire,) and, till the late unhappy wars, with the woods of Charlton-park, and the Park of Hyams. At the upper end of this village was Sir Giles Estcourt's house, Knight and Baronet, Lord of this Manor, flanked with a delicate grove of oaks, which he cut down and sold for £700. This village, long time ago, stood a little higher in the field, where they still plough up foundations of houses: the tradition is, that it was burnt, and then built here, and hence it was called Newton, *quasi* New Town. At the upper end of this town, at the old Manor-house,* where the old pigeon-house

* In the late wars this house was burnt down by the soldiers, and the following custom of

is, is a fine fountain of free-stone, from whence the water was brought in pipes of lead to Malmesbury Abbey; they oftentimes digged for the pipes, but now I think few are left. Some of these pipes have been digged up within these twenty years. This town was given to Malmesbury Abbey. The church here was anciently a chapel of ease to that Abbey, from whence it is distant above two miles.

The Custom here on Trinity Sunday.

King Athelstan having obtained a victory over the Danes by the assistance of the inhabitants of this place, riding to recreate himself, found a woman baiting of her cow upon the way called the *Fosse*, which runs through this parish, and is a famous Roman way that goes from Cornwall to Scotland. This woman sate on a stool, with the cow fastened by a rope to the leg of the stool; the manner of it occasioned the king to ask why she did so? She answered the king, that they had no common belonging to the town. The queen being then in his company, by their consent it was granted, that the town should have so much ground in the common next adjoining, as the woman would ride round upon a bare ridged horse. She undertakes it; and for ascertaining the ground, the king appointed Sir Walter, a knight that waited on him, to follow the woman or go with her; which being done, and made known to the monks of Malmesbury, they (to show their liberality upon the extent of the king's charity) gave a piece of ground, parcel of their inheritance, and adjoining to the church yard, to build a house for the hayward to live in, to look after the beasts that fed upon this common. And for to perpetuate the memory of it, appointed the following prayers to be said upon every Trinity Sunday in that house, with the ceremonies ensuing. And because a monk of that time, out of his devotion

gave a bell to be rung here at this house before prayers began, his name was inserted in the petitions for that gift.

The ceremonies.

The parishioners being come to the door of the hayward's house, the door was struck thrice in honour of the holy Trinity; then they entered. The bell was rung; after which, silence being ordered, they read the prayers aforesaid. Then was a ghirland of flowers,* made upon a hoop, brought forth by a maid of the town upon her neck, and a young man, a bachelor, of another parish, first saluted her three times in honour of the Trinity, in respect of God the Father. Then she puts the ghirland upon his neck, and kisses him three times, in honour of the Trinity, particularly God the Son. Then he puts the ghirland on her neck again, and kisses her three times, in respect of the holy Trinity, and particularly the Holy Ghost. Then he takes the ghirland from her neck, and by the custom must give her a penny at least, which, as fancy leads, is now exceeded, as 2s. 6d. or &c.

The method of giving this ghirland is from house to house annually, till it comes round.

In the evening every commoner sends his supper up to this house, which is called the *eale-house*; and having before laid in there equally a stock of malt, which was brewed in the house, they sup together, and what was left was given to the poor.—Of which house there is an account in Somner's Glossary, at the end of the English Historians, printed at London, 1652.

The form of prayer.

"Peace, good men, peace, this is the house of clarity, and the house of peace. Christ Jesus be with us this day and evermore. Amen.

"You shall pray for the good prosperity of our sovereign lord king Henry VIII. and the royal issue, (of late days king Charles II. queen Catherine, duke of York, and the rest of the royal progeny,) with all the nobility of this land, that Almighty God would give them such grace, wisdom, and discretion, that they may do all things to the glory of

supping is yet discontinued, together with brewing that quantity of drink. The rest of the ceremonies are yet continued on the Tot, and on the old door of the house which yet remains, which they carry then thither: and a small quantity of drink, of six or eight gallons, is yet drunk after the ghirland is given.

* About the year 1660, one was killed striving to take away the ghirland.

God, the king's honour, and the good of the kingdom."

This form was made by Mr. Richard Estcourt, in favour of the present government.

"You shall praise God that moved the hearts of king Athelstane and dame Maud, his good queen, to give this ground to our forefathers, and to us, and for all them that shall come after us, in fee for ever.

"You shall pray to God for the soul of sir Walter the good black knight, that moved his heart to give to our forefathers and us this ground, both to tread and till, and to them that shall come after us, in fee for ever.

"You shall pray to God for the soul of abbot Loringe, that moved his heart to give this ground to build this house upon to our forefathers, and to us, and to them that shall come after us, in fee for ever.

"You shall pray to God for the soul of don Almed the black monk, that moved his heart to give the bell to this house.

"For the souls of these benefactors, whom the Lord hath moved their hearts to bestow these benefits upon us, let us now and ever pray."

"*Pater noster*," &c.

From the Churchman's Magazine, July, 1823.

Address delivered by the Right Rev. Bishop Brownell, to the Convention of the Diocese of Connecticut, in St. Andrew's Church, Meriden, on the 4th of June, 1823.

My brethren of the clergy and of the laity,

THE good providence of God having brought us together for the purpose of consulting on such measures as may be calculated to promote the welfare of the church, it becomes my duty, pursuant to the provisions of the 45th canon of the General Convention, to lay before you a statement of the affairs of the diocese, and of my official proceedings, since our last annual meeting. We have much reason to be thankful that the great Head of the church still continues to smile upon this portion of his vineyard. From such a survey of the diocese as I have been able to take, I am well assured that our communion continues to increase in numbers; and in many places I see convincing evidences of increasing piety and zeal. Some of the weak parishes appear to be reviving, some new societies are forming, and an

increasing zeal is manifested in greater exertions for the maintenance of the clergy, the erection of new churches, and the support of missionaries. I shall not take up your time with a detailed journal of my proceedings during the last year, but shall condense my official acts in as brief a summary as practicable.

I have administered the holy rite of confirmation in 25 parishes, as follows, viz. June 18, in Danbury, to 6 persons; 19, in Brookfield, to 22; 20, in New-Milford, to 5; 21, in New-Preston, to 6; 22, in Kent, to 8; 23, in Sharon, to 7; 26, in Litchfield, to 43; Aug. 7, in Norwalk, to 35; 18, in New-Haven, to 12; 20, in Simsbury, to 22; 21, in Granby, to 15; 22, in East-Windsor, to 9; 23, in Glastenbury, to 5; 24, in Hebron, to 10; 26, in Essex, (Saybrook,) to 15; 29, in Derby, to 29; Oct. 4, in Norwich, to 15; 15, in Branford, to 15; 29, in Oxford, (Quaker's Farms,) to 4; 30, in Woodbury, to 13; 30, in Roxbury, to 12; 31, in Washington, to 3; 31, in Watertown, to 8; Nov. 1, in Waterbury, to 9; Dec. 8, in Hamden, to 12; May 11, in Hartford, to 15—Total 356

The following persons have during the year past, been admitted to the holy order of deacons; viz. Lemuel B. Hull, at Trinity church, New-Haven, August 4th—William Jarvis, at St. Paul's church, Norwalk, August 7—John M. Garfield, at Grace church, Hamden, August 11th—And Ransom Warner, at Christ church, Middletown, Dec. 29th. The two former were, for two years, students in the General Theological Seminary of our church. Besides these ordinations, the Rev. Seth B. Paddock, rector of the church in Norwich, has been admitted to priest's orders. He was a student in the Theological Seminary during its continuance at New-Haven. The Rev. Lemuel B. Hull, and Rev. John M. Garfield have also this day, in your presence, been admitted to the holy order of priests.

The following persons are at present candidates for holy orders in this diocese, viz. William Shelton, George Shelton, — Todd, Edward P. Ives, Enoch Huntington, and Hector Humphreys.

On the 16th of October last, the church in Northford was consecrated, with the prescribed rites and offices, by the name of St. Andrew's church; and on the 30th of the same month, the church in Woodbury was in like manner set apart from all unhallowed, profane, and common uses, and dedicated to the worship and service of Almighty God, by the name of St. Paul's church.

The new brick church in the parish of New Preston is now nearly finished and ready for consecration. The people of this parish have set a noble example of liberality and zeal, which seems to pervade the neighbouring parishes. In the contiguous

town of Salisbury a new brick church has been erected, nearly upon the model of the neat and commodious edifice in New Preston. Subscriptions have been collected, and arrangements are in progress, for erecting similar edifices in the adjoining towns of Kent, and Canaan. These exertions, so honourable to the church, and so animating to the cause of piety, have been stimulated in no small degree by the zealous labours of the Rev. Mr. Andrews. A new church is also expected to be erected in the village of Hebron, where the Rev. Mr. Jarvis has been successfully employed since his ordination.

The parishes of New Milford and Brookfield, under the rectorship of the Rev. Mr. Benham, have with great liberality raised a fund, the interest of which is nearly adequate to the support of the rector. The parish of Middletown has lately come in possession of a fund to the amount of about 12,000 dollars, by a pious bequest from the late Stephen Clay. Considerable additions have also been made to the funds of some other parishes within the past year.—It has been urged that large parish funds have a tendency to produce negligence on the part of the minister, and indifference on the part of the people. But however this may be, it is at least desirable that every parish should have a permanent income equal to at least a moiety of the rector's salary, as a security against those fluctuations to which all parishes are liable; while the interests of the congregation may be kept alive by the necessary provision for the remainder, and by those occasional calls for the general objects of the church, which are not less fruitful in blessings to those who give, than to those who receive.

Among the changes which have taken place in the diocese since the last convention, it becomes my painful duty to record the deaths of the Rev. John Tyler, and the Rev. David Botsford. The former full of years, and the last of the clergy in this diocese who received his orders in the parent church: the latter cut off in the morning of life, and the very commencement of his sacred functions. Both have gone to give an account of their stewardship, and the solemn dispensation admonishes us that we be also ready.

The Rev. Jonathan Judd has removed from Stamford, to the diocese of Maryland, and the Rev. Ambrose Todd has relinquished the parishes of Danbury and Reading to supply his place. The Rev. Henry R. Judah has been received in this diocese with letters dimissory from that of Maryland, and officiates in the parishes of Bridgeport and Trumbull. The Rev. Stephen Beach, from Vermont, is employed as a missionary in the county of Litchfield, having produced canonical testimonials from the Bishop of the eastern diocese.

The Rev. Charles Smith has resigned the parishes of Wilton and Ridgefield, and is at present employed in missionary services, and his place is supplied by the Rev. Origen P. Holcomb. The Rev. Beardsley Northrup has removed from the parish of Oxford, to that of Bridgewater; and the Rev. Mr. J. Buckley has accepted the charge of the parish in East-Windsor.—Of the persons recently ordained, the Rev. Lemuel B. Hull has been employed as a missionary in the eastern part of the diocese, the Rev. William Jarvis has accepted the charge of the parishes of East-Haddam and Hebron, the Rev. Ransom Warner is officiating in the parishes of Simsbury and Granby, and the Rev. J. M. Garfield is usefully occupied with the charge of an academy in New-Haven, and officiates in the vacant parishes in his vicinity. The following cures and parishes have recently become vacant, viz. the cure of Brauford, Northford, and North-Haven, and that of Danbury and Reading; and the parishes of Oxford and Glastenbury.

The Rev. Calvin White, having embraced sentiments of religion and of ecclesiastical government differing from those of the Protestant Episcopal Church, has declared to me (in writing) his renunciation of the ministry in the said church, and his design not to officiate in future in any of the offices thereof. Pursuant, therefore, to the provisions of the 7th canon, passed in General Convention in the year 1820, it becomes my duty to declare, that the said Calvin White is suspended from the exercise of any ministerial office in the Protestant Episcopal Church of the United States of America. Much of the pain which this act of discipline would otherwise have occasioned, has been avoided by the spirit of accommodation manifested by the Rev. Mr. White, in placing his case under the canon above referred to, instead of leaving it to the operation of the 26th and 27th canons of the year 1808; thus making his suspension his own act.

I have attended the recent session of the General Convention in the city of Philadelphia, and am happy to inform you that the business of the church was conducted with great harmony and unanimity. The consecration of the Rev. John S. Ravenscroft, to act as bishop in the diocese of North-Carolina, and the devising of measures to give greater efficacy to the operations of the theological seminary, and the Domestic and Foreign Missionary Society of the church, were among the most important transactions of the convention. Considerable interest was manifested in regard to the education of our youth in the principles of the church; and a committee was appointed to inquire into the state of the several colleges in the union, in relation to this subject, and to report to the next convention upon the practicability

lity of establishing a seminary or seminaries under the patronage and direction of members of our church.

The pastoral letter from the house of bishops, which will shortly be published and distributed, treats at large of the general theological seminary, and of the general missionary society. There is therefore the less need that I should dwell upon these subjects in the present address: but I cannot lose the present opportunity without once more earnestly recommending to your notice and liberal patronage, the Society for promoting Christian knowledge in this diocese. The objects embraced by this society are of paramount importance to the prosperity of this portion of the vineyard of our Lord. That of supporting missionaries in the destitute congregations, and among the dispersed members of our church, was regarded so deeply interesting by the last convention, that it was determined to devote all the collections of the past year to this single object. The appeal to the liberality of the congregations was not made in vain; for the annual contributions have been more general, and have considerably exceeded in amount, those of any former year. The station in which I am placed has given me an opportunity of witnessing the beneficial results which these exertions have produced: and I do trust that the present encouraging prospects will not be suffered to decline by any diminution of liberality or zeal. In a recent circular letter to the parishes, I felt it my duty to declare, and on the present occasion I feel it to be no less so to repeat the declaration, that the situation of the diocese has never made a more urgent demand for missionary exertions, or presented a fairer prospect of their success.

The organization and support of Sunday schools is a measure which I have already repeatedly urged upon the parishes in this diocese, and I cannot help now reiterating the recommendation. The provision which the church has made for bringing up her youth in "the nurture and admonition of the Lord," has commanded the admiration of every religious communion. She requires of every minister to attend to the religious instruction of all the children within his cure. On his entering upon the sacred office, she exacts of him a solemn pledge to be diligent in the duty of "instructing the youth in the catechism;" and this duty is more fully enjoined and enforced in the first rubric after the catechism, and in the 22d canon. The corresponding obligations which rest upon parents and guardians are no less fully enjoined. They are urged in general terms in the baptismal office, and will be found fully and explicitly enforced in the third rubric after the catechism. The institution of Sunday schools is one of the most

efficacious modes which has been adopted for carrying into effect these regulations of the church. The assistance which the minister receives from the young people of his parish, is a great relief and encouragement in his duty, and their pious labours are amply requited by the consolations of an approving conscience, and by the salutary effects which such labours are calculated to produce on their own hearts and lives. From the embarrassment which had arisen from the want of suitable books, and a simple and uniform system of organization, the last convention appointed a committee to devise and prepare a suitable code of Sunday school instruction. But as no system has been reported by that committee, I have thought proper to give my approbation to a manual of religious instruction, called "The young Churchman's Guide," prepared by the Rev. Harry Crosswell.

But it is almost in vain to endeavour to imbue the tender minds of our children with our own views of religious truth, if during their subsequent education they must be placed in situations where our peculiar sentiments are constantly treated as matters of indifference, or exhibited as positively erroneous. It is difficult for youth to withstand the influence of example, of authority, and of numbers; and without imputing any sectarian partialities, or any proselyting zeal, to the instructors of academies or colleges who dissent from our religious views, every person who knows any thing of the relations subsisting between the instructor and the pupil, must be aware of the important influence which the religious sentiments of the former will be likely to produce on the minds of the latter. There is moreover, a spurious liberality much in vogue at the present day, which, if it do not reach absolute latitudinarianism, professes to regard it as a matter of indifference, or at most of expediency, to what particular denomination of Christians any one belongs. But if this principle be admitted, the obvious inference is, that it is most expedient to unite with that denomination which is the most numerous, or the most popular. It is easy to see that the prevalence of such a principle would prove the ruin of our church, and lead to a general laxity of religious faith. We are episcopalians, not from any slight preference, but as I trust from examination and conviction, and from an imperious sense of duty. Our charity would accord the same grounds of preference to other denominations; and that golden rule which applies to so many of the relative duties, we would take as the true rule of religious toleration—"to do to others as we would have them do to us;" while we may reasonably require the same religious privileges which we freely concede to others. With-

out setting up, therefore, for exclusive orthodoxy, we may surely be allowed to take all those measures for the education of our children in our own faith, which are adopted by other religious denominations, and in relation to which we can have no cause of complaint. We should not, perhaps, be over-solicitous in imposing our own creed upon our children, but it is an evidence that we think lightly of our profession if we needlessly place them in situations where they will be likely either to become indifferent to our peculiar principles, or to acquire a positive bias against them.

Under the influence of such considerations, the episcopalians of this state petitioned the general assembly, during its recent session, for the incorporation of a college, to be under the patronage and principal direction of members of our church. The application was received with great liberality; and a charter has been granted, on condition that thirty thousand dollars be raised by private contribution. An earnest appeal will now be made to the friends of the proposed institution, and I confidently trust it will be met with that liberality which the importance of the object demands.

The subjects which I have thus brought before the convention, may not at present require any special acts of legislation, but they are such as I have judged most interesting and important to the welfare of the diocese, and I hope they will receive your deliberate and careful consideration.

Brethren, I have only to add my prayers for the divine blessing on our present labours: and may he who has "built his church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone, grant us to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto him, through Jesus Christ our Lord."

THOMAS C. BROWNELL.

Meriden, June 4th, 1823.

For the Christian Journal.

Psalm lv. 17. *Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.*

Job xxxviii. 7. *When the morning stars sang together, and all the sons of God shouted for joy.*

When th' all-powerful Word of Might
Said, "Let light be," and all was light;
When clouds and darkness fled away,
And left all bright the new-born day;
Th' angelic hosts, with loud acclamation,
Shouted and praised their Maker's name.
The morning stars together sung,
And concave heaven with praises rung.

Then let us still, when gladsome light
Gently dispels the shades of night,

When fresh from slumbers sound and sweet,
The sun's gay beams our glances meet;
While tenants of the grove rejoice,
And raise with joy their tuneful voice;
Let thankful praise begin our day,
For God's protection let us pray.

Ah! who that gladly sees the sun,
Can tell but ere his course be run,
His eyes may shut in gloomy death,
And God recall his fleeting breath:
Were we convinced that *one short day*
Was all the time we had to pray,
How would our sins like mountains rise,
And grace be sought with suppliant cries.

FATHER, to thee each opening day
May we devoutly, humbly pray
For renovating grace:
That here prepared to live or die,
We meekly wait till call'd on high,
To heaven thy dwelling place.

M. A. W.

For the Christian Journal.

My Home is the Grave.

Through affliction's wide waste I have pensive-ly stray'd,
Through paths that were winding and drear;
O'er me has the cypress oft thrown her dark shade,
And my eyes made dim with a tear:
But the tear it will soon my pale cheek no more lave,
For my journey is short, and my home is the grave.

Each morn, as I rise from the bosom of sleep,
Ere I quit the soft couch of repose,
For the days I've mispent I will silently weep,
And try to forget all my woes:
Life's gay scenes of pleasure no more do I crave,
For my journey is short, and my home is the grave.

On faith's soaring plumes I ascend the blest height,
Where crowned with delight I survey
That region of promise, those scenes of delight
Which smile through perennial day:
There the conflict of life I shall soon cease to brave,
For my journey is short, and my home is the grave.

When the angel of death to my view shall appear,
And my last hour is flitting away,
I will say to the monarch of terrors, draw near,
Be kind, and release me from clay:
On him will I call who is mighty to save,
For my journey is short, and my home is the grave.

LAURA.

For the Christian Journal.

To the Atheist.

Search, atheist, search yourself, then if you can
Tell how exist the body and the soul;
Search the great principle in nature's plan,
With that vast order, governing the whole.
Enough to turn on heaven your wond'ring eyes,
A while on that stupendous fabric gaze,
Trace the mysterious order of the skies,
And see what wonder there a God displays;

With measured steps the sun his courses steer,
 Now rolls his flaming ear through all its
 bounds;
 The planets in their usual hours appear,
 And move with steady pace their destined
 rounds.
 Great is that hand who throws the lightning's
 blaze,
 With such unerring skill directs its course,
 At whose command heaven's loud artillery
 plays,
 And shakes the elements with raging force.
 Atheist, give up your philosophic bend;
 Heaven too high, too vast a theme displays;
 Revere that God you cannot comprehend,
 Then sink in silence, wonder, and amaze.
 LAURA.

—
For the Christian Journal.

SCRIPTURE HYMNS.

Version of 1 Chronicles xxix. 10, &c.

Bless'd be thou, the God of Israel,
 Thou, our Father, and our Lord!
 Bless'd thy majesty for ever!
 Ever be thy name adored!

Thine, O Lord, the power and greatness,
 Glory, vict'ry, are thine own;
 All is thine, in earth and heaven;
 Over all thy boundless throne!

Riches come of thee, and honour;
 Power and might to thee belong;
 Thine it is to make us prosper;
 Only thine to make us strong!

Thou, our hearts and thoughts who searchest,
 What are we to claim thy love?
 Thou in uprightness hast pleasure;
 What are we to look above?

Though our life is vain, a shadow,
 Though estranged from thee our hearts,—
 Joys we share with all thy people;
 Purest joy, thy grace imparts.

Therefore, O our God, we thank thee,
 Father, Saviour, Spirit bless'd!
 To thy Name, for ever glorious,
 Ever be our praise address'd.

JEDUTHUN.

—
Version of Lamentations iii. 23—26.

'Tis of thy mercies, gracious Lord,
 Nor death nor harm our sleep assails:
 We on thy faithfulness repose;
 Thy faithfulness will never fail.

Thy goodness every morn is new;
 New mercies rise with every sun,—
 The light of day, the light of grace,
 And strength our daily course to run.

God is my portion, with my soul,
 On him my hope shall rest secure;
 To all that seek and wait for him
 The Lord is good, his favour sure.

Through every day, in every care,
 Be mine to trust his holy word:
 'Tis good to hope, and calmly wait
 For the salvation of the Lord.

JEDUTHUN.

Ordinations.

On Wednesday the 4th of June, 1823, in the episcopal church at Meriden, during the session of the convention, the Rev. Lemuel B. Hull, and the Rev. John M. Garfield, were admitted to the holy order of priests, by the Right Rev. Thomas C. Brownell, D.D. Bishop of the Protestant Episcopal Church in the state of Connecticut.

On Wednesday the 4th of June, 1823, an ordination was held in St. Paul's Church, Baltimore, by the Right Rev. Bishop Kemp, when Henry H. Pfeiffer and G. B. Shaeffer, deacons, were admitted to the holy order of priests. Morning prayer was conducted by the Rev. Dr. Wyatt, and an address by the Bishop. The Right Rev. Bishop Bowen, of South-Carolina, was present on this occasion.

On Thursday, June 5, 1823, at the sittings of the convention of the Protestant Episcopal Church in the state of Ohio, at Worthington, Mr. John M. Jones, of Beaver township, Guernsey county, was admitted to the holy order of deacons by the Right Rev. Bishop Chase.

On Sunday the 8th of June, 1823, in St. Paul's Church, Chillicothe, Ohio, the Rev. Philander Chase, jun. minister of St. James's Church, Zanesville, was admitted to the holy order of priests; and on Sunday the 29th of the same month, in Christ Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, Mississippi, was admitted to the holy order of deacons, by the Right Rev. Philander Chase, D.D. Bishop of the Protestant Episcopal Church in the state of Ohio.

On Sunday the 8th of June, in St. Peter's Church, Philadelphia, Mr. Henry M. Mason was admitted to the holy order of deacons, by the Right Rev. William White, D.D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania.

At an ordination held in Richmond, Virginia, by the Right Rev. Bishop Moore, on the 15th of June, 1823, Sylvester Nash and Silas B. Freeman were admitted to the holy order of deacons; and the Rev. Mr. Prestman to the holy order of priests.

Consecration and Ordination.

On Saturday the 14th of June, 1823, St. Stephen's Church, Wilkesbarre, Pennsylvania, was consecrated to the worship of Almighty God, by the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in the diocese of Pennsylvania, assisted by the Rev. Jackson Kemper, the Rev. Charles Dupuy, and the Rev. Samuel Sitgreaves, the rector of the church. Morning prayer was read by the Rev. Mr. Kemper, and the consecration sermon delivered by the venerable bishop.—At the same time was performed the ancient and interesting rite of confirmation to forty-one persons.

On the ensuing Sunday morning the Rev. Samuel Sitgreaves was ordained by the bishop to the holy order of the priesthood. Morning prayer was read by the Rev. Mr. Dupuy, and the ordination sermon delivered by the Rev. Mr. Kemper. Immediately afterwards the communion was administered to forty-three persons.

The church at both periods was crowded by numerous and attentive audiences, assembled from all parts of the surrounding country; many had even attended from a distance of 70 miles. We trust that the blessing of Almighty God will accompany these ministrations, and for ever rest upon the beautiful edifice dedicated to his sacred worship.—*Susquehanna Democrat.*

Theological Commencement.

On Tuesday, July 22d, 1823, the annual meeting of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, was held in this city, and continued, by adjournment, until Friday, the 25th. On the intermediate Wednesday and Thursday, the examination of the students, on the studies of the past year, was held in the presence of the trustees, clergy, and others. On Friday, the 25th, the Festival of St. James the Apostle, the commencement of the seminary was publicly celebrated in Christ church. The following was the order of the exercises:—As the procession entered, the last four verses of the 118th psalm were sung; introductory devotions by the

presiding bishop; sermon, Faith the principal condition of salvation, by Robert B. Croes, A. M. of New-Jersey; dissertation on the state of the heathen in reference to salvation, by Mathew Matthews, A. M. of Pennsylvania; dissertation on prophecy as an evidence of the truth of revelation, by Samuel R. Johnson, A. B. of New-York; anthem, by the choir; dissertation on the analogy between the priesthood of Melchizedek, and of Christ, by William T. Potter, A. B. of Massachusetts; presentation of the first class by the faculty, to the presiding bishop, for receiving their testimonials; address by the presiding bishop; testimonials given; last four verses of the 122d psalm sung; concluding devotions.

A sermon on the ministry as the means of the edification of the church, was to have been read by William Shelton, of Connecticut; who was prevented from attending by indisposition. He and the young gentlemen named above, constituted the first class, on whom the honours of the seminary were conferred.

It was highly gratifying to be favoured, on this occasion, with the presence of the Right Rev. Bishop White, of Pennsylvania, who presided at the meetings of the board of trustees, and at the examination and commencement. There were also present, besides those residing in New-York, trustees from New-Jersey, Pennsylvania, and South-Carolina.

The examination appears to have given great satisfaction to all who witnessed it, and may be regarded as an earnest of the extensive benefit to the church for which the friends of the seminary look, as its effect. The commencement exercises were very interesting. The dissertations and sermons read by the young men, evinced great success in the prosecution of their studies. The address of the presiding Bishop was very impressive and instructive. We are happy to learn that he has consented to a request for its publication.

Literary Honours.

At the commencement of the University of North-Carolina, in June last, the

degree of D.D. was conferred on the Right Rev. John Stark Ravenscroft, bishop of the Protestant Episcopal Church in that state: and at the recent commencement of Union College in this state, the same degree was conferred on the Rev. Jonathan M. Wainwright, rector of Grace Church, in the city of New-York.—The degree of LL.D. was lately conferred on the Hon. Cadwallader D. Colden, of this city, by a college in Pennsylvania.

Theological Library.

A library of theological works, intended chiefly for the use of the clergy and the students of divinity of the episcopal church in the western parts of this state, was formed a few years since by the aid of individuals in Utica, Albany, and New-York, and placed under the care of the vestry of the episcopal church in the first mentioned place. This library, with the exception of some books retained for the use of a parish library, has lately been removed, by the consent of the vestry, to Geneva, for the benefit of the students of divinity of the branch theological school. It contains some choice theology, and the whole collection may be valued at two hundred and fifty dollars.

Obituary of the Rev. Samuel Wydown.

Died in Albemarle, Virginia, on the 14th of February last, the Rev. Samuel Wydown, formerly a minister for many years of the baptist church. About five years ago he changed his views of the doctrine of baptism, in favour of infants being admitted to that sacrament, and was ordained a presbyter of the episcopal church. His death, as far as we have been informed, was peaceful and happy; and we cherish the hope of meeting him in a better and happier world.—*Theological Repository.*

Biblical Illustrations.

Genesis xxxvii. 13.

The sacred history of events transacted in the fields of Sichem, from our earliest years is remembered with delight; but with the territory before our eyes where those events took place, and

in the view of objects existing, as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valley we beheld 'a company of Ishmaelites coming from Gilead,' as in the days of Reuben and Judah, with their camels bearing spicery, and balm, and myrrh, who would gladly have purchased another Joseph of his brethren, and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding, as of old; nor in the simple garb of the shepherds of Samaria, was there any thing repugnant to the notions we entertain of the appearance presented by the sons of Jacob.—*Dr. Clarke's Travels*, vol. ii.

St. Matthew xxiv. 41.

Scarcely had we reached the apartment at Nazareth, prepared for our reception, when, looking from the window into the court-yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Saviour. The two women, seated upon the ground opposite each other, held between them two round flat stones. In the centre of the upper stone was a cavity for pouring in the corn; and, by the side of this, an upright wooden handle for moving the stone. As the operation began, one of the women with her right hand pushed this handle to the woman opposite, who again sent it to her companion, thus communicating a rotatory and very rapid motion to the upper stone, their left hands being all the while employed in supplying fresh corn as fast as the bran and flour escaped from the sides of the machine. —*The same.*

St. Luke x. 30.

The distance of Jericho from Jerusalem is reckoned by Josephus to be 150 furlongs, or near nineteen miles; the same author adding, that the whole country between them is all rock and desert, and for this reason 'apt to be infested with thieves,' which in all likelihood gave occasion to our blessed Lord to instance, in this part of the country, where he says, 'A certain man went down from Jerusalem to Jericho, and fell among thieves.'—*Wells.*

Anecdote, related in a 'Discourse to his Clergy,' by Thomas Sprat, D. D. Lord Bishop of Rochester.

Immediately after the happy restoration of king Charles the 1st. when, together with the rights of the crown, and the English liberties, the Church and the *liturgy* were also newly restored, a noted ringleader of schism in the former times was to be buried in one of the principal churches of London. The minister of the church being a wise and regular conformist, (he was afterwards an eminent bishop in the church,) well knew how averse the friends and relations of the deceased had always been to the common prayer; which, by hearing it so often called a 'low rudiment,' a 'beggarly element,' and 'carnal ordinance,' they were brought to condemn to that degree, that they shunned all occasions of being acquainted with it.

Wherefore, in order to the interment of their friend in some sort to their satisfaction, yet so as not to betray his own tenets, he used this honest method to undeceive them:—Before the day appointed for the funeral, he was at the pains to learn the whole 'office of burial' by heart. And then, the time being come, there being a great concourse of men of the same fanatical principles, when the company heard all delivered by him without book, with a free readiness, and profound gravity, and unaffected composure of voice, looks, and gestures, and a very powerful emphasis in every part, they were strangely surprised and affected; professing they had never heard a more suitable exhortation, or a more edifying exercise, even from the very best and most precious men of their own persuasion.

But they were afterwards much more surprised and confounded, when the same person who had officiated assured the principal men among them, that not one period of all he had spoken was his own; and convinced them, by ocular demonstration, that all was taken word for word out of the very office ordained for that purpose, in the poor contemptible Book of Common Prayer!

To correspondents.—The essay by X. on the advantages of a public education for the ministry, will appear in our next; as will also the review by Delta.—Our friend who sent us the pieces by Laura, will find he has not been neglected.—Several other articles are under consideration.

Free Discussion.

Investigation, it is said, frequently leads to doubts, where there were none before. So much the better. If a thing is false, it ought not to be received. If a thing is true, it can never lose in the end by inquiry. On the contrary, the conviction of that man, who has perceived difficulties and overcome them, is always stronger than the persuasion of him who never heard of their existence. The danger which is apprehended arises from superficial knowledge, which carries a man far enough just to perceive difficulties, and there leaves him. In fact, it is not learning, but want of learning, which leads to error in religion.—*Herbert Marsh.*

Extract.

Friendship of a devoted kind is not uncommon in Turkey; in Rome it is certainly rare. The testimonies of numerous travellers concur in stating, that a low shop-keeper in Turkey scorns to ask even of a Christian, a greater sum than he would of a Turk. Most of the Roman shop-keepers turn foreigners to the best account they can. The Turk will sometimes rob by open force; but he scorns pilfering, as common at Rome as in London and Paris.

St. Paul's Cathedral, London.

This structure was thirty-five years in building, and cost seven hundred and thirty-six thousand seven hundred and twenty-two pounds sterling. It is five hundred feet long, and two hundred and fifty feet wide: the summit of the dome is three hundred and forty feet high.

St. Peter's Cathedral, Rome.

This edifice was one hundred and five years in building: it is seven hundred and twenty-nine feet long, three hundred and sixty-four wide, and four hundred and thirty-seven feet high to the summit of the cross.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 9.]

SEPTEMBER, 1823.

[Vol. VII.]

Abstract of the Proceedings of the sixth annual Convention of the Diocese of Ohio; held in the College at Worthington, June 4th & 5th, 1823.

THE convention was composed of the Right Rev. Bishop Chace, five presbyters, one deacon, and seventeen lay delegates, representing twelve churches.

It was opened with morning prayer, read by the Rev. Roger Searle, minister elect of St. Paul's Church, Medina; St. James's Church, Liverpool; and Trinity Church, Brooklyn; and an address, and the administration of the holy communion by the bishop.

Agreeably to the 45th canon of the General Convention of 1808, "providing for an accurate view of the state of the church from time to time," the Right Rev. Bishop Chace delivered the following address:—

Dear brethren in the Lord,

Most sincerely do I thank God, the author of all goodness, that he hath been pleased to permit me once more to meet you in convention.

The gracious direction of God's Holy Spirit having been implored on our present work, in the preceding service, it is now my duty to address you on the subject of your duties, and of the state and exigencies of the diocese in general.

As this convention, by the constitution of the American church, is made to consist of "clergy and laity," I shall avail myself of this distinction to address each order; laying before them, separately, the subjects deemed most worthy of consideration; and closing all with a statement of my official duties, accompanied with some appropriate remarks.

First, then, I address you, my brethren of the clergy.

If I were asked to name the most

compendious method of bringing home to my heart, and stirring up my affections to a due sense of my duties, as a Christian bishop, I should not hesitate in declaring that method to be a clear and unreserved statement of the solemn service which took place at my consecration. May I not suppose that the like mind is in you, in relation to the degree of Christian ministry committed to your charge? Of all the means left us to 'stir up the grace of God,' given 'unto us by the imposition of hands,' perhaps there is none greater than that of recurring to the first principles of the clerical character, to see what duties God laid upon us, and what solemn promises we made before him and his church, when we were ordained. Accordingly, we find that the clergy have been often most earnestly exhorted, not only steadily to read over their ordination vows, but to do it with fasting and prayer, especially on the anniversary of their ordination. The good Bishop Wilson, that pattern of godly living, more perfect perhaps than any other of his day, held himself bound to this duty, and earnestly enjoined it on his clergy. And it is believed by many, that it was his conscientious regard unto this means of grace, and his strict performance of this duty, which made his life so pious, and that of his clergy so signally blessed to the salvation of many souls.

Prompted by these considerations, I have determined to call up and consider—what I hope you never forget—that most solemn service wherein, by the grace of God, you were admitted to holy orders. And here I would apprise you, that, though the most of you have attained to the dignity of presbyters in the church of Christ, and it is to that degree I mean to direct your chief attention; yet, as some of you are deacons, and some here present are only candidates for that office, I shall take

into view, first of all, the question on the presentation of a candidate for the holy order of deacons. It was then demanded of you by the ambassador of Christ, in his name—"Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promotion of his glory, and the edifying of his people?" To this you answered in the affirmative. Here we would observe, that, though it be granted, that these words, *do you trust*, do not imply that you felt such miraculous impressions of the Holy Spirit on your minds, as were distinguishable from all other sensations of duty; yet the least that can be made of them is, that you felt fully persuaded this was your duty; and that for this persuasion you had good evidence, not of your own opinion only, but such as the word of God—which alone can distinguish between false and true persuasions—could and doth justify, viz. that your life exemplify a heart of sincerity and piety—of faith towards God and obedience to his commands. Without this evidence, no man has any reason to believe himself moved by the Holy Spirit of God to assume the ministry. And if he do so assume it, to the sin of usurpation he addeth the dreadful crime of perjury. This, as I observed, is saying the least of the nature of that profession demanded of every candidate on the very threshold of the ministry. If the ministers of Christ are not good men, they contradict the very nature of their calling, and prove, in a sense too awful to name, that they 'lied, and continued to lie to the Holy Ghost.' For, how can they be said to be 'moved by the Holy Ghost' to take upon them the office and ministration to serve God, promote his glory, and edify his people, whose main employment is to serve the world, to promote their temporal welfare, and, by their loose and ungodly example, to pull down and destroy the church of God? Awful must be the account which such must give to that holy Saviour, into whose service they have, thus unbidden, obtruded; whose name they have so often taken in vain, and whose cause they have so essentially injured.

But, we trust, dear brethren, that it

is otherwise with you. In examining your hearts and lives, we have good hope, that you find the evidence of sincerity and piety, of faith and good works, which the Gospel so evidently requires, as the only ground to give ease to your conscience on this important head.

But to be good men is not sufficient evidence that the design of the institution of the Christian ministry has been fulfilled in you. The office, especially that of presbyter, is of great dignity, and the duties which it imposes are important and numerous. These are set forth in the preparatory exhortation preceding the promises in 'the ordaining of priests;' and this exhortation is so important and heart-piercing in its nature, and so essential to the right understanding of the extent of the ministerial duties, that it would be unpardonable in my present work not to recite it. And in reciting it, I beg you, my brethren, to consider it as now once more brought to your minds and hearts, as if newly dictated by the divine providence for your benefit. Now, again, "we exhort you in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity, and to how weighty an office and charge ye are called. That is to say, to be messengers, watchmen, and stewards of the Lord: to teach and premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever. Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom ye must serve, is his spouse and his body. And if it shall happen that the same church, or any member thereof, do take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore, consider with yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ; and see that ye

never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

"Forasmuch, then, as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy scriptures, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the scriptures, and in framing the manner both of yourselves, and of them specially pertaining to you, according to the rule of the same scriptures; and for this self same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

"We have good hope that ye have well weighed these things with yourselves long before this time, and that ye have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing the scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanc-

tify the lives of you and yours; and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow."

This, my dear brethren, was a fair explication of the duty and office which you were about to take on you, when, standing before God, you were made presbyters of the church of Christ. To this you assented, not only by a silent conformity, but by vows the most awful and explicit, taken as in the presence of God and his whole church, in what immediately followed.

For the express purpose that "your promises might the more move you to do these your duties," you did "answer plainly" to your bishop, calling upon you, "in the name of God and his church," that "you did think in your heart that you were truly called, according to the will of our Lord Jesus Christ, and the canons of this church, to the order and ministry of the priesthood."

Under these solemnities you did declare, "you were persuaded that the holy scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ; and that you were determined, out of the said scriptures, to instruct the people committed to your charge, and to teach nothing as necessary to eternal salvation but that which you should be persuaded may be concluded and proved by the scriptures."

Before God and his church, you did then promise and vow, that, by the grace of God, "you would give your faithful diligence always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded, and as this church hath received the same, according to the commandments of God, so that you might teach the people committed to your care and charge, with all diligence to keep and observe the same."

You did then, in the presence of God and his church, solemnly vow, that, by the help of the Lord, "you would be ready, with all faithful diligence, to banish and drive away from the church, all erroneous and strange doctrines contrary to God's word; and to use both public and private admonitions and ex-

hortations, as well to the sick as the whole, within your cures, as need should require and occasion should be given."

You did then vow, that, by the grace of God, "you would be diligent in prayers and in reading the holy scriptures. and in such studies as help to the knowledge of the same; laying aside the study of the world and the flesh."

You did then vow, that, the Lord being your helper, "you would be diligent to frame and fashion your own selves and families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ."

You did then promise and vow, that, the Lord being your helper, "you would maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge."

Finally, you did then, under the same solemnities, promise, that, by the grace of God, "you would reverently obey your bishop and other chief ministers, who, according to the canons of the church, may have the charge and government over you; following, with a glad mind and will, their godly admonitions, and submitting yourselves to their godly judgments."

All this you did promise and vow; and that each and every part of this most solemn transaction was on your part done in sincerity and truth, without any reservation, prevarication, or self-evasion of mind whatsoever, the divine blessing was invoked upon you in these most solemn and pious words by the bishop:—"Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord."

These, brethren, are your ministerial duties, and this a faithful recital of the obligations which you took upon you, when admitted to the dignity of the priesthood. They are too plain to need a comment; too solemn to need enforcing.

The only thing to be feared is, that,

amidst the cares and vexations of this mortal life, we suffer them, at any time, to escape our memory, and thus sin against God and violate our oaths, as effectually by negligence, as by wilful transgression. Precious and important as is the treasure of the Christian ministry, yet we must ever remember, that we bear about with us "this treasure in earthen vessels;" of whose frailty, especially that of negligence, if we be not constantly mindful, we may lose our own souls, and those of many who are committed to our charge.

Suffer, then, the word of exhortation, I beseech you. Let no suspicion of even a remote personality deprive that exhortation of its due effect. Keep ever printed on your conscious minds, the full nature and extent of your ordination vows. To which end, often peruse them; and as in the presence of the heart-searching God, often ask your own hearts, without partiality or reservation, for the sincerity with which you are bound to fulfil them. Above all, as the year rolls round and brings to your enjoyment another anniversary of the day of your ordination, resolve to dedicate it in serious meditation on the past, and holy resolutions for the time to come. Wherein you have been remiss, or, at the expense of duty, consulted personal ease, worldly interest or passion, there implore, in humble prayer and unostentatious fasting, the divine forgiveness, through Jesus Christ; and never cease your supplications to this effect, till you feel your prayer answered in the grace of God, giving you holy and steadfast purposes of amendment for the future. In short, keep your vows, as Christian ministers, always on your minds and hearts, and God will give you grace to fulfil them, to the edifying of his church, and the saving of your own souls.

Dear brethren of the laity,

In addressing you of this convention, it is understood that I am addressing the members and friends of our communion throughout the diocese.

Appointed by the providence of God to preside over you in the character of a Father to the family of Christ, there would be reason deeply to lament my

great insensibility, if the relation which I bear to you did not call forth the tenderest solicitude for your welfare; especially that which relates to the salvation of your souls. Redeemed by the blood of Christ, you constitute a charge, of all things the most precious, of which, if I am not in some degree sensible, words would be wanting to shew my crime. You will therefore believe the assurance which I now most solemnly give you, that to be instrumental in securing the end of your redemption in the final salvation of your souls, is my best and highest wish—a wish, which by day often rises into prayer, and by night, in anxious visions, visits my pillow. But how to be this instrument, and how to accomplish this wish, forms my greatest anxiety. The means of grace are before you, it is true; but how to persuade you to use them aright is the difficulty. The Holy Bible is in your hands, but who can incline your hearts to read it with attention? Sermons are preached in your ears, but who shall give them that saving efficacy by which your hearts may be convinced of sin and converted unto holiness? The sacraments are often administered to many, and before the most of you; but who shall so bless them, as, on the one hand, to excite you to their constant use, and, on the other, to shield them from abuse and profanity? God's providence is always before you, in governing the world, in giving you fruitful seasons, in filling your hearts with food and gladness, in warning you by the death of others, to be mindful of your own; but, who shall awaken—oh! who shall subdue your callous hearts, rightly to improve that providence to the salvation of your souls? As God alone can do this, to him only can I look for aid, for power and direction, to make my labours, and those of my dear brethren of the ministry, of any use to you.

Fruitless, however, will be the prayers as well as the endeavours of the ministers of Christ, unless you also can be excited to pray for yourselves. Prayer is to the soul what culture is to the soil; it fits and prepares it both to receive the seed of God's word, and to render the dews and showers of heavenly grace availing. To this one

point of duty, therefore, I would call your attention; for, without it, as you perceive, all the means of grace which you enjoy, will be as if they never were. Pray, then, for yourselves, or the prayers of others will be lost upon you. In secret beg God to give you a sense of your sins, and shew you your undone condition by nature; or the offers of pardon made to you in the Gospel, will have no power to excite your love. Commence, and continue, the worship of God in your families; or God will not commence, nor continue, his work of grace to the salvation of yourselves and households.

On the morning and evening lesson read with solemnity according to the appointment of the church, never cease to implore the heavenly blessing, that God "who hath caused all holy scriptures to be written for our learning, would be pleased to direct and sanctify your hearts, that you may so read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, you may embrace and ever hold fast the blessed hope of everlasting life." When prayers are offered up to God, and his praises celebrated in public, never cease, I beseech you, to join, with your hearts and voices, in the solemn duty. Be not among those, who, when appearing before God, refuse to perform the pious part assigned them; or, those that think a cold, outward conformity is all that is required. Remember that close attention and unfeigned devotion are the indispensable requisites to make the beauty of our worship "the beauty of holiness."

If you complain of lukewarmness in your devotions, let the danger which these complaints suggest, prompt you to pray God to give you a heart to pray. If your sins present themselves in array against you, and attempt to stifle the voice of prayer, fly as those who are perishing, to the bosom of your Saviour, who once bore your sins on the cross, and now, if you put your trust in him, is ever ready to relieve you from your burden. Ten thousand times better is the case of him who feels his sins weighing him down to the earth, if they cause him to smite upon his breast and cry, "God be merciful to me a sinner,"

than that of him, who, however he may "thank God that he is not as other men are," yet by his life and conversation shews that faith and piety are not his ruling principles. Beg God, then, to make you feel your sins—and his mercy will hear your prayers when crying for forgiveness. In hearing sermons, never content yourselves with barely *hearing*. As you go along with the preacher, and approve of what is said, sincerely though silently offer unto God the fervent wish, the devout ejaculation, that the God of grace would bless his word and impress its truth upon your hearts. The sermon otherwise, however true and excellent in itself, will do you little good. All that is said will be meant for others and not for you: your taste may criticise, but your hearts will be none the better.

Hear, then, the sum of all I would say to you. Sincerely say your prayers to God through Jesus our Lord. Begin to pray, and you will cease to sin: continue instant, faint not in this holy duty, and God will own you for his children, his family and his church here on earth; and in the world to come, he will crown you with eternal glory.

Dear brethren of the clergy and laity.

Having spoken thus freely and sincerely, though very briefly, of your duties, it remains to speak of those which God has enabled me to perform since our last meeting. In an address of this nature, to mention my own embarrassments might want decorum, were it not necessary to state the cause of neglecting so great a portion of my diocese.

Painful as it has been to my feelings to leave the north part of the state for two summers without an episcopal visitation, yet my health, and the want of pecuniary means of travelling, not permitting it, I am sure of your forbearance from censure; and I hope, also, the Great Head of the church will not record the omission as a sin against me.

On June 9th, the Sunday next succeeding the last convention at Worthington, I admitted Messrs. John Hall and Rufus Murray to the holy order of deacons; and on the same day, at the same place, I administered the apostolic rite of confirmation to twelve persons.

On the Wednesday following, viz. the 12th of June, 1823, I admitted the Rev. Ezra B. Kellogg to the holy order of priests, in St. Paul's church, Chillicothe.

On the 15th, Saturday, I was at Portsmouth, and performed divine service and preached in the evening. Next day, Sunday, read morning and evening prayers, preached two sermons, and confirmed six persons. The sacraments of the Lord's supper and baptism also were administered.

On the 19th of June I was at Chillicothe, and performed divine service and preached in the evening. Sunday, the 23d, at Worthington, and performed the ordinary duties. The 28th, on Alum Creek, and performed the burial service. Sunday, the 30th, I was too much indisposed in bodily health to leave my dwelling.

July the 1st, though in ill health, I set off for the south.

July 2d, I preached and performed divine service in Springfield, and the 3d, did the same at Dayton. Sunday the 7th, I preached in Cincinnati three times.

Previously to my visiting the last mentioned place, I had received letters from the trustees of Cincinnati College, signifying my election to the presidency: and now, finding that this appointment had not only been unanimous, but that it was urged on my acceptance with assurances of its being consistent with the performance of my episcopal duties, as far, and perhaps farther, than for the want of the means of travelling would otherwise be permitted, I thought proper to accept it. The kind treatment I have hitherto experienced, and the field opened to me by these means, of being constantly useful to the rising generation, are circumstances which, though attended with some sacrifices, are calculated to afford agreeable prospects. The measure is at the disposal of a merciful Providence: I pray that it may be for good.

In returning to my family, then at Worthington, after spending the Sunday at Dayton, and performing morning and evening service, and preaching twice, I took Troy and Piqua in my way, where I did the usual duties.—Here the prospects of the church, though lately very flattering, are some-

what damped by the unexpected departure of the Rev. Spencer Wall. They seemed, however, not discouraged; and look forward with peculiar solicitude for the services of a pious missionary.

Sunday 21st, I was at Worthington; and the 20th at Delaware, performed duty morning and evening. Monday 29th, in the afternoon, I read prayers and preached at Berkshire, besides meeting the youth in the evening for prayer and exhortation.

Monday 22d, I pursued my journey, through almost an entire woods, to Coshocton county. Here, in Perry township, a few families had associated together under the direction of the Rev. Mr. Morse, by the name of St. Matthew's Church. Their zeal in proceeding immediately, though under straightened circumstances, to the erection of a place for public worship, deserves much praise. The building, though made with hewed logs, bids fair to unite a considerable degree of neatness with commodiousness and firmness: when it is considered that it is the effect of the personal labour of a handful of pious men, assisted only by the voluntary donation of a few persons in Zanesville, in the articles of glass and nails, it will, when finished, furnish a theme of wonder and praise. God grant that this worthy example may be imitated by others in like, and more favourable circumstances.

In this parish I endeavoured to perform the duty imposed upon me by our Heavenly Master, in visiting the sick, in prayers, and in preaching the word, from the 31st of July till the 4th of August, when I administered the Lord's supper to 17, and confirmed 22 persons. Monday the 5th, in company with Mr. Trimble, I rode about 15 miles to Mill Creek township, between the Tuscarawas and Whitewater rivers. Here, the same day, according to appointment previously sent, I preached, confirmed 9, and administered the holy communion. The same day rode 12 miles to Coshocton village, held service, and preached in the evening.

From Coshocton to Steubenville is 40 miles. Under a burning sun God

enabled me to travel it in two days. The remainder of the week was spent in assisting the Rev. Mr. Morse in parochial duties. On the evening of the 10th, divine service was performed by Mr. Morse, and a sermon by myself.

Sunday the 11th, still at Steubenville—morning and evening service. The holy communion was administered, fourteen persons confirmed, and one child baptized.

Monday 12th, at St. James's, Cross Creek, the holy sacrament was administered, and five persons confirmed.

Tuesday 13th, at Mr. Finlay's, 10 miles from Cross Creek, confirmed one, and administered the communion to between 20 and 30 persons. From this till Saturday, I spent the time in St. Clairsville, when divine service was held and a sermon preached.

Sunday the 18th, I consecrated a neat and commodious building to the service of Almighty God in St. Clairsville, by the name of St. Thomas's Church. It is 50 feet by 40, built of brick, and neatly finished. The people of St. Clairsville, under the very laudable exertions of the Rev. Mr. Armstrong, who, though living in Virginia, officiates by letters missionary among them, deserve much praise for their zeal and liberality. Few persons have done more with the like means. Would that their example in this respect were imitated. This is the second church consecrated in the episcopal communion west of the mountains. After the service of consecration, the rite of confirmation was administered to ten, and the holy communion was celebrated.

Monday the 19th of August, in company with the Rev. Mr. Armstrong and others, I visited Morristown, preached, and baptized one child. The body of a small church is reared in this place, which, it is hoped, may be finished for consecration this fall. The pious exertions of a few in this place and neighbourhood deserve much commendation. I sincerely pray that their liberality may be returned in heavenly blessings.

Wednesday 21st, I was in Monroe county, held divine service, and preached, at Mr. Bryan's; same evening rode through the woods about five

miles to visit a sick person, and, after prayers and exhortation, returned to Mr. Wendal's.

Next day, August 22d, I held divine service, and preached to a congregation gathered in the woods, and baptized one child.

Viewing the destitute condition of these interesting people, not only in respect of the means of religion, but those of common learning, I thought proper to engage Mr. Jno. M. Jones, a candidate for holy orders, as a lay reader and catechist, to place himself among them, and to teach school. From his well known character for piety, from conversations had with him in person, and more especially from accounts by letter received from the people of his charge, I am fully persuaded he has done his duty faithfully, and been instrumental of much good to the church of the Redeemer. For this important service, I gave him to expect the sum (would it were more) of 50 dollars per annum, it being understood that the principal means of living would be afforded him by the persons among whom he officiates. From Monroe county I passed directly to Zanesville, where, on the 24th, Saturday, there was service and a sermon.

Sunday the 25th, assisted by the Rev. P. Chase, jun. divine service was performed, and sermons preached, morning and evening. The same duties were performed on the Saturday following; the remainder of the week being employed in visiting the members of the parish.

Sunday, 1st of September, still at Zanesville. Two persons were confirmed, and the holy communion administered—sermon and prayers both morning and evening. In the evening the holy sacrament was administered at the bed-side of a sick person. On Monday and Tuesday I returned to my then residence in Worthington.

My time from this period to the present has been divided between the duties of an ecclesiastical nature, and those which arose out of the appointment to the Presidency of Cincinnati College. In going to and returning from the commencement last September, I officiated at Springfield, Dayton,

and Hamilton. The last mentioned place, 25 miles from Cincinnati, I have visited three times this spring; instituted a parish by the name of St. Matthew's, in which are eight communicants, three of whom I confirmed.

Having been called to Zanesville last February, by the very alarming sickness of my son, I had the great satisfaction of administering the holy supper again to the communicants of that parish, all the members of which seem now doubly dear to me, for their uncommon kindness shown their minister in the time of great distress.

Besides my duties to the youth in college since in Cincinnati, I have deemed it incumbent on me to assist the Rev. Mr. Johnston, whenever in my power, in whatever pertaineth to the administration of the word and sacraments.

I cannot close this account of the year that is past, without thus publicly acknowledging the goodness of God in raising me twice, since I saw you, from very great and dangerous sickness. When to all expectation brought very near the eternal world, the Divine Hand was almost visible in detaining me.—That this, my longer continuance among you, may be for our mutual good in this world, and eternal happiness in the next; I beg you to join your prayers with those of your affectionate pastor.

By the foregoing statement, it may be seen that, in this diocese, during the last year, there have been confirmed eighty-seven persons. The number baptized, on my private record, is thirty-six. With the exception of one or two instances, I have noticed a considerable increase to the holy communion, and a growing zeal for religion. Many places, however, by reason of their remote and destitute condition, are more the subject of our prayers than of our congratulations.

As president of the missionary society, under your particular patronage, I can state to you that all the means, by writing and entreaty, to such at the eastward as I supposed influential in sending proper clergymen to visit and build up our vacant parishes, have been hitherto unavailing. With anguish of heart inexpressible, I have been

forced to see the field of God's husbandry lie waste for the want of labourers. Had it not been for the extraordinary exertions of the fixed presbyters, in seeking all occasions, often to the great detriment of their own people, of travelling even in the most inclement seasons, in pursuit of the scattered sheep, the interest of the church, in many places must have expired. Two faithful itinerant missionaries, by the blessing of God, would have prevented much evil, over which we are now compelled to mourn in silence.

But instead of closing this address with the exhibition of the melancholy side of the picture before us, let us thank God for the mercies which remain. We are at unity and love among ourselves; we have faith in the Lord's goodness; we have a firm reliance on his power and grace; and we know that all things will work together for the good of those who love God. The holy scriptures, by the very laudable exertions of the Bible societies, have spread wide among us. The divine seed is thus planted. May it take root downward and bear fruit upward. May the great Lord of the harvest send forth labourers to enclose, to cherish, and to gather in what the Lord himself hath planted.

The Rev. Samuel Johnston was, by ballot, elected secretary of the convention.

Resolved, That the word *more*, in the second canon, be stricken out, and the word *two* inserted in its place, which will make it read thus: "It shall be the duty of every clergyman to attend all conventions of the diocese; and it shall be the duty of every parish to send one or two lay delegates."

The parochial reports furnish the following aggregate:—Baptisms (adults 12, children 62, not specified 36) 110; marriages 18; funerals 35; communicants 391.

The following gentlemen were elected the standing committee:—The Rev. Roger Searle, the Rev. Samuel Johnston, the Rev. Intrepid Morse, the Rev. Ezra B. Kellogg, Noah M. Brunson, Bazaleel Wells, Edward Hallam, Levin Belt.

VOL. VII.

Resolved, That as this diocese is entitled to four trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, that this convention proceed to the election.

Whereupon the following persons were elected:—The Rev. Roger Searle, the Rev. Intrepid Morse, the Rev. Bazaleel Wells, William K. Bond.

Mr. Edward Hallam was elected treasurer.

On the second day of the convention prayers were read by the Rev. Samuel Johnston, minister of Christ church, Cincinnati; a sermon preached by the Rev. Roger Searle, minister elect of St. Paul's church, Medina, St. John's church, Liverpool, and Trinity church, Liverpool.

Thirty-nine dollars were paid for printing journals, &c. by the several parishes.

Resolved, as the sense of this convention, that their thanks are due to the inhabitants of Worthington, for their kindness and uniform hospitality to the members thereof.

Resolved, That the next annual meeting of this convention be held in St. Paul's church, in the town of Chillicothe.

The following extracts are made from the "proceedings of the Missionary Society," appended to the journal of the above convention.

The following persons were chosen managers:—The Rev. Roger Searle, the Rev. S. Johnston, the Rev. I. Morse, the Rev. E. B. Kellogg, the Rev. P. Chase, jun. the Rev. John Hall, B. Wells, H. Brush, Wm. Little, A. Butles, Robert Jones, and C. Ripley.

The managers then proceeded to elect, from their own number, the officers required by the 6th article of the constitution; whereupon the following persons were duly chosen, viz. The Rev. Roger Searle, vice-president; the Rev. Samuel Johnston, recording secretary; the Rev. E. B. Kellogg, corresponding secretary; Mr. Wm. Little, treasurer.

The society met pursuant to adjournment.

Resolved, that this society appoint

the Rev. Philander Chase, jun. to cross the Atlantic, with proper credentials, for the purpose of soliciting aid in Great-Britain, for the support of the Protestant Episcopal Church in the diocese of Ohio: and that he be allowed five hundred dollars for his expenses.

Resolved, that the Right Rev. the Bishop be respectfully requested to furnish the proper credentials, and also to furnish an address, setting forth our condition, our wants, and our prayers, to the Right Rev. the Bishops, Clergy, and members of the Church of England.

Resolved, that the minister of every parish, and the president or presiding officer of every auxiliary society, and every person procuring subscribers to the parent missionary society of this diocese, be requested, annually, at the anniversary meeting, to furnish the recording secretary thereof with the names of all persons belonging to the parent society, and the constitutions of all auxiliary societies, and names of persons belonging to them, over which they preside, or for which they procure subscribers.

The managers of the missionary society, in consequence of the sickness of the late recording secretary, and the partial indisposition of their treasurer, connected with some unavoidable circumstances, are unable to present any formal report: they however cannot forbear to remark, that they feel a peculiar solicitude that the institution should sustain a character consistent with the means of the members belonging to our communion. Nor is this anxiety any wise lessened, when we contemplate the extensive field of usefulness, to the heralds of the cross, in this destitute region, where our little flocks are scattered as sheep having no shepherd. Wherever there can be a society formed, as an auxiliary to the parent institution, however humble the means, let the benevolent work commence.

We should do injustice to our feelings to suppose for a moment, that wherever a missionary association within the past year has been formed, that it will suffer, for want of personal exertions to promote the object for which

it was designed. Let every heart and every hand be engaged in this good cause.

A few years since, the church had no regular organization; but by the providential care of her Divine Head, she has been established, and is now gradually increasing in usefulness and strength; advancing "to the battle of the Lord against the mighty." We verily believe that no sincere episcopalian can look back upon the formation and successful progress of the church, as represented in the concise view of our journals, without lively gratitude to the "Chief Shepherd and Bishop of souls." Who, after contrasting the past with the present, will not, in looking forward to the future, wish to renew his strength? Who will not present his humble supplication to the fountain of mercy, that these western wilds, which once resounded with the savage war-whoop, may soon more extensively be cheered with the sound of the gospel of peace, and the hallelujahs of the redeemed?

If during the past year we have experienced heavy domestic afflictions; if we have had to endure many trials, and some of us laborious exertions, for the extension of truth; if we have been painfully disappointed in our reasonable expectations of missionaries from the east; if we have lamented over the careless, the ungodly, and the hypocritical, spreading their baneful examples; if we reflect that many thousands have neglected to improve the means of grace; yet many occurrences of an opposite nature incite us to declare, "hitherto the Lord hath helped us." It is a mercy of no ordinary character, that our zeal increases with our numbers; that many of our infant churches, destitute of the regular ministrations of the word, still have hopes, that ere long the messengers of truth may be seen and heard among them; that harmony in council and unity in effort exist among our clergy and laity, and one sentiment only pervades the whole. It is gratifying that wheresoever the Evangelist had traversed our diocese, he has been hailed as the messenger of glad tidings. Bearing in his credentials the authority of his Divine Master, pro-

claiming peace and good will towards men, he has every where been welcomed with joy. Though long deferred, the hope still cheer us, that the time is not far distant when others will hear us mingle our cries with the angel of Macedonia, "*Come over and help us.*" But to make these our hopes successful, we must remember who it is that hath the hearts of all men in his hand. To him, therefore, let us pray with increasing fervour, that faithful ministers of Jesus Christ may be sent among us, who shall assist in pulling down the strong holds of Satan, and building up the walls of Zion.

A never failing trust that God will protect his church, inclines us to believe that his Holy Spirit will influence the hearts of some, *even here*; and give them means to prepare for the sacred office. If from other fountains we can draw no water, who can tell that God will not be gracious unto us, and cause, *even here, in the wilderness*, some humble stream to flow, to make glad his Zion, his own city. To this effect he will *hear our prayer*, if with faith and constancy we let *our cry come unto him*.

(Signed) PHILANDER CHASE, Pres't.
Attest—SAMUEL JOHNSTON, Sec'y.

The following note is added to the journal.

During the printing of these journals, information was received through the medium of the Rev. George Boyd, of Philadelphia, that the sum of 170 dollars, a donation for the benefit of the Episcopal Missionary Society of Ohio, from four ladies of Charleston, South-Carolina, awaited his order. The ladies mentioned, were Mrs. Dehon, Mrs. Russel, Mrs. Gregorie, and Mrs. Middleton; to whom the Bishop in this manner begs leave, in the name of the society, to return his most grateful acknowledgments.

For the Christian Journal.

Advantages of a Public Education for the Ministry.

THE establishment of a general seminary of the Protestant Episcopal Church in the United States, with a

provision annexed thereto for the further extension of the system as occasion may require, has given rise to many pleasing anticipations in the minds of episcopalians. The resources of the church have hitherto been diverted to objects of a deeper and more vital importance. Her whole force has been needed to bear down the obstacles which impeded her progress, and to promote the full and flowing tide of her usefulness. But now she has in a great measure triumphed over prejudice and opposition; the imputed stain of corruption has been wiped from her walls, and men acknowledge the purity of her doctrines, and the moderation of her measures. For the continuance of these favourable circumstances she esteems it her duty to provide; and has wisely laid the foundation in the education of those who are destined for the administration of her holy rites and ordinances. But confessedly great as are the advantages which a public seminary affords, many seem unwilling to avail themselves of them, from not duly considering, or from miscalculating, their value. From the exigencies of the church, and the want of spiritual instructors, the term of preparation for the ministry has, in some instances, been unavoidably short; and a *private* education has been preferred, as being attended with less expense, and affording greater choice of favourite masters. But when we consider the sacredness of the office, —to "*feed the church of God, which he purchased with his blood;*" when we remember that the ministers of Christ are "*a savour of life unto life, or of death unto death;*" when we call to mind the words of an inspired apostle, "*Who is sufficient for these things?*" — we cannot too fully provide, "*that the man of God may be perfect, thoroughly furnished unto all good works.*" Now, whether this laudable, this highly interesting and important end is best promoted by a public or private education admits, I think, of little doubt. Observation and experience equally show the superiority of the former, and the far greater tendency which it has to nourish those habits, and bestow those acquirements, which are so necessary to the success of the Christian minister. But

let us attend to a few particulars, which will make this apparent.

1. It will not, I presume, be denied, that *learning* is necessary to the divine of the present day. The miraculous gifts bestowed upon the apostles have ceased; "the spirit of prophecy has been withdrawn from the ministers of Christianity, who are therefore now obliged to supply the want of it by their own study and industry." For, "to what end should God still proceed to make new revelations, unless it were to gratify men's sloth and idleness, and excuse them from the trouble of *searching* and *studying* that scripture in which he had taken care to transmit his Gospel to them?"* Besides, those false teachers predicted by Christ and his followers have arisen, and attempts are making daily, hourly, and publicly, to pervert the sacred truths of our religion. It becomes, therefore, a solemn duty to use all means for the right apprehension of the sacred volume, and for detecting and exposing the fallacy of its adversaries. Now, to bring about these ends, the *critical investigation* and *interpretation of scripture* is of the highest importance. "All solid knowledge and judicious defence of divine truth, it has been well observed, must originate from a right understanding and accurate interpretation of the scriptures."† And where can we look for the attainment of these, so properly as to a *public seminary*? The means of information are there more extensively afforded; the treasures of knowledge lie scattered in rich profusion before the student; and he is directed in his inquiries, and animated to exertion, by the superintendence of learned and able professors. This last consideration is one of no small importance in this matter. The instructions of a *private* teacher must of necessity be attended with disadvantage, as they are seldom given except in connexion with *other duties*. Besides, scarcely one can be found who concentrates in himself the necessary qualifications in every branch of study. Thus the minute and patient

investigation required for the accurate understanding of scripture, will unavoidably be prevented by want of *time*, or want of *ability*.—But in a *public seminary*, the very business of the professors is *instruction*—to this end all their labours are directed, and for its attainment all the faculties of their minds are exerted. And each being confined to his own department, eminence therein will be more easy, and more likely to be attained. They peruse the sacred volume with the youth committed to their charge—they bring to their aid critics of various orders—point out their errors and excellences—explain, illustrate, and enforce.—To such means, without doubt, are we to look for a *learned ministry*—skilled in the interpretation of scripture—able to defend the sacred oracles, and to disseminate them in their native force, beauty, and perfection.

As regards the *deduction of doctrine*—*unanimity*, as well as ability, is certainly highly desirable in the Christian church. But how can this be expected, where *masters* are almost as numerous as *pupils*—where *business* interferes with *instruction*—and where, in some cases, *private views* combine with *individual prejudices* to propagate favourite systems of belief?—But, on the other hand, it may be said, does not this hold also with regard to *public seminaries*? Are not public teachers equally liable to prejudices, and equally influenced by interested motives? And will not the effects of error in this case be more severely felt, in proportion as more derive instruction from the same corrupt source? All this may be true—indeed is unquestionably true, but certainly in an infinitely smaller degree. It is the interest and duty of the church to educate a faithful ministry, and her wisdom is pledged to provide for this by a careful choice of professors. Should she be deceived in her judgment, and those who are chosen should prove unworthy, still they are under her inspection, and amenable to her for their conduct. The influence of individual prejudice also, will be prevented by the effect of free inquiry which an extensive course of study must promote. This enables every one to examine and de-

* Consult Scott's Christian Life, vol. iii. p. 125, 126.

† Ernesti's Elements of Interpretation, p. 1.

cide for himself. That knowledge which he has derived from various sources, he collects and centres; he compares the books perused with the interpretations put upon them. And can it be denied that he is more likely to judge aright, who has these advantages, than he whose views are necessarily limited by the contracted sphere of private education?

In numerous other particulars we shall find the object in view greatly promoted by a public course of instruction. The study of *church history*, for instance, involves many difficulties, and requires close attention and accurate discrimination on the part of the student. His mind is liable to be distracted by the many contradictory representations which are made, and the numerous authors, both original and remote, which it is necessary to consult. "Few in number," says Mosheim, "are the unprejudiced and impartial historians, whom neither the influence of the sect to which they belong, nor the venerable and imposing names of antiquity, nor the spirit of the times and the torrent of prevailing *opinion*, can turn aside from the obstinate pursuit of truth *alone*. An attachment to favourite *opinions* leads authors sometimes to pervert, or at least to modify, facts in favour of those who have embraced these opinions, or to the disadvantage of such as have opposed them. These kinds of seduction are so much the more dangerous, as those whom they deceive are, in innumerable cases, insensible of their delusion, and of the false representations of things to which it leads them."* These observations serve to show the danger to which the student is exposed, and the extreme caution which it is necessary for him to use in this matter. The especial importance of this to us is farther evinced by the strong support which the doctrines of episcopacy derive from the history of the early church, and from the opinions of the protestant divines who conducted the reformation.—In this view then, how greatly desirable is the assistance of those who have made this branch of theology their study; whose business it is to lay open

its several parts before him, to direct him to the proper sources of information, and to preserve him from the errors of inexperienced youth, and of private judgment?

In the study of *Christian evidences* also, the same advantages are apparent. The open objections of infidels may be met and rebuffed without great difficulty; for in most instances they carry their own refutation with them, and prove their own fallacy by the injurious and absurd consequences to which they lead. But the doubts advanced by the philosophical unbeliever, are of a different character. Their blackness is hidden under the cloak of science, and their subtlety perplexes, even when it does not convince. To what danger then, must the inexperienced youth be exposed, who is reduced to the necessity of encountering such enemies with his own unassisted strength, or, at best, with but slight means of resistance!—And, on the other hand, how greatly will his confidence be strengthened and his faith confirmed, by a previous well-ordered course of instruction, which prepares him for these difficulties, at the same time that it qualifies him for their removal!

2. As regards the prime object of theological instruction—*practical improvement*—further consideration is necessary. It is allowed that acquirements of the highest order will avail nothing—in fact, will be highly injurious, unless directed and sanctified by a fervent and enlightened spirit of piety. Now, it is questioned by many, whether this desirable and necessary object is best promoted by a public or private education. It has often been asserted—and there is certainly ground for the opinion—that too much attention to learning, to external literary accomplishments, will tend by degrees to withdraw the mind from the sober routine of devotional duties.—But let us trust, that this "science falsely so called," will never disgrace our *public seminaries*. The object proposed by them is, to provide not only "a *learned*," but "a *pious and practical* ministry."^o

* Bishop Hobart's Address on the opening of the General Seminary.

And unless a diligent study of the original languages, of sacred criticism, Christian evidences, church polity, ecclesiastical history, and systematic theology—unless the study of *these* can be supposed injurious in its tendency, this object will not be proposed in vain. In a public seminary, every thing unites to impress religion upon the *heart*, as well as upon the *understanding*. Our's is not a faith which shrinks from examination, or suffers by enlightened research. To no one does scripture address itself so forcibly, as to him who has searched into its meaning, who has apprehended its spirit, and inbibed its unadulterated truth. Moreover, *true Christian emulation* must naturally exert a powerful influence in a public seminary. There we see young men engaged in the same studies, looking forward to the same pursuits, and expecting the same glorious reward of a well-spent stewardship. And whoever considers the influence of example, the impulse of comparison, and the efficacy of association, will easily allow the immense importance of this. We may naturally suppose that men so situated will urge each other forward in the glorious cause; that the fire which glows in the breast of one will be communicated to others, and the same spirit animate all to approve themselves in the sight of God, "as workmen that need not be ashamed."

Thus it will happen, that knowledge and piety will be handmaids to each other, and together contribute to make "the man of God perfect, thoroughly furnished unto all good works." To produce this, many other circumstances concur in a public seminary, besides those already mentioned. It is sufficient to have dwelt a little on the *fact*, and to have considered some of the exceptions which are usually urged against it. Other considerations might be offered in favour of these institutions, of no small weight and importance. *The promotion of Christian feeling, the consolidation of friendship, and the excitement of generous ardour, must result, with the divine blessing, from association for the same glorious object. See that generous youth who has followed the precept to remember*

his Creator "while the evil days come not"—burning with zeal to advance the glorious work which his Saviour descended from heaven to accomplish, and with this view endeavouring to make a diligent use of the *talent* committed to his care. How greatly will his ardour be increased, and his affections enlarged, if he meets with kindred spirits to encourage and aid him in his onward course! Who then will say, that his progress should be checked; or his aspirations repressed, by the denial of that which experience and observation show to be necessary?

It is not here pretended, that the imperfect comparison which has been instituted will hold in all cases; or that the disadvantages of a private education will operate universally. We have in our own country many illustrious instances to the contrary; and reason, equally with revelation, assures us that the greatest difficulties may be overcome, through God's assistance, by perseverance, industry, and assiduity. But still, whatsoever will tend to lessen these difficulties, should be resorted to with alacrity, and pursued without hesitation. That such is the tendency of a public seminary will, I think, be denied by none who have experienced its advantages, or attended to its effects. God, who overrules all things to the advancement of his glorious purposes, has promised to prosper the sincere, though feeble endeavours of his servants; and what he has promised, if *we faithfully perform our parts*, he will assuredly fulfil. X.

A Pastoral Letter to the Clergy and Laity of the Protestant Episcopal Church in the United States of America, from the Bishops of the same, assembled in General Convention, in St. Peter's Church, in the City of Philadelphia, May, A. D. 1823.

Brethren,

BEING assembled in General Convention, with the clerical and lay deputies of our church, from the several sections of the union, we comply with a call of duty laid on us by the forty-fifth canon of 1808, in presenting to you this pastoral address.

We congratulate our church at large on the addition to the episcopal body, made during the session of this convention, by the consecration of a bishop for the state

of North-Carolina. Our prospects were, for a long time, especially discouraging, because of the prostration of our church in that district of our civil union. Within these few years, the scene had brightened, by deputies sent to the last three General Conventions, and by well attested information of the increase of congregations, and of renewed attention to religious institutions. Under the influence of feelings excited by these events, it cannot but be highly gratifying to us, to have had personal agency in conveying the episcopal character to a brother unanimously elected for that department of the vineyard; whom we receive with confidence to participation in our counsels; and from whose qualifications we hope, that under the divine blessing, he will be eminently useful in extending the kingdom of the Redeemer.

We behold with pleasure, the accession of deputies from the church in the state of Georgia, the only one of the original thirteen states of the union, which had hitherto borne no part in our proceedings: not, as is believed, from the not feeling of any interest in the welfare of our church; but because of the want of suitable persons to give a beginning to energetic measures, for the revival of her dormant institutions.

There has been submitted to us by the house of clerical and lay deputies, an exhibition, gathered from the reports of the several local conventions, of the circumstances of the church within their respective bounds.

On the perusal of the statements, it became to us an agreeable subject of contemplation, that our church, throughout these states, is on the increase; as is attested by the many new churches erected in various places, and by additions to the numbers of worshippers in very many of the congregations. May God grant, that in proportion as there shall be seen in her what verifies the promise to the church generally, of there being "a lengthening of the cords and a strengthening of the stakes of her habitations," there may be found a proportionate "adorning of the doctrine of our God and Saviour in all things." But while we cherish the hope that the labours of the ministry have not been without fruit in relation to this its great end; yet we are aware, that, to use the language of one of our articles, "the evil will ever be mingled with the good," or, to use the more authoritative language of our Saviour, that "the tares will grow together with the wheat," and that, therefore, there will still press on ourselves, and on all our reverend brethren, the charge laid on us in ordination, of "never ceasing our labour, our care, and our diligence, until we have done all that lieth in us, according to our bounden duty," to bring all "such as are or shall be committed to our charge, unto that agreement in

the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us either for error in religion or for viciousness in life." Especially, the calling of sinners to repentance, and the carrying of the consolations of the gospel to the bosoms, as well of those in sorrow under the sense of sin, as of those borne down by any of the calamities of life, will be, to the faithful minister, incentives to constant anxiety and exertion. Also, to the godly of every occupation, there will be motives to the doing of whatever may reasonably be expected, for the encouraging of him in his pastoral duties.

From the same statements, we derive the satisfaction of finding, that it has pleased God to give his blessing on the endeavours which have been put forth, as well by individuals as by religious associations, for the extending of the means of grace, both to destitute and decaying congregations which had been formerly flourishing, and to the people of our communion in those extensive tracts of country which have been lately subjected to cultivation; and in which, without aid from the seats of their former residence, there is the danger of the degenerating of their posterity to utter ignorance of the truths of our holy religion; and consequently to licentiousness, and perhaps to barbarism. But while we rejoice in every instance of Christian zeal, put forth for the perpetuating of the light of the gospel wherever it is in danger of being lost, we cannot shut our eyes to the notorious facts that the breaches made in our Zion, during former years of distress, are not yet repaired; and that the growth of the new settlements in population, is beyond proportion to any aids which have been administered to them. Although the latter circumstance is the result of the many years of the unexampled prosperity of our common country; yet we foresee, that however great this blessing in itself, it calls for the alliance of religion; without which, it will eventually be a calamity, by a deterioration of the national character, poisoning the sources of public happiness.

It is a more unmixt source of satisfaction to us, that there is visible, over the face of our communion, a disposition to strengthen the bonds of Christian charity; and to avoid such questions as gender strife, and often end in schism. From the beginning of our organization, this temper of conciliation has been manifested; and may therefore be humbly hoped to have been generated by the gracious influences of the great Being, who, as one of our collects expresses it, is "the Author of peace and lover of concord." That there should be occasionally differences of opinion, especially on subjects locally interesting, is to be expected from the imperfection and

the frailties of human nature. But they may stop short of material injury, if they should hereafter, as heretofore, be conducted with moderation, and yield to the interposition of healing counsels; which, under the blessing of God, may improve such occasions to the promoting of his glory, by their being made provocatives to love and to good works.

It is no small addition to the satisfaction of "being at peace among ourselves," that we are on terms of good neighbourhood and Christian sympathy, with our fellow Christians of other denominations. We promised in ordination, to "maintain and set forwards, as much as in us should lie, quietness, peace, and love among all Christian people;" and although this object is not to be accomplished by the surrendering of gospel truth, since we are bound to "contend for the faith once delivered to the saints," yet it is a duty which may be discharged under the control of Christian meekness. Moreover, if it should seem to any, that, for the "following of peace with all men," there should be an abandonment of those properties of our church, which we believe to have descended to us from the earliest and best ages; such compliance would not only be contrary to obligations most solemnly assumed, but, far from promoting the proposed object of conciliation, would be more operative than any other cause that can be imagined, to the opening of a door for the hydra of religious controversy. The wisest and the most Christian course that can be pursued by us, is to conduct the concerns of our church agreeably to its matured and long existing institutions, and under the sense of responsibility to its Divine Head; but without reference to others, professing to worship the same God through the merits of the same Redeemer; except to put the most favourable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatever may have a tendency to excite angry passions, either in them or in ourselves.

In our former pastoral letters, we have freely delivered our opinions on the various points which were considered by us, at the several times, as the most interesting to our communion. They are still held by us in the same grade of importance: but at present, we rather refer to those addresses, as records of the sentiments which we are still desirous of sustaining, and of impressing on the minds of all degrees of persons within our church; in order that we may, at this time, invite your attention to two institutions, which were matured and solemnly established by the late special convention, held in the autumn of the year 1821. We mean the theological seminary located in the city of New-York, and the society for domestic and foreign missions,

the seat of which is the city of Philadelphia.

Although our more immediate motive to the combining of the two institutions in this address, is, their being coincident in regard to the period of their respective organization; yet we also consider them as having a bearing on one another. The theological seminary may be expected to increase the number of labourers in the Lord's vineyard; and it is owing to a deficiency in this particular, added to there being so many destitute congregations in the long settled states, that so few have felt the calls of religious ardour, or conceived of it as a duty, to give their personal agency, in extending the influence of religion over states recently organized and settled. There being a central point, around which there will be congregated young men from different sections of the union, will be a mean, not only of binding to diligence in study, but of the excitement of religious zeal.

For some considerable time, the design of a theological seminary wavered between the scheme of its being constituted for the whole union, and that of its being left entirely to the discretion of any of the authorities in the different dioceses, in which there should be felt competency combined with inclination. The latter principle was favoured by considerations not unworthy of attention, but yielding to the advantages considered as attached to the other scheme of a general seminary; which, it is to be hoped, will be more and more developed. It has been thought not likely, that, for the purpose of accommodation to sections distant from one another, there could be a sufficient number of dioceses, the schools of which could raise funds adequate to the giving of scope to the talents of professors in the various branches; and provide, in other respects, for what could be requisite for the supporting of them with reputation and usefulness. Besides, in proportion to the number of students, there may be expected a correspondent measure of excitement to study, and of information arising from the mutual exchange of sentiment in religious conversation. Under either of the schemes, and within the sphere of such communications, there may arise differences of opinion issuing in controversies, sometimes verging either to the generating of uncharitableness, or to the opening of a door to real or supposed error. If the issue should be the obtruding of dogmas alien from the great truths of religion, and threatening the peace and the orthodoxy of our communion, they will be more likely to be borne down by a board of professors, and by a competent number of trustees, enjoying the confidence of the representative body of the church, than in circumstances under which an equal weight of

opinion is not generally to be expected. In cases, more likely to occur, of variety of opinion not endangering the essential interests of religion; and to which, therefore, the exercise of authority should not extend, we suppose—and our opinion on the point is independent on all considerations besides the nature of the subject—that intolerance would be more apt to show its head within a very limited, than within a very enlarged sphere. It were much to be apprehended, that on subjects on which latitude is designedly tolerated by the church, opposite instructions would be the standards of orthodoxy in different places; the opposing parties affirming of their respective sentiments, that they are fundamental.

For these reasons, and for others less prominent, preference has been given to the general plan which has been established by the special convention; and which carries to our minds a great weight of recommendation, from the improvements which have been made by that body, at the cost of the sacrifice of local partialities. We are aware, however, of the cases which happen of young men, who can be supported under parental roofs, and within the reach of instruction; while their means may be incompetent to distant journey and residence. The wants of our church are too many and too pressing to permit the discouragement, in reference to the ministry, of any persons possessed of the requisite qualifications; who may have been under the tuition of some learned and pious clergyman of our communion.

From the concerns of the theological seminary, we pass to those of the society for domestic and foreign missions. The objects contemplated by it, had engaged the attention of our church, at an early period of its organization. In the year 1789, and in the first convention held after the obtaining of the episcopacy, there was brought forwards and adopted a plan for the carrying of the design into effect; and in some places, there were incipient proceedings under it. So depressed, however, at that time, was the state of our communion generally; and in very many and very large tracts of country, so destitute had the population become of the means of grace, after having formerly enjoyed them agreeably to the ministry and the services of our church, that without intermediate revivals of our institutions, where they had become dormant, there was wanting a sufficient basis on which to construct a machinery, the operation of which might be expected to be felt in districts recently subjected to cultivation, and in large states rising into existence. In the mean while, the field for Christian zeal was continually enlarging, not without exciting deep feeling in our minds for the wants of our distant brethren; but without the prospect,

until lately, of undertaking their relief with a sufficient degree of confidence of success.

The time is at last come, when, in the estimation of the representative body of our church, her energies should be put forth for the effectuating of the object. At the meeting of the directors in the month of May last, there was appointed an executive committee, with limited powers, but competent to the appointing of agents for the obtaining of funds; to be in readiness for the choosing of missionaries at the next annual meeting, determined by the constitution to be coincident with that of the present convention.

The agents of the executive committee have been industrious in the discharge of the duties of their appointments: but although their endeavours have not been without the fruit of pecuniary contributions, paid into the treasury; yet we depend, principally, on the zeal which they have been the mean of exciting in various places; and on the measures which have been consequently put into operation, with the fairest prospects of success.

Although the success of the executive committee, constituted in May last, has fallen short of their expectations; yet it is partly owing to a cause not to be regretted, because answering the same purpose in other lines of direction—the instituting of missionary societies in several states, in which they had not before existed, for the supply of the wants of destitute districts in the said states respectively. So far as this provision extends, it is proportionably a relief of the general society; and although it is earnestly wished and hoped, that wherever there exists a local society, there will be the concurrence of aid to the object contemplated by the General Convention of our church; yet we do not undertake, in regard to any part of the union, to calculate the comparative weights of the different claims; of which, in every case, the church in question should be considered as the proper judge. Be the determinations on those comparisons what they may, we trust that wherever there may be bestowed benefactions for the sending of missionaries to people destitute of the means of grace, there will not be denied a portion of the benefit to the inhabitants of those extensive districts, who have especial claims from the recency of their settlements, and their distances from the ministry which they look to as legitimate.

Our western brethren stand to us in a relation like that in which the elder states were to our parent church, before the severance of the political tie connecting them: or rather, the community of interest is stronger in the present case, on account of the nearness of neighbourhood. Of the aids which were extended to us, under the

excitements of the venerable prelates of that church, there are imperishable records. The bishops of the American church are anxious to follow the honourable example, which has been transmitted to them with the episcopal succession; and they hope that the episcopalians throughout the union will adopt the measure of showing themselves worthy of the beneficence which was extended to their forefathers, and that they will repay the benefit, not in the quarter from which it came, and where it is neither wanted nor demanded; but to bodies of our fellow-members of the same communion; who possess claims similar to those which we know to have not been made in vain.

It may be a question, whether, in default of this, the vicinity of the old states to the new, do not only not profit the latter, but operate to their loss. In England, there have lately risen societies, some of them composed wholly of members of the established church of that country; and others considerably under the influence of persons of the same description, which extend their Christian beneficence to many and very remote realms. The most distant parts of Asia and of Africa have felt the effects of their zeal. What should prevent their taking of our western settlements under their fostering care? It may be supposed that nothing would prevent it, were applications made, and were supplies despatched of from a nearer source, more reasonably looked to. God forbid that so foul a stain should attach to the American church and to her children.

From the tenor of the reasons given in favour of the domestic branch of the missionary society, it cannot but appear that we contemplate it as the more prominent object of the institution. We, however, consider the foreign department of it, as not only enjoined on us and on all the members of the church by the terms of the constitution; but to rest on our consciences, as the exaction of Christian charity, and issuing out of the high command—"Go into all the world, and preach the Gospel to every creature." Other denominations of professing Christians have been before us in this work. Is it, then, that our standards of doctrine, or that our modes of worship, are less worthy of propagation, or less likely to conciliate the understandings, or to interest the feelings of persons in the darkness of heathenism? We trust that neither of these is the fact. Why then should we be backward to take our share of labour and of expense, in the great field lately opened to the zeal of the Christian world? In regard to bodies of professing Christians, whose principles differ from those of our Apostolic Church, we respect their zeal, and rejoice in any good which may be achieved by it. But we submit, as a subject of very serious consi-

deration, whether their laudable endeavours may not have a pernicious effect on the credit of our religious institutions; so as to lessen the probability of their being received within any sphere where they may be promulgated. For although we do not concede that zeal is an exact measure of the truth which it may be called forth to propagate; yet there may seem cause to doubt of the validity of tenets, which, not merely from peculiarity of time or of place, but generally, and among a widely extended population, do not excite to the spreading of the knowledge of what is supposed to be connected with the highest interests of mankind.

We are not strangers to the insufficiency of many attempts, in former times put forth, for the extending of the religion of the Redeemer: but we detect the principal cause of failure, in the incompatibility of the means with the end. When the sword and the cross have been beheld in an unnatural union, for the subjecting of nations to crowns having no title to their allegiance; and to a supremacy in the church, having no foundation in the scriptures; it is not surprising that there should either be generated deadly hatred; or that there should ensue a profession decorated by the name of Christian, but having little else to constitute a title to the character. When attempts have been made under better auspices, and with purity of motive, but under such mistaken views of the subject as to substitute evanescent feeling for "the demonstration of the spirit and of power;" that is, evidence of prophecy and of miracle, with which the Apostles made their extensive conquests within the former dominion of heathenism; it is no matter of wonder that there should be but little good accomplished, and no lasting effect of that little. It is to be hoped that the time is come, when not only a more righteous, but a more intelligent zeal has found its openings, and is in successful progress.

Although we have placed this matter in the second degree of importance; yet we cannot but be of opinion, that there are two claims of the kind, which ought to press on us with great weight. One of them is that which comes from the western coast of Africa; and the other is that which reaches us from our aboriginal neighbours, in the western regions of our continent. It is not enough that we witness increasing conviction and abhorrence of the iniquity of the slave trade. There should be acknowledgment of past error, in energy to be now put forth, for the redeeming of the injured country from idolatry and barbarism. As for the Indians on our borders, it is notorious that besides the frauds sometimes practised, and the wars provoked, for the obtaining of the possession of their lands, the circum-

stance that the first settlers among them are often of the dregs of our population, has infused into their moral character many poisonous ingredients, to which they were strangers until their intercourse with emigrants from Europe. Shall the time never come, when the injury done, and still doing to them, shall receive a counterbalance, in a benefit which could not fail to bind them to us in an everlasting chain of friendship?

If there be any who still contend that the more distant claims should be entirely lost sight of in the contemplation of those who have sprung from the same community with ourselves; let such persons be aware, that there are very many of their fellow citizens, of the same church with themselves, who, without being insensible of the claims of the nearer duty, are convinced that something also should be done for the accomplishing of the decree of God, "giving to his blessed Son the heathen for his inheritance." With us the question is, whether zeal of this description shall have an opportunity afforded to it, of contributing the stream of its beneficence through the channel of our own church, or shall be poured through some other less acceptable, yet tending to the accomplishment of the object. It would not be unnatural, if, with many, on a comparison of the merits of different systems, the matter now treated of should turn the balance to our disadvantage.

While we press on the attention of the members of our church the interests of two institutions, in the success of which, as we conceive; her reputation, her increase, and her usefulness very much depend; we are sensible of the merits of several other species of association, which, of late years, within her bounds, as within those of other societies, have been formed with the view of cherishing and of extending religious belief and practice. Such are Sunday schools, societies for the distributing of the Bible, of the Book of Common Prayer, of the Homilies, and of instruction in the form of tracts, suited to ordinary apprehension. Although we avoid enlarging on the merits of the expedients thus adopted for the furtherance of piety; and to which we have given our aid in our respective dioceses; it is not a diminished opinion of their importance: since we still contemplate them as entering into the ground-work of what is represented in the Apocalypse, under the image of an "angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and tongue, and kindred, and people." But instead of enlarging on these topics, we rather, at this time, call the attention to the source from which they have issued—the excitement of late years

given to the public mind, prompting the expedients which have been devised for evangelizing of the world.

It is not many years ago, when infidelity was seen waving high her standard; first erecting it in the old world, and glorying in the prospect of the extirpation of the name of Christ from under heaven. Who would have believed, if it had been foretold, that the providence of God was then laying a train of causes, which should speedily end in successful expedients for the extending of the religion of the Gospel, wherever commerce unfurls her flag, and wherever political interests open the door of communication of one nation with another? Not only this, but that in countries professing Christianity, with apathy to the spiritual wants of the lower orders of society, the time was now come, when, in every cottage, and in every hovel, so far as endeavours can accomplish, there shall be the book which contains the glad tidings of salvation! and even not these things only; but that for the giving of the greater effect to its inestimable contents, there shall, if possible, be none advancing to the age of maturity, without having this treasure unlocked to their perusal by ability to read? Such are the plans of the moral government of God, by which he verifies the saying intited under the inspiration of his Spirit—"Surely, the wrath of man shall praise thee."

It was not in the old world only, that infidelity had spread its poison, in every department of politics, of science, and of manners; threatening ruin to our institutions in their infancy; which it were folly to think to sustain, under its demoralizing influence. That the friends of religion should mourn over the increasing epidemic, was to be expected. But, in addition, all friends of social order have been alarmed at the prospect of the gulph to which they saw the public mind advancing. The effect is the conviction, that the interests of time, even if those of eternity were put out of view, demand the retracing of the steps. That in addition to this, many have been drawn to a serious weighing of the things which belong to their peace, is evident in an increased regard to the ordinances of religion, among all denominations of professing Christians; and in a growing concurrence in all promising endeavours for the extending of the kingdom of the Redeemer. We may perceive the operation of this spirit, in the many societies formed for the increase of religious knowledge: and were no such societies to be seen among us, the same fact would be established by the mass of Bibles, which, of late years, have been printed and sold with a view to honourable gain—in number, far beyond proportion to the increase of population, great as it

unquestionably is. In these events, we may perceive a crisis, similar to that which drew from our Saviour the saying—"Lift up your eyes and look on the fields, for they are white already to harvest."

Brethren, we consider the excitement noticed, as adding immense weight to the obligation always lying, of our contributing in our several spheres, to the extending of the influence of true religion. For although there are never wanting opportunities to this effect; yet they especially abound, when the spirit of inquiry is awake, and when there are appearances of a verifying of the promises of God in scripture. These promises will be fulfilled; but it will be by the mean of human agency; and it is the province of religious wisdom, to mark the seasons of sensibility, and to suit its efforts to the occasions.

On the clergy in particular, we make the call to put forth their zealous exertions, in reference, not only to the point the last pressed, but to all the matters comprehended in this address: and while we wish the admonition to be brought home with power to our own hearts, we entreat the prayers of all orders of persons in this church, for our having of wisdom to discern, and grace to execute, whatever may conduce to her spiritual welfare, and to the glory of her Divine Head.

Signed by order of the House of Bishops,

WILLIAM WHITE,

Presiding Bishop.

Philadelphia, May 26th, 1823.

*Notices of the late Archbishop of Cashel,
from a Review in the British Critic
of Dr. Jebb's Visitation Sermon.*

DESCENDED of a family ennobled for services and merit, the Hon. Charles Brodrick, shortly after his return to Ireland from Cambridge, where he had graduated, received ordination from his friend and father-in-law, Dr. Woodward, at that time Bishop of Cloyne.

"The first parochial act of our late revered diocesan was worthy of his institutor and himself; it was in character with every subsequent act of his exemplary life. From an overwhelming sense of duty, at a period when very lax notions prevailed respecting clerical residence, in opposition to the remonstrances of many friends, he became an immediate resident on a moderate benefice, in a wild uninhabited country, in a damp uncomfortable house: and there he continued to reside, during an inclement winter season, with considerable risk, and no small

actual detriment, to his own delicate health, and, what with him was a far more serious consideration, to the health of his dearest earthly friend. In this humble sphere, he was the guardian, the instructor, the benefactor of the poor: and, when moved to a parish of larger extent, in which his family influence was considerable, the whole weight of that influence was invariably employed in the service of religion and humanity; while, in matters that intimately regarded the discipline and government of the diocese, he afforded his good father-in-law much valuable aid: and thus, under the best training, he was gradually prepared for the duties of that more elevated station, to which, in due time, and with the approbation of all good men, he was most deservedly called."

From the see of Clonsfert, which he held but a short time, Bishop Brodrick was translated to that of Kilmore, where

"In primitive simplicity of life and manners, in single devoted kindness to all classes of his clergy, in grave yet gentle admonition to some, in delicate and wise encouragement of others, in that conscientious feeling of responsibility which influenced his whole conduct, and in that deep, unostentatious piety which was the source and soul of all the rest, he proved himself a worthy and congenial successor of the apostolic Bedel."

But the chief field of his exertion was the see of Cashel; and his parental care of that archiepiscopal diocese is thus beautifully exhibited:

"It was his special care, wherever they were wanting, to procure churches, glebes, and glebe-houses; and thus to make effectual provision for the settlement throughout his diocese, of a resident and operative clergy. This, he justly conceived, was the foundation of all ecclesiastical improvement; to this, accordingly, in the first place, he bent the full vigour of his active mind; how successfully, the present state of things will amply testify: for, perhaps, it may not be too much to affirm, that the whole united church cannot produce a body of clergy more generally resident, than the clergymen of this diocese.

But, while our late archbishop was anxious to furnish his clergy with proper dwellings, he was yet more solicitous, when occasion offered, to fill those dwellings with a proper clergy. The distribution of preferments was, with him, a sacred trust; a vacancy was ever a serious pressure on his conscientious mind; and the breath of calumny has never dared to whisper, that, in a single instance, did the least tincture of selfishness or secularity mingle with the purity of his episcopal choice. Over a clergy thus chosen, he presided with the impartiality of wisdom, and of love; and while, at the seat of his rule, he set every spring in healthful activity; no corner of his diocese, however remote, was uncheered by the glance of his parental eye: the extremities were always animated by the life-blood which flowed warm from the heart. His discipline, accordingly, was the discipline of kindness: exact, but not severe, he effected that by mildness and conciliation, which others might vainly have attempted by coercion and restraint; a hint, a word, a look from him, had most persuasive energy: while his clergy derived wisdom from his advice, they imbibed goodness from his manner: in the necessary intercourse of business, when we entered his study, we came, as it were, into a sanctuary; yet, such was the graciousness of his demeanour, that the familiarity of the friend was chastened only by reverence for the parent.

“But the influence of his example, and the weight of his authority, were felt not merely in a single diocese: they extended through an ampler sphere; and their effects upon it will, in many important particulars, be felt by generations yet unborn. In the course of his triennial visitations, and by a frequent and extensive correspondence, he made himself accurately acquainted with the situation, the wants and capabilities, of every parish, in every diocese, of the province of Munster. His rules and orders, made with deliberation, were enforced with firmness: and it was his happiness that, in most instances, he met the cordial co-operation of his suffragan bishops; some of

whom, with manly and modest candour, have publicly declared, that the improvement of their dioceses and their clergy, was chiefly attributable to the fatherly care of our good archbishop. How much pure religion he was, in this way, the providential instrument of diffusing, it is not for us to conjecture; that will be made manifest only in the day of final retribution. But one matter at least of transcendent national importance, is placed beyond all reasonable doubt; that, by his successful exertions to promote clerical residence throughout this great province, he did what in him lay, towards providing the only substitute which many large neglected districts now possess, for the natural guardians of the soil, for our absentee lay proprietors.

“But his labours did not terminate here. From a sense of duty, and to meet the honourable confidence reposed in him by the executive government, he undertook, for many years, the charge of another diocese, and another province; the archdiocese of Dublin, and province of Leinster: an accumulation of responsibility, unprecedented and unparalleled in the annals of the Irish church. This transaction was, on his part, no less disinterested, than it was peculiar: he accepted the jurisdiction, without the patronage; the power of enforcing discipline, without the privilege of rewarding merit. But, even under this disadvantage, he proved himself more than equal to the task. By mingling suavity and firmness, he conciliated every heart, and controlled every spirit. The diocese, and province, in some respects, the most important in our island, flourished under his protection: and when, with pure hands, he delivered up this great trust, he was hailed by the unanimous and grateful acknowledgments of an assembled clergy.”

Amid these multifarious duties, which were not performed without many personal sacrifices, that were cheerfully made by the archbishop for the welfare of the church, he constantly found time to be a diligent student of the sacred scriptures, “as a scholar, as a divine, and, above all, as a devout and

humble Christian;" to which he constantly added some portion of the practical writings of the Greek or Latin Fathers, besides perusing the best theological publications of the day.

"But, while such were his chosen pursuits, they never absorbed him; they never withdrew him from the business, the civilities, and the charities of ordinary life. How often have I seen him turn, with alacrity and cheerfulness, from high religious thoughts, to the most trifling concerns that were brought before him; but, especially, to any and every thing that regarded the welfare of his humblest fellow-mortal. A righteous versatility; which shewed a mind at home and at ease in spiritual things; and which, in the judgment of an ancient father, 'is the truest test of spiritual perfection.' But, there were yet more strictly private exercises, which no man knew of but himself. 'He entered into his closet, and shut his door, and prayed unto his Father, who is in secret.' His piety was too delicate to be obtruded upon others; it was seen only in its effects: in that total forgetfulness of self, which enabled him always to be considerate of others; in that plainness and simplicity of taste, which shunned all personal expense or show; in that princely munificence of charity, which never tempted him to be unjust, but often left him impoverished; in that mildness, that forbearance, that universal goodness, which made him the delight of his friends, and the ornament of human nature."

It may well excite astonishment how the archbishop could perform so many and great things for the public, and yet devote so much time to the cultivation of his mind. Dr. Jebb thus accounts for this circumstance:

"The secret (he says) principally lay in these things: in winter and summer he was an early riser; he led a life of habitual abstemiousness; he was a strict economist of time; and his heart was in his duty. So entirely, indeed, was the love of duty his ruling passion, that, in the most delicate state of health, business, which, one would have thought, must overwhelm, seemed only to refresh him. It did, however, prey

upon his bodily frame; and, for many years, was silently undermining his constitution. But he was still devoted to his ministry. And I possess documents in his handwriting which prove, that, to the very last, he laboured with unabated zeal for the interests of the church, and the cause of our most holy faith. In concluding this imperfect outline of his character, I shall adopt the language of a pious writer, which cannot, in my judgment, be more suitably applied: 'Nunquam fuit ex toto otiosus; sed, aut legens, aut scribens, aut orans, aut meditans, aut aliquid utilitatis pro communi laborans.'"

Our readers, we feel persuaded, will think no apology necessary for the length of some of the preceding quotations, when we inform them that the sermon whence they are taken, is *not* printed for sale. A copy of it having found its way into our hands, we were desirous of imparting to them some portion of that eloquent discourse, with which we have been delighted: and while they will sympathize with the Church of Ireland in the loss she has sustained in the decease of archbishop Brodrick, they will participate in the emotions of pleasure, with which (we know) the most learned and exemplary clergymen in that country have hailed the elevation of Bishop Magee and the Rev. Dr. Laurence to the archiepiscopal sees of Dublin and of Cashel; to whose names, if report speak correctly, we may now add the learned author of this discourse and of "Sacred Literature," the Rev. Dr. Jebb, who is stated to have been nominated to the see which has become vacant by the late episcopal translations in Ireland.

Progress of the Church Missionary Society.

At the end of the first ten years, says the report for 1823, this society had only about 200 scholars, they have now 11,000; they had not more than 20 hearers, they have now many thousands; they had not one single convert, they have now above a thousand stated communicants; and while they are thus successful, their coadjutors in all other missionary societies meet with similar prosperity.

For the Christian Journal.

*Family and Private Prayers, taken chiefly from the Liturgy of the Protestant Episcopal Church in the United States of America, and from the Liturgy of the Church of England. By William Berrian, an Assistant Minister of Trinity Church, New-York. 12mo. pp. 204.**

A VOLUME bearing this title has lately appeared from the press of the Messrs. Swords; and, from an attentive examination of its contents, we hesitate not to recommend it to the pious of all denominations, but more especially to those who are of that communion at whose altars the reverend author ministers. Drawn, as it professes to be, almost entirely from the liturgies of our own church, and her venerable mother the church of England, and expressed, for the most part, in the very words of those formularies, it cannot fail to be an acceptable offering to all, who, while they worship God "in spirit and in truth," would present to him the daily tribute of their prayers and praises in language which the services of the sanctuary have impressed on their minds, and endeared to their hearts. Of the several valuable assistances to private and family worship with which the devout members of our church have hitherto been furnished, none, so far as our observation has extended, has been drawn up with immediate reference to this important consideration. Highly important indeed, and favourable to the best interests of unfeigned piety and true devotion, do we deem this feature of the present work to be. For if it be true, as few who are conversant with it will deny, that the liturgy of our church is, of all uninspired compositions, the best fitted for purposes of devotion—if it be true, that, expressed frequently in the very words, it is at all times in unison with the doctrines of holy writ—if it be true, that, in some one of its several portions, every principle of the Christian faith is distinctly recognized, and every duty of the Christian life earnestly and eloquently incul-

cated—and if, in addition to all this, there be any thing in the authority and practice of the venerable martyrs to the cause of the reformation—any thing in the example of saints now gathered to their inheritance of glory—any thing, finally, in the best recollections of our life; the first impressions of early piety, the first determined purpose of youthful dedication to God; then, surely, the nearer the approximation to that volume which combines all these excellences, and forms the hallowed centre of all these endearing and inspiring associations, the greater will be the influence, and the more abundant and permanent the advantage.

Having said thus much in approbation of the principle upon which the manual before us has been compiled, we cannot better illustrate the extent to which it has been pursued, and the general plan of the work, than in the words of the reverend author himself:

"The principal part of it," says he in his preface, "is taken from our Book of Common Prayer, and the rest, which will appear new to many, is almost entirely drawn from the offices for special occasions in the liturgy of the church of England. Two or three of the thanksgivings, from a different source, are written so much in the same style and spirit, as not to alter the cast of the work; and frequently the compiler himself has thrown in such short petitions, or connecting clauses, as were necessary to give a proper fulness to some defective parts, and to preserve the harmony of others. Wherever the prayers were complete in themselves, he has generally transferred them as they stand; wherever they were too brief and imperfect, he has combined the substance of two or three, or collected the scattered expressions relating to any particular subject, so as to make one full and comprehensive prayer. But there has been in all cases a studied regard to the general form and character of the liturgy, the several parts of penitence, supplication, intercession, thanksgiving, and praise being kept distinct. The selections from the Psalms, and from the other prophetic and poetical parts of scripture, are

* Sold by T. & J. Swords, No. 99 Pearl-street, New-York, price 75 cents.

appropriate accompaniments to the morning and evening prayers; and these fervent strains will enkindle the spirit of devotion, and render the exercises which follow more affecting and impressive."

Such was the plan pursued, and the result has in our opinion been eminently successful. The services for the several mornings and evenings of the week—proportioned in their length to the convenience of family arrangements—are so varied as to embrace the ordinary varieties of domestic life; while, for other occasions, suitable forms are provided. Intended primarily for the worship of the family circle, they are easily appropriated to the devotions of the closet. The selections from the Psalms, and from scripture in general, admirably calculated, in the former case, to kindle the heart, and animate the tongue, afford to him who prays to his Father in secret, subjects for devout meditation, suitable to every frame of mind, and fruitful of consolation amid all the "changes and chances" to which this mortal life is subject.

That this compilation was found difficult and laborious can readily be conceived. That it has, in general, been happily executed, and in some instances (as in the prayer, "O Eternal God," on page 9—in the third prayer of the service for Tuesday evening—in the third of the service for Thursday evening—that beginning, "Almighty God, our heavenly Father," in the service for Friday evening—and the prayer on the 80th page, "Almighty God, by whom we were created,") with admirable felicity, will readily be granted.

In conclusion, we again recommend the volume before us to all churchmen. They will find preserved in it, not the sentiments and language only, but the very spirit of their liturgy. Its comprehensive petitions, embracing "all sorts and conditions of men," while they enter into the heart of every individual, and bring up from its deep recesses the pure, warm current of the affections—its proper interchange of confession and praise, of intercession and supplication—its "elegant simplicity," its "reverential fervour," its

"noble elevation"—all are there, and all tempered and harmonized by that true, evangelical unction, which, while it separates not the praying "with the spirit," from the praying "with the understanding also;" is far from being inconsistent with that celestial glow, which kindles every lip that has been touched with the fire of true devotion—that rapture, which expands and elevates the contrite heart when offering up itself, with all its faculties and energies, a holy and a living sacrifice to Him, who has redeemed and sanctified it—that lifting up of the affections, far above the considerations of earth and the desires of time, which it is their privilege to enjoy, who, like the blessed Proto-martyr, "look steadfastly up to heaven," and behold, by faith, the glory that is revealed for them at "the right hand of God." DELTA.

For the Christian Journal.

Messrs. SWORDS,

THE following attempt at an exposition of a few of the leading qualifications requisite to the attainment of a tolerable degree of pulpit eloquence, may be not unacceptable or useless to some of your numerous and respectable readers. On the one hand, this feeble sketch may serve to dispose to conviction the minds of some who may have been inclined to expect too much from every one invested with the clerical office, without considering the immense improbability that every one should be possessed of the qualifications indispensably requisite to the perfect clerical orator. They may, perhaps, be led into a train of reasoning which will at length convince them of the unreasonableness and impropriety of entertaining or expressing dissatisfaction at the earnest and sincere efforts of a clergyman to instruct and improve his flock, though they may not be attended with that grace and spirit which is possessed by a more eloquent teacher. On the other hand, also, some who are more nearly concerned in the subject may be induced to turn their attention more particularly to those important qualifications, without which they can never expect perfectly to satisfy either them-

selves or others, and which may, for the most part, be attained by earnest and persevering application. Should any, the least of these effects be produced, it will surpass the hopes, though not the wishes of U. U.

It is a trite remark, that in no sort of public speaking has so little eminence been attained, as in pulpit oratory. While as many, perhaps more, enter upon that profession which requires their constant exercise in this branch of eloquence, as in the other professions which require the exercise of public speaking, how few do we find who attain to excellence; while at the bar and in the senate we perceive daily instances of the most shining superiority. By some, too ready to lay hold on the slightest occasions to abuse and vilify our holy religion in the persons of its professed defenders and supporters, it has been alleged that this arises from the comparative ignorance, indolence, and indifference of the clergy. The calumny is scarce worthy of a refutation; which, however, has been ably given by one who was qualified to judge in such a cause. But while the reasons why such a small number have been found preeminently excellent in pulpit oratory have been ably stated by a more skilful hand, it may not be amiss to notice a few of the requisites for the attainment of the perfect eloquence of the pulpit, which render it necessary that but comparatively few should ever reach the wished-for eminence.

There is perhaps no sort of public speaking that requires more talent, learning, and prudence, than that exercised by those of the clerical profession.

In matter, and in manner, the eloquence of the pulpit differs greatly from that elsewhere exercised.

Its matter is the most noble that can possibly be conceived. Whether the object be to set forth the infinite, adorable, and incomprehensible nature of the Deity, and so to impress the minds of his creatures with a holy and necessary fear: whether it be to show forth the greatness of redeeming love, and so to excite in the hearts of believers a lively and unceasing gratitude to their Saviour: whether it be to set forth the

rewards promised to those who shall persevere unto the end, and so to encourage Christians in a firm and unshaken faith, and life correspondent thereunto: or whether it be by denouncing the dreadful wrath of the Almighty to fill the sinner with awe, and rouse him from his dangerous lethargy:—what can be so awfully interesting, so unspeakably important? The subjects then being so noble, it is evident that language and sentiments equally, or at least proportionably noble, will be requisite to set them forth. For the invention of these, the highest talents can scarce suffice.

Yet is this task rendered peculiarly difficult by the nature of the object. It is not, as in pleading at the bar, to set forth the merits or demerits of a particular transaction, where a multitude of circumstances are awaiting the disposal and embellishment of the speaker, and where the chief object is to *persuade*, whether by ridicule, pathetic entreaty, or lofty eloquence: it is, upon a few simple facts, and some as simple though all-important doctrines, to ground arguments which may induce men to receive our instructions with a willing mind, and readily to comply with our advice. It is not, as in the senate, to set in the most advantageous light the arguments for a particular side of the question in debate: it is to reason upon a matter, upon which there can be no dispute; to illustrate and enforce a doctrine or a precept, already sufficiently, and yet but too generally disregarded. The eloquence of the pulpit is distinguished from that of both the bar and the senate, by the spiritual and mysterious nature of its subjects. Both of the latter relate to matters which are continually passing before our eyes, and which excite a deep interest in the minds of our auditors. They are such as we ourselves may be thoroughly acquainted with, and are perfectly known to those on whom we would produce an impression. But the pulpit orator has to enforce a subject which, though generally known in a slight and superficial degree, is but too seldom understood and experienced. His auditors are too generally but feebly interested in his subject, and his utmost endea-

your are necessary to rouse their attention and excite their lambent affections; while the most important parts of his discourse will be disregarded as trite and of little moment. To guard against these evils, by at once securing the attention of the audience by exciting their affections, and commanding their cool approbation by force of reasoning and clearness of expression, requires no common abilities.

[To be continued.]

From the Gospel Advocate, for Aug. 1823.

Massachusetts Convention.

THE annual convention of the Protestant Episcopal Church in the state of Massachusetts was held in St. Paul's church, Boston, on the 18th of June, 1823, at which were present, fourteen clergymen and twenty lay delegates, the representatives of ten parishes. Great Barrington, Lanesborough and Lenox, Greenfield, Ashfield, Montague and Springfield, Bridgewater, Marshfield, Quincy, Taunton, Cambridge, and Trinity church, Boston, were not represented. The Bishop having taken the chair, the Rev. Benjamin C. Cutler was elected secretary, and Matthew S. Parker, Esq. treasurer of the convention. The standing committee were chosen by nomination, and the Rev. Drs. Gardiner and Jarvis, the Rev. Isaac Boyle, and George Brinley, S. Codman, and T. Clark, Esqrs. who served the last year, were re-appointed.

On motion, resolved, that the secretary be a committee to examine if any unfinished business of the last convention remained to be acted on at the present; and that the thanks of the convention be returned to the Rev. Mr. Boyle, for his sermon, and that he be requested to furnish a copy of the same, for insertion in the Gospel Advocate.

On motion of Dudley A. Tyng, Esq. seconded by the Rev. Dr. Jarvis, a committee of five gentlemen of the laity, consisting of Gardiner Green, Esq. the Hon. James Lloyd, Dr. Warren, Thomas L. Winthrop, Esq. and George Sullivan, Esq. was appointed to consider the expediency, and if expedient, the best means of instituting a fund for the relief of the widows and children of

clergymen, and to report thereon at the next convention.

The following gentlemen were appointed delegates to the General Convention:—Rev. Dr. Gardiner, Rev. Dr. Jarvis, Rev. Mr. Boyle, Rev. Mr. Strong, John Odin, Esq. Gardiner Green, Esq. Dudley A. Tyng, Esq. Ralph French, Esq.

The following report was made by the chairman of the standing committee:

The clerical members of the standing committee, having been directed by the last annual convention to revise the constitution and canon of this church, and to report to this convention such alterations therein as might be rendered necessary or expedient, to render them conformable with any new regulations of the diocese, which might be adopted at the then ensuing diocesan convention, respectfully report:

That the alterations in the constitution of the eastern diocese, proposed at the convention, held in Newport, Rhode-Island, Sept. 27, 1820, were unanimously adopted by the convention held at Portsmouth, New-Hampshire, Sept. 25, 1822. By these alterations, the state of Maine is recognized as a part of the eastern diocese, and the meetings of the convention are to be held *annually* instead of biennially, and to be composed of all the clergy of the diocese, and a lay delegate from each church.

These alterations not being considered as sufficient, others were proposed; but, by an article of the constitution, they could not be proposed and acted upon at the same convention. The following proposed alterations were therefore ordered to lie over for consideration, at the next meeting of the convention, to be held at Windsor, in Vermont, on the 24th. being the last Wednesday of September, 1823, viz. in the second article, that the words "each of the states by rotation," be erased, and the words "such place as shall be agreed upon at the preceding convention," be inserted; also, that after the words "lay delegates," the words "or delegates not exceeding three," be inserted. In article tenth, that the word "annual" be substituted for the word "biennial."

If these alterations should prevail, it will be perceived that a consolidation of the eastern diocese will be effected; that provided the experiment should not be defeated by unforeseen accidents, it will in fact bring the five state conventions together; and that in such a case, it will be expedient for the several state conventions so to modify their constitutions as to render both the time and place of meeting simultaneous with that of the diocesan convention. As, however, these alterations are yet to be acted on, it seems to your committee premature to make any alterations at present, in the constitution of the church of Massachusetts; more especially as the object to be gained by such alteration may be provided for by adjournment.

Your committee are confirmed in this opinion, by the consideration that the Bishop at the last diocesan convention recommended a division of the diocese as soon as it can with propriety be effected. A late most important decision of the supreme court of the United States, with regard to certain lands in the state of Vermont, owned by the English Society for Propagating the Gospel in Foreign Parts, a part of the income of which it is understood will be devoted to the support of a bishop, will most probably accelerate this event. In this case, further alterations will be necessary in the constitution of the diocese.

Your committee therefore pray, that they may be discharged from any further consideration of the subject.

Respectfully submitted.

JOHN S. J. GARDINER, *Chairman.*

On motion of Dudley A. Tyng, Esq. seconded by the Rev. Titus Strong, the following resolution was past, providing for the establishment of a diocesan fund.

Whereas it is indispensable to provide a fund for defraying the necessary expenses of the diocesan and state conventions, and particularly the expenses of those of the clergy who may have to travel a considerable distance to the place of the meeting of the said conventions; and whereas it is also expedient to provide for the payment of the necessary expenses of the delegates who shall be sent to the general con-

vention of the Protestant Episcopal Church in the United States; it is hereby earnestly recommended to every congregation in this state to pay to the treasurer of the convention thereof, on or before the day of the annual meeting of the convention, a contribution of not less than two per cent. on the amount of the respective salaries of their clergymen. One half of the amount thus contributed, if necessary, shall be appropriated, under the direction of the convention, exclusively towards defraying the expenses of clergymen attending the diocesan or state convention from any distance over 20 miles, and also the necessary expenses of clerical and lay delegates to the general convention; and the remainder shall be appropriated to defraying contingent expenses. Provided, nevertheless, that no clergymen or lay deputy shall be entitled to any provision for travelling expenses, whose parish shall not comply with the provisions of this resolution. If after the annual expenses are defrayed, any sum be left in the treasurer's hands, it shall be his duty to deposit the same in the Savings' Bank, or in good and approved stock, that it may become a permanent fund for the use of the convention.

On motion of the Rev. Mr. Baury, seconded by the Rev. Dr. Jarvis, it was resolved, that this convention approve of the resolution adopted by the last diocesan convention, requesting the bishop to assign to the several rectors of parishes, within the eastern diocese, such missionary duties as he shall think expedient; and for the better carrying that resolution into effect, as far as this state is concerned, resolved, that the bishop be, and he hereby is, requested to assign to the several rectors such destitute parishes as it may be expedient for each of them to visit; and that due notice of the same be given to each rector, to be communicated to his vestry.

The bishop was requested to appoint a preacher for the next convention.

Resolved, That the next annual convention be held in Trinity church, Boston, and that divine service be commenced at 9 o'clock A. M.

The convention then adjourned, the bishop having first concluded with prayer and the Episcopal benediction.

For the Christian Journal.

[In giving place to the following report, which has only just been received, the editors cannot refrain from an expression of regret that it was not handed in at an earlier day; much of the interest and effect of such documents being lost by the lapse of time. They would respectfully suggest to the secretaries and managers of all institutions connected with the church, whose reports may be wished to appear in the Journal, the propriety of furnishing copies of them immediately after they are made, in order that an early publication may be secured to their contents.]

First Report of the Managers of the Female Auxiliary Missionary Society of Christ Church, New-York, made December 5, 1822.

IN presenting this their first annual report, the board of managers of the Female Missionary Society of Christ Church, aware of their inability to lay before the members and patrons of the institution, any particulars of a peculiarly interesting nature, cannot suppose, however, that any effort made with a view of extending the Redeemer's kingdom, can be viewed with indifference; or that any information on such a subject can be unacceptable to those who profess to be the disciples of the Saviour of mankind, feeble as may be the effort, or limited the information.

Debarred by the nature of the institution from the pleasing task of pointing to where once the beasts of the forest roamed in quest of their prey, and in conjunction with the untutored savage were the sole tenants of the soil; to where even when white men became the proprietors of the land and of the lake, the name of God was unheard, unknown, or known and heard only in the oaths of the blasphemers, or in violation of the dread command uttered from Sinai's awful summit—"Thou shalt not take the name of God in vain,"—the board have not the pleasing task of pointing to this once dreary, now altered scene, and (even were the means which the society affords competent to effect so desirable an end) of exclaiming, "there has the herald of the cross, sent forth by means of your pious exertions, proclaimed the Gospel of glad tidings to a people once sunk in ignorance and vice—now raised to godliness and virtue; there has been planted the standard of Immanuel—there has been

raised an altar to the Lord of hosts." For facts of this pleasing nature you must be referred to the report of that society to which this is auxiliary.

Inspired with a lively sense of gratitude to God for his mercies, and the privileges which, in abundant profusion, he has showered upon them as members of a congregation, desirous that others less favoured than themselves might become the participants in those mercies and privileges, several ladies of Christ Church determined to unite their exertions in seconding the efforts of the society established for the purpose of sending missionaries to the benighted inhabitants of the interior.—Accordingly a meeting was called, and a society organized, on Good-Friday, April 6th, 1822, under the appellation of "The Female Auxiliary Missionary Society of Christ Church." With the example of a sister congregation in view, it was not doubted but that the establishment of such an institution would be attended with very beneficial effects; and, blessed be God, the anticipations of many of the warmest advocates of the society have been realized. Eighty-four dollars and eighteen cents have been received: five dollars and eighteen cents have been expended for printing and stationary, and seventy-nine dollars paid over to the treasurer of the parent institution; a sum which, under existing circumstances, cannot be considered as small, when it is known, that, prior to the formation of this, many of the ladies of the congregation became subscribers to the parent society, and also to the gentlemen's missionary association attached to Christ Church. That a much greater sum will be obtained during the ensuing year, is confidently expected from the fact, that a number of the ladies of our congregation have not yet been called upon, by reason of the afflictive dispensation with which our city has been visited of late. The board cannot omit noticing the pleasing willingness to contribute, which, in most cases, has manifested itself in those who have been called upon: and here we would gratefully acknowledge the receipt of a number of blank books for the use of the society.—From the causes already mentioned,

there are yet many ladies in the congregation who have not become members of this society. It is hoped their aid will not be withheld when solicited. It cannot be that they who are continually enjoying the favours of the Most High, whose sanctuary privileges are great as they are numerous, will refuse to assist in the extension of those favours to others, when they reflect that thousands of their fellow creatures are at this moment sunk in the lowest depths of vice and immorality, who might be extricated therefrom by the assistance of those who are abundantly blessed with the blessings of the God of heaven. The mind revolts from the idea that numberless immortal souls should be left to perish, and not an effort made to save them.

Who will refuse their cooperation in a work like this? A brighter reward awaits those favoured beings whom Jehovah permits to be the instruments of promoting his cause, than worlds could ever bestow. It is sufficient to excite the noblest feelings of the soul to think, that by your exertions the heavenly concave may be made to ring with the shouts of seraphic legions, upon the conversion of a soul. Trusting that the advancement of the glory of God, and the extension of the limits of that church, which, planted and fostered by his care he will never forsake, are the points towards which we aim; and knowing that a gracious Being "will not despise the day of small things;" let us continue our exertions for the prosperity of Zion, and we have the assurance that our "labour shall not be in vain."

Columbia College Commencement.

The Annual Commencement of Columbia College was celebrated on Tuesday, Aug. 5, 1823, in Trinity church. The day was very fine, the company numerous and highly respectable, and the exercises were well and creditably performed. We annex a list of the names of the young gentlemen who graduated, together with the subjects of their orations; and also of those who received the various honours of the College.

1. A salutatory address, with a poem in Latin, "De summa Cœli regione," by Edmund D. Griffin.—2. English salutatory address, with an oration on the influence of religion upon individual and national happiness, by Edward Anthon.—3. An oration in the Greek language, by Lewis Cruger.—4. An oration on the progress of mathematical science, by *Horatio Allen.—5. An oration on refinement of society, as unfavourable to poetry, by William A. Lawrence.—6. An oration on the neglect of, and advantages derived from, the cultivation of intellect, by *Adolphus N. Gouverneur.—7. An oration on the life and character of Napoleon Buonaparte, by James E. S. Hosack.—8. An oration on the moral and political influence of history, by Charles J. Smith.—9. An oration on the social feelings, by Edward M. Clark.—10. A disputation on the question, "Is the prevalence of luxury beneficial to society?" *affirmative, James H. Titus; *negative, John D. Ogden.—11. An oration on the invasion of Spain, by Wm. D. Henderson.—12. An oration on the effects of the influx of foreigners on the people of the United States, by *John T. Ferguson.—13. An oration on the progress of religious toleration, by Grenville A. Sacket.—14. An oration on the influence of individual on national character, by *Christopher Allen.—15. An oration on the pernicious effects of great talents on men destitute of moral principle, by Noel Robertson.—16. The vision of fancy, a poem, by *John B. Foulke.—17. An oration on the rising prospects of America, by Adam D. Logan.—18. An oration on the influence of republican principles, by Jonathan Lawrence.—19. An oration on the causes of the ruin of republican and imperial Rome, by Wm. H. Boyd.—20. An oration on the pleasures of anticipation, by Henry A. Heyer.—21. An oration on the Spanish history and character, by Edmund B. Elmendorf.—22. An oration on intellectual attainments, by Mancius S. Hutton.—23. An oration on the drama, by William L. Keese.—24. An oration on the German character, by William F. Havemeyer.—25. An oration on the Indian character, by John A. Hicks.

—26. An oration on the influence of literature, by *Andrew K. Robertson.
 —27. The testimonials adjudged at the late concluding examination were then announced.—28. Valedictory address, with an oration on national pride, by Smith Pyne.—The degree of bachelor of arts was conferred on the before-mentioned young gentlemen, and on George B. Ogden.

The degree of master of arts was conferred on Daniel L. M. Peixotto, M. D. Wm. Beach Lawrence, Henry Cruger, Wm Mitchell, John L. Sukeley, John Mitchell, Wm Betts, Roosevelt Johnson, Abraham Halsey.

The honorary degree of A. M. was conferred on Samuel Seabury, of Brooklyn, New-York, and on John Carrol, Esq. of Baltimore.

The degree of D. D. was conferred on the Right Rev. John S. Ravenscroft, bishop of the Protestant Episcopal Church in the state of North-Carolina, and on the Rev. Chancey Lee, of Colebrook, in the state of Connecticut.

The degree of LL D. was conferred on the Hon. Ambrose Spencer, late chief justice of the supreme court of the state of New-York; on the Hon. Nathan Sanford, chancellor of the state of New-York; on the Hon. John Savage, chief justice of the supreme court of the state of New-York; and on the Hon. Edward Livingston, of New-Orleans.

The exercises of the day concluded with prayer by the President.

Students having an asterisk (*) affixed to their names, were excused from delivering their orations.

Ordinations.

On the 30th of June, 1823, in Stamford, Connecticut, the Rev. Ambrose S. Todd, deacon, was admitted to the holy order of priests; and on the 29th of July, in Chester, Mr. William Shelton was admitted to the holy order of deacons, by the Right Rev. Thomas C. Brownell, bishop of the diocese.

At an ordination held in Trinity Church, New-York, on Wednesday, Aug. 6, 1823, by the Right Rev. Bishop Hobart, Cornelius R. Duffie was admitted to the holy order of deacons; and the Rev. George W. Doane, deacon, officiating in Trinity church, to

that of priests. Morning prayer was celebrated by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity church; and an appropriate exhortation delivered by the Rev. William Berrian, an assistant minister of the same church.

At the public commencement of the University of Pennsylvania, on the 31st of July, 1823, the degree of D. D. was conferred on the Rev. John Churchill Rudd, rector of St. John's church, Elizabeth-Town, New-Jersey.

The Rev. Dr. Alexander Arbuthnot, dean of St. Coleman's, Cloyne, has been promoted to the bishoprick of Killaloe and Kilfenora, vacant by the translation of the Right Rev. Dr. Mant, to the bishoprick of Down and Connor.

St. James's Church, Delaware.

On Thursday, July 31st, 1823, St. James's church, near Stanton, Delaware, was consecrated to the worship of Almighty God, by the Right Rev. William White, D. D. bishop of the Protestant Episcopal Church in the diocese of Pennsylvania. The morning service was read by the Rev. Mr. Weller, of the diocese of Maryland, and a discourse, appropriate to the occasion, was delivered by the Rev. Mr. Bedell, rector of St. Andrew's church, Philadelphia.—The Rev. Robert Clay, rector of the church, and the Rev. Messrs. Williston and Brinckley were also present.

It is interesting to remark the progress of the church in the state of Delaware. It is not long since the vestry of the church at Newcastle enlarged their ancient building, and made it a beautiful church, which has been finished with a very fine clock in the steeple, the workmanship of Lukens of this city. St. James's church has, for a number of years, been connected with the church of Newcastle under the pastoral care of the Rev. Robert Clay. The old building in which the congregations had worshipped having gone much to decay, the present church has been built within a very short distance, and is a building which reflects great

credit on all who have been engaged, particularly to Mr. Barker, whose zeal and persevering industry is beyond praise. It is a stone building, nearly square, finished with galleries and every convenience for the purpose intended. An air of great neatness runs through the whole. The site on which the church is built is one of the greatest beauty. The building is near one extremity of a ten acre lot (the property of the church) of the most majestic oaks, whose deep rich foliage occasionally hide it from view. There is a repose and a beauty about the scenery, which seem fitted to cherish the feelings of devotion, and the world appears as it were shut out. The grave yard surrounding the old church has many a tomb stone which tells the brief story of those who an hundred years ago had come up to that place to worship.

There were many circumstances which rendered the day peculiarly interesting. The ruins of the old church, which is one of the most ancient which is to be found in this section of the country—a new and handsome building erected by the persevering efforts of a few staunch friends—the venerable Bishop of Pennsylvania, whose life has been coeval with the history of the American church—a congregation so large that probably not more than one half were in the interior of the building, and composed of persons of the first respectability—many of the clergy from different dioceses, who took part in the exercises of the occasion—and the circumstance of a neat and commodious building, in which the congregation can worship God after the manner of their fathers,—all unite to impress the mind with feelings of no ordinary description. May the great Head of the church, to whom this temple is now dedicated, condescend to bless the undertaking; and may that Gospel which is the power of God unto salvation, be there preached, till the people of the Lord have no more need of earthly temples, but shall serve God day and night in that temple which is in heaven.

As the congregation had come many of them from a distance, and as the exercises were long, Mr. Barker, with a hospitality which has always character-

ized him, made a rural table under the fine spreading oaks, and such of the company as saw fit to remain, partook of a substantial dinner which had been prepared for the occasion—a blessing from the throne of grace being asked by the Bishop, to accompany the reception of the creatures of a bountiful Providence—*Philadelphia Recorder.*

For the Christian Journal.

SCRIPTURE HYMNS.

Version of Job xix. 21, &c.

Thy hand, O God, hath touch'd my heart,
My deep afflictions bear me down,
My flesh and spirit feel thy dart,
I sink beneath thy awful frown.

O then, that all my words of grief
And tears were written in thy book!
O that my woes without relief
Were graven in the lasting rock!

For great the hope thy promise gives
To all chastised of thee, O Lord!
I know that my Redeemer lives,
And will his mourning saints reward.

Though, in the grave's unhallow'd gloom,
Corruption revel on this form,
And all within the festering tomb
Be given to th' insatiate worm,—

Yet shall my flesh behold my God,
My body glorious shall arise;
And I shall dwell in his abode,
And ever see him with my eyes.

JEDUTHUN.

Version of 1 Timothy vi. 11—16.

Do thou, O man of God,
Flee all the ways of death;
And follow after righteousness,
Patience, and love, and faith.

Fight the good fight of faith
So solemnly press'd;
Lay hold on everlasting life,
Thou, call'd among the blest!

Be this thy sacred charge:—
As God thou dost revere,
To keep his precepts unrebuked
Till Christ again appear.

For in his chosen times
God will reveal his Son;
The King of kings, and Lord of lords,
Bless'd and supreme alone.

And none but this our God
Hath immortality;
He dwells in light none can approach,
Nor mortal ever see.

To Him then be ascribed,
With highest purest praise,
All honour, majesty, and power,
Eternal as his days.

JEDUTHUN.

*For the Christian Journal.**The Season of Rest. By a young Lady of 15.*

It was night, and all nature was still,
The sun had long set in the west;
I said, "I will now fear no ill,
But enjoy this sweet season of rest."

How like is man's life to a day
That in fleeting colours is drest,
But which in an hour fades away,
And he slowly sinks into his rest.

For the sleep of the grave is profound,
By no trouble can we oppress'd;
And we sweetly repose in the ground,
But—'tis "only a season of rest."

For again the bright morn shall appear;
In that morn shall each Christian be blest,
And in worlds where can enter no tear,
Never wish for "a season of rest."

MARY.

*For the Christian Journal.**To Hope.*

Celestial Hope! I keep this mark,
Thy star o'ers the doubtful way;
Though oft I wander in the dark,
As oft illumed by thy bright ray.

In dire affliction's night and storms,
When lank despair, with hollow eye,
Approaches with unfolding arms,
I flee his grasp, for thou art nigh.

Propitious Hope! on thee I rest;
Led through rough paths by thy soft hand,
Thou dost console my troubled breast,
When wayward fortune lifts her wand.

Upon thy anchor firm reclined,
I sink into a calm repose—
Give all my sorrows to the wind,
And bid it waft away my woes.

Beyond those hills of towering height,
Whose awful summits meet the sky,
My soul to those blest worlds of light,
Bland Hope, on thy soft wings shall fly.

If life's late evening I should see,
And doubt and gloom my bosom rend;
Hope, let me ever rest on thee,
Be my consoler and my friend.

When on the bed of death I'm laid,
Then let thy glowing lamp burn bright;
Support me through the gloomy shade,
And bear me to the realms of light.

LAURA.

Obituary of the Rev. Jordan Gray.

THE Rev. Jordan Gray, of this diocese, lately deceased, was born at Arlington, Vermont. From his youth he was impressed with a deep sense of the importance of religion. He was a young man of unquestionable integrity, and could be charged with no vice.—In the autumn of 1817, Mr. Gray became more deeply engaged in the service of his divine Master; and notwithstanding he had now a family, and but little

property, he could not be dissuaded from the attempt to prepare himself for the Gospel ministry. After his steadfast determination became fully known, some exertions were made to assist him. In the spring of 1819, he removed to a neighbouring town, where he was employed by a destitute congregation as a lay reader. In this service he continued for more than two years, diligently engaged in improving his mind, and in doing good among the people. Towards the end of 1821, he presented himself for deacon's orders; and though his literary acquirements were scanty, yet such were his endowments of nature and grace, that there was no hesitation in admitting him to the sacred office. Within a few months from the time of his ordination, he was settled in the parishes of Berkshire and Montgomery, in the north part of the state, and soon assisted in organizing another parish in the adjoining town of Enosburgh. In this situation he had laboured but little more than a year, when, in the height of his activity and usefulness, and while enjoying the full confidence and affection of the people under his care, he was suddenly removed from his earthly toils to his heavenly rest. On the 7th of April last, being called to attend the funeral of a child at some distance from home, he had occasion to pass a considerable river, which was much raised by a recent freshet, and the bridge carried away. With two other men, and a lad of about fourteen, he attempted the passage in a small canoe. As soon as they reached the main current of the stream, they were all thrown instantly into the river. The other two men, with some difficulty, reached the shore; and it appears probable that Mr. Gray, if he had been unencumbered, might have done the same. But, as he fell into the water, the boy clasped around him, and both soon disappeared. Nearly six weeks after the melancholy event, the body of Mr. Gray was taken up about two miles down the river; but the body of the lad had not then been found. Thus a faithful and promising young clergyman has been suddenly taken away; three parishes, that had anticipated much prosperity under his care, are left destitute; and, what is above all things affecting, a wife and two children, who had a fair prospect of a competent and respectable support, are thrown into complete indigence, and must depend on friends for subsistence.—The time is short. Let ministers improve the moments as they pass; and let the people profit by the ministry of the word, and the means of grace; for soon all these privileges will be taken away, and every one's account will be sealed up for judgment.—*Gospel Advocate.*

To Correspondents.—K. and P. R. came too late for insertion in this number.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 10.]

OCTOBER, 1828.

[VOL. VII.]

Abstract of the Proceedings of the Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, May 28th, 29th, and 30th, 1823.

THE convention was composed of the Right Rev. Bishop Kemp, thirty-four presbyters, four deacons, and forty-eight lay-delegates, representing the same number of parishes.

It was opened with morning prayer by the Rev. Jonathan Judd, rector of Great Choptank, Cambridge, Dorchester; a sermon by the Rev. Edmund D. Barry, D. D. professor of languages in the university of Maryland, and principal of an academy in Baltimore; and the administration of the holy communion by the bishop.

The Rev. Wm. E. Wyatt, D. D. was elected secretary, and the Rev. George McElhiney appointed assistant secretary.

On motion, resolved, that the thanks of the convention be presented to the Rev. Dr. Barry, for the very excellent sermon delivered by him at the opening of this convention.

Resolved, that the practice of presenting thanks to the clergy for sermons preached at the opening of the conventions of the Protestant Episcopal Church of Maryland, be discontinued.

In conformity with the forty-fifth canon of the General Convention of 1808, the bishop delivered an address, from which the following is extracted.

My reverend brethren of the clergy, and gentlemen of the laity,

Under the good providence of Almighty God, we are again permitted to assemble, to review the condition, and to consult the interest of our portion of the church of Christ. The occasion is full of interest, as well as of awe; particularly when we consider, that the Head of this church is that heavenly

Being, who in a state of humanity atoned for sin, established a church, and now watches over her concerns. Under his all-seeing eye, and in submission to his holy will, our deliberations are to be conducted.

Two causes have prevented me from being able to perform the usual portion of episcopal service—the one, was the absence of my colleague last year, till the season of visitation had passed away: the other, a severe domestic affliction, which confined me to my family for five months. Still I am not sensible that any episcopal duties have been omitted or postponed, which were absolutely necessary to the welfare of the church. Immediately after the convention, on the 9th day of June, I held an ordination in St. John's church, in the city of Washington, when the Rev. Mr. Aydelott, the Rev. Mr. Wm. Armstrong, and the Rev. Mr. Daniel Somers, were admitted to the holy order of priests; and Mr. Lemuel Wilmer to the holy order of deacons. And the same day, in the afternoon, I confirmed, in the same church, twenty-five persons. I also held a confirmation at night, in Christ church, Georgetown, when eighteen white persons, and seventeen black were confirmed. On the 10th day of the same month, I received from the standing committee a testimonial in favour of Mri Silas C. Freeman, and placed him on the roll of candidates for holy orders. On the 6th day of September, in St. Paul's, Baltimore, I admitted the Rev. Mr. Joseph Spencer to the holy order of priests; and the same day gave him a letter of dismission to the diocese of Pennsylvania, in as much as he had been appointed a professor in Carlisle college.

I consecrated to the service of Almighty God, on the 17th day of September, 1822, a new church, lately built in Rockville, Montgomery county, by

the name of Clirist church; and at the same time confirmed eighteen persons. On the day following I held a confirmation in St. Bartholomew's, in the same county, when sixteen persons were confirmed. These churches are both under the care of the Rev. Thomas Allen.

On the 7th of November I visited the parishes in Harford county, then under the ministry of the Rev. Mr. Jackson. In the morning I preached in Havrede Grace, and confirmed five persons. The same day, in the afternoon, I preached in St. George's, and confirmed five more.

I held an ordination in St. Peter's, Baltimore, on the 14th day of December, when the Rev. Mr. Aisquith was admitted to the holy order of priests. I also at the same time enrolled Mr. John Claxton, as a candidate for holy orders.

In my own parish, in the city of Baltimore, I held a confirmation on the 20th day of December, when twenty-two white and two coloured persons were confirmed.

On the 1st of January, 1823, in the same church, I admitted Mr. Frederick Schroeder to the holy order of deacons; and on the 5d of February I licensed Mr. John Contee to act as a lay-reader in Queen Ann parish, Prince George's county, during the vacancy of the parish. This license, however, has since been superseded by the appointment of the Rev. Mr. Tyng, minister of the parish. I ordained the Rev. Charles P. McIlvaine a priest, on the 20th day of March, in my own church. And on the 27th of April I held a confirmation in Trinity church, in this city, when forty-two were confirmed.

Thus, since last convention, I have consecrated one new church; I have held eight confirmations; I have ordained two deacons and six priests: and I have also enrolled two candidates for holy orders.

The changes that have taken place among the clergy are calculated to excite the most serious reflections, and to impress us more and more with the awful consideration, that we ought at all times to be ready to yield an account of our stewardship. Not less than three of our clergy, last year, fell victims to the disease by which our country was

visited—the Rev. Mr. Nind, the Rev. Mr. Bowden, and the Rev. Mr. Brady.

Some other changes have also occurred. The Rev. Mr. Judah has moved to the diocese of Connecticut, and the Rev. Mr. Stratton has extended a portion of his labours to the church in Snow Hill, which Mr. Judah left. The Rev. Mr. Wickes has left Princess Ann, and settled in Norfolk, in the diocese of Virginia. The Rev. Mr. Weller resigned the church in Cambridge, Dorchester county, and succeeds the late Mr. Nind in St. Stephen's, Cecil county; and Mr. Weller has been succeeded in Cambridge by the Rev. Mr. Judd, from Connecticut. The Rev. Mr. Hubbard has moved from St. Michael's, in Talbot county, to the diocese of New-York. His station has been filled by the Rev. Mr. Schroeder, lately ordained. The Rev. Mr. Walker has left Chester-Town for the diocese of South-Carolina; and his parish is now occupied by the Rev. Mr. Jackson, formerly of Havrede-Grace. The Rev. Mr. Lemmon, from Virginia, has lately settled in Hagerstown. The Rev. Mr. Tyng has exchanged St. John's church, in Georgetown, for Queen Ann parish, in Prince George's county, vacated by the removal of the Rev. Mr. Shaw to the state of Indiana. The Rev. Mr. Addison has succeeded Mr. Tyng. The Rev. Mr. Bausman has left his parish in Calvert county, and settled in the diocese of Pennsylvania; from which diocese the Rev. Mr. Schaeffer has come to St. Margaret's, Westminster, in Anne Arundel county. The Rev. Lemuel Wilmer is settled in Port Tobacco.

The building and repairing of churches has progressed, and is still progressing in a manner, quite equal to what we ought to expect.

The fund for the support of the episcopate accumulates slowly. Still, we have reason to rejoice that a beginning has been made, and we may fondly hope that the munificence of our members will enable the church to place this order of the ministry in a condition to perform all their duties with higher effect.

When, by a special General Convention, a system was finally settled for the education of candidates for holy orders, it was hoped, to use the language of our

reuerable presiding bishop, that there would be "an undivided wish, and endeavour to support, an institution begun under such favourable prospects."—That this seminary, well supplied with learned and pious professors, would be completely sufficient for the purposes of the church, for many years to come; that a uniform mode of education, under the superintendence of the house of bishops, would be the most effectual way to preserve her integrity, to maintain her excellent form of worship, and to preserve the unity of her faith; these are propositions which seem to admit of no doubt. And it is surely true, that unity in the Christian church was viewed by our blessed Lord and his apostles, as the main principle of her existence.

Besides, it would be of great advantage for the students of theology in every diocese, to finish their education at the great theological school of the church. They would enter upon the duties of their ministry under more favourable circumstances; and to be educated at the same seminary would unite them in the bonds of affection; while, at the same time, a laudable and valuable emulation would be created among the sons of the church.

It has been said, however, and it may sometimes be the case, that young men of good talents, and pious dispositions, may be inclined to enter the ministry, who have not the means of acquiring the elementary parts of education, or of finishing their studies at the seminary.

Let a society, then, be formed in every diocese, for the purpose of supplying pecuniary aid to young men preparing for holy orders, and all difficulties of this kind will be removed, while the union and harmony of the church will be preserved.

In two dioceses, Pennsylvania and South-Carolina, societies of this kind have been formed, and their efforts have been great. A similar society exists in this diocese, although its operations have been suspended, for reasons that need not be mentioned here. But agreeably to the constitution, it can be immediately brought into operation, and in all the parishes of the state auxiliaries may be formed. This would yield, in a way that never would

be felt, an annual supply of money for the good purposes of the institution. And at the present time it might commence operations under very favourable circumstances. Some money is now in hand. And the income of a legacy, now amounting to about 1400 dollars, and which may be considerably increased, if the debts be all recovered, left by the late Rev. Mr. Janckson, it would be in my power to add annually to their fund.

On the subject of theological education, I was happy to find, that my views coincided with the views of all my venerable brethren of the house of bishops. This appears from two resolutions passed by that body, upon receiving the report of the trustees of the general seminary; which resolutions I have thought it expedient to engraft into this address.

RESOLUTIONS.

Philadelphia, 27th May, 1823.

Extract from the minutes of the proceedings of the House of Bishops.

The house took up the resolutions offered yesterday by the Right Rev Bishop Bowen, respecting the general theological seminary, which upon motion were adopted, as follows:

Resolved, that this house entertain a gratifying sense of the fidelity with which the trustees and the faculty of the general theological seminary have executed the trust committed to them, and respectively fulfilled the duties of their appointment; and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design has hitherto been obtained for it, of the members of our church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the clergy and of the laity, as a means of increase to the number of well qualified ministers of the Gospel in this church.

Resolved, further, as the opinion of this house, that the general theological seminary, having been established by the whole body of this church, in general convention, seems peculiarly to demand the concurrent solicitudes and exertions to be concentrated on it, of all its members; inasmuch as this institution, when possessing the combined and efficient support of the whole church, must be the most effectual means, under Providence, of perpetuating the unity of the church in the bond of peace.

A true copy. Wm. H. DE LANCEY, sec'y.

Having just returned from the general convention, I have the happiness to inform this body, that the high concerns of the church were conducted with that harmony and Christian temper, which will always distinguish those

who are sincere friends to our Redeemer's kingdom, and in whose hearts the Holy Spirit has fixed his residence. In addition to those arrangements, which it is necessary to make from time to time, a most important measure was adopted—I mean, the fixing of a standard copy of the Holy Scriptures. To maintain the purity of the word of God is at all times fundamentally important; but there are some circumstances which render it peculiarly necessary at the present time—That at this season the Holy Spirit may fill our hearts with good counsels, so that from these good works may proceed, may Almighty God of his infinite goodness grant.

On motion, resolved, that the secretary procure a book for the purpose of recording the journals of this convention, and that they be collectively preserved therein, as the record of the proceedings of the convention in the diocese of Maryland.

The following gentlemen were appointed the standing committee for the ensuing year:—The Rev. Henry L. Davis, D. D. the Rev. Edmund D. Barry D. D. the Rev. Walter D. Addison, the Rev. William E. Wyatt, D. D. the Rev. Thomas Bayne, the Rev. George Weller, the Rev. William Jackson.

A report of the trustees of the theological seminary, established at the last convention of this diocese, was read.

It was moved by the Hon. C. Goldsborough, and resolved by the convention, that the establishment of the theological seminary, authorized by a vote of the last convention of this diocese, shall be, and the same is hereby suspended; and that no resolution, or other act of the convention, for the revival of the said seminary, or for the establishment of any other theological seminary within this diocese, shall be had, or be deemed valid and effectual, unless the same shall be adopted at one convention, published among their proceedings for the consideration of the diocese, and afterwards ratified and confirmed by the next annual and regular convention, after a new election of lay-delegates.

Resolved, that it is the sense of this

convention, that the persons who have subscribed to the diocesan theological seminary, are released from their obligation to pay their subscription.

The parochial reports furnish the following aggregate:—Baptisms 1162; marriages 234; funerals 407; communicants 2417.—There were also reported as collected for the bishop's fund \$ 409; and for the fund for deputies and incidental expenses \$ 247 41 $\frac{3}{4}$.

It appears from the treasurer's account, that the state of the funds of the convention stands at present as follows, to wit: Episcopal fund, including interest to the 31st May, 1823, \$848 22. Deputies' fund, including interest to the same day, \$ 240 04.

Jonas Clapham, esq. was unanimously elected treasurer of this convention for the ensuing year.

On motion, resolved, that the next convention of this diocese be held in the city of Baltimore.

Resolved, that the thanks of this convention be presented to the president, the secretary, and assistant secretary, for their services.

After a concluding prayer, the bishop pronounced the Apostolic benediction, and the convention adjourned sine die.

It appears from the journal of the above convention, that the diocese of Maryland consists of the bishop, forty-one presbyters, five deacons, and sixty-five congregations.

Protestant Episcopal Female Tract Society of Baltimore.

THE anniversary of this society was celebrated on the 23d of May, 1823, when the sixth annual report of the board of managers was made. A copy has recently been put into our hands, and we have been gratified in its perusal.—The managers "announce, with deep and lively thankfulness to Him who has been pleased to bless their exertions in the cause of religion, that the records of the society exhibit at this period, a state of prosperity unequalled in the annals of any preceding year.

"Grateful as is this statement to the feelings of the conductors of this insti-

tution—encouraging as it is to their zeal—stimulating them as it does to greater activity—to renewed diligence; they are nevertheless compelled to declare, that the annual subscriptions are greatly inadequate to the purposes of the society. It will scarcely be credited, that among the numerous and respectable episcopal congregations of this city, they have but two hundred and fifty-nine subscribers. Since the last year thirty-two have withdrawn their names.

“The managers doubt not that many are only waiting to be solicited to furnish readily the trifle which is asked. But why is this? Is it not the Lord’s work? Is not his glory the object of the society? The salvation of his creatures, and the improvement of their moral condition, their dearest wish? And the extension of Christ’s kingdom upon earth their ultimate design? And should it not rather be imagined, that the followers of the Redeemer would be desirous to claim as a privilege the right of being associated with them, than coldly wait to be importuned for their reluctant contributions? The managers hope they do not deceive themselves in believing, that there will be found in their respective congregations many rich to cast in of their abundance—many a poor, and humble, and pious widow, to cast her mite into the treasury of the Lord. After defraying the expense of printing the report, their little treasury will be nearly exhausted; but they hope in faith and confidence, that this will be the auspicious moment, when added means will give them added opportunities of usefulness.

“The board of managers have been enabled, during the last year, to publish a tract monthly, which in a former report they announced to be their intention, whenever they should have funds sufficient for that purpose. When it is considered, that from the increasing demands for their publications, they have considerably enlarged their editions, and that the length of the tracts always averages twelve pages, it will be matter of surprise that, with so few subscribers, they have effected so desirable an object.

“The last annual report announced

the organization of three auxiliary societies—two *female juvenile societies*, one in Trinity, and the other in St. Paul’s parish, and one *female auxiliary* in Talbot county. Since the last report, the board with real pleasure communicate to their members the addition of two more—one a *male juvenile society* in this city, and the other a *female society* in Prince George’s county.

“While the board acknowledge with gratitude, the assistance they have received from all their auxiliaries, it is but justice to mention with peculiar distinction, the zeal and activity of their youthful coadjutors; for, while the managers of the parent society lament their unsuccessful efforts to increase their subscriptions, this young and interesting portion of Christ’s flock voluntarily come forward to assist his cause, by contributing a part of their own weekly allowance. What a reproach to those who have withheld their assistance! The number of subscribers to St. Paul’s Juvenile Society, two hundred and nine—to Trinity, two hundred and sixteen—and to the Male Juvenile Society, seventy: in all more than double the number of adult subscribers. Their subscription amounts to but fifty cents, and yet they have furnished nearly half the funds of the society since their institution!—It is also due to the managers of the juvenile societies to say, that the committee appointed to attend their monthly meetings make a very favourable report of the order and regularity of their proceedings. The zeal, and even judgment of these youthful labourers in the Lord’s vineyard, is astonishing; and the board consider their conduct and promises of future and increasing usefulness, a great cause of thankfulness to Him, who has put it into their hearts to enlist thus early under his banner.

“The managers, as a means of increasing the interest of their subscribers, during the last two years have charged themselves with the care of supplying them with each number, in regular order as it has been published. Each member is of course provided with the means of judging of the fidelity with which the duties of the board are performed; each one has an opportunity of testing the

merits of the publications selected. The managers persuade themselves that much benefit has arisen from this measure: they persuade themselves that this is all that is necessary to awaken the interest, and secure the good offices of their members; and they pledge themselves that no exertions on their part shall be wanting, to employ to the greatest advantage all the funds which may be intrusted to their management.

"The steam boats have been regularly supplied with tracts, for the benefit of travellers. The captain of the boat United States having suggested to the managers, that, by placing a box on board, some donations might be procured in aid of the funds, the experiment has been made, and has succeeded beyond their expectations. The managers gratefully acknowledge the benevolent exertions of the captain in their favour, to which they attribute a great part of their success. With such encouragement, they are preparing boxes for a similar purpose, for all the different steam boats belonging to Baltimore.

"A list of distribution is added, to enable the members to trace more distinctly the operations of the society, and in order to excite more effectually their interest, by presenting to their view at one glance the extent of benefit furnished through their means."

The number of tracts printed since the last report of the board is twelve, and five thousand copies of each, making in all sixty thousand, besides one thousand copies of the fifth report. The number distributed is reported to be 32,013.

To this report are appended the constitution, bye laws, and first annual report of the Juvenile Male Auxiliary Tract Society of Baltimore, with addresses from its members; the constitution, bye laws, and first annual report of the Juvenile Female Auxiliary Tract Society of St. Paul's church, Baltimore; and the same of the Juvenile Female Auxiliary Tract Society of Trinity church, Baltimore: all evincing a spirit and zeal very flattering to the pious exertions of the young members of our communion, and promising to do much good by the circulation of "those little

monitors," as one of their reports remarks, "that come monthly from the press, to enforce the principles of virtue and morality, or to establish and illustrate the sublime doctrines of the Gospel of grace."

We cannot conclude without noticing the addresses above mentioned. Although coming from an "association of school boys," they breathe a spirit of thought and of fervent piety, creditable to mature age. Warm and animated, their young hearts send forth their effusions in language correct, chaste, and irresistible. Who can doubt that their "juvenile attempts will gain the approbation of God?" Or that, "while the learned labours of the sage, and the ingenious speculations of the philosopher, must often fail to improve and sanctify the soul, the Christian doctrines contained in a small and cheap tract, may be the means of conducting" the traveller "to piety here, and to indescribable happiness hereafter?"

For the Christian Journal.

Messrs. SWORDS,

I READ with much pleasure the remarks of your correspondent N. S. in your number for August, "on the rubric respecting the occasional prayers and thanksgivings in the Common Prayer Book." I have ever agreed with him in the construction of the rubric, which he so clearly establishes as the correct one. I will take the liberty of offering another reason for supposing that construction to have been in the view of the church. In the service for Ash-Wednesday, the church provides proper special prayers; and in that for Thanksgiving-Day, a proper special thanksgiving. The former are directed to "be said immediately *before* the general thanksgiving," and the latter "*after* the general thanksgiving." This, I take it, is a clear expression of the sense of our church as to the proper location of occasional prayers and thanksgivings, and a proof that she did not design any departure from the rule and custom of the church of England in this particular. K.

For the Christian Journal.

Messrs. SWORPS,

SHOULD the following remarks have a tendency to advance the cause for which our Saviour died, you are requested to publish them.

"THE poor have the gospel preached to them," said our blessed Saviour to the disciples of John, when he referred to his works as a proof of his Messiahship. The laws of Moses were distinguished above those of other legislators for their attention to the poor; but the Pharisees, the prevailing sect among the Jews, had acquired a supreme contempt for them, deeming it beneath their dignity to instruct them. The words just quoted must have then been emphatic, and are a characteristic of Christianity which is peculiar to itself, and must endear it to the heart feeling for the distresses of its fellow-creatures.

Taking this view of Christianity, it will not, I hope, be deemed improper to ask, whether the poor are not too much overlooked in the building of churches and in the preaching of the gospel? I do not think there is any impropriety in wealthy persons' building houses for the worship of Almighty God in a manner suited to their abilities, if the poor are not thereby excluded from those houses, or if it does not prevent the erection of buildings for their peculiar use.

His conduct cannot be justified who neglects attending church because he cannot appear in a style agreeing with his wishes to be as his neighbors; nor will a true Christian be influenced by so unworthy a cause; but we know that all are not of this character—that the world abounds with people who care not whether they appear in the house of God or not, and whose situation in life is such that they cannot purchase a seat, and who must therefore appear as intruders, if at all. With these views I could not but rejoice at the proposals for building a free church which some time since appeared in the Journal. Should the plan succeed, there can be no doubt but that our church will increase in numbers and piety from that order of men which was our Sa-

viour's peculiar care; which, tasting the good word of God mixed with the bitter draughts of adversity, duly appreciate it, and perhaps aid Christianity as much by the sincerity and fervency of their prayers, as others do by the greatness of their wealth; and which, although sadly neglected in the "daily ministration," have souls as dear to Christ as those who are more wealthy.

This confidence, as to the good effect of the plan spoken of, is derived from three sources; to do little more than name which, will be sufficient to convince any one of its utility.

Our church, to be admired and loved needs but to be known. By means of a free church she will be brought to the notice of many who but for it would know nothing of her, and would attach themselves to denominations of Christians whose creeds, we must believe, are less orthodox than our own; and many of those who never enter a place of worship, will then do it, and find it to be, in truth, "the gate of heaven." The reception our church meets with in places where the plan here approved of is more widely in operation than in this city, is a satisfactory evidence of its utility.

Again. Many of those who, from impressions received in early life, or from the determinations of an enlightened and candid mind, are somewhat attached to our worship, now, from their inability to procure seats in our churches, and the natural aversion we have to be considered as intruders, go to places of public worship which they can attend with a less tax of personal feeling than at our churches;—thus, they are lost to the church—lost, in many instances, to her sober piety.

Further. Sunday schools are now training up many youth in the ways of piety and of our church. When they have left these schools, where will they go to keep themselves in those ways? No one will deny that the provision made for such and other poor is small; and most generally draws such a line of distinction between them and their fellow-worshippers, as, to say the least, makes them feel as if they were not at home. When this *feeling* accompanies the worshipper to the house of God, (even when

it is against his will,) what little security is there for his regular attendance? The man of wealth, going where he will, in such places feels himself equal to any one; he feels that if his circumstances were known, they would secure to him a welcome: the poor man, sensible of his poverty, whose mind is perhaps blunted by adversity, or, to speak more correctly, who is contented with his lot, will not mind this distinction; but those who are in a middle state of life feel it most sensibly, and, if we may judge from their non-attendance on church in innumerable instances, we may add, most lamentably. This niddling class is far from being an inconsiderable portion of the Christian world.

When, with wounded feelings, I have seen what may almost be called the unchristian tenacity of some to the lawful possession of a seat in a church, that seemed unwilling that any should enjoy Christian privileges but those who could command a *polished* exterior, I thought there was an additional call for a free church.

In conclusion, it will be proper to say, that I believe there is as great, if not greater, provision for the poor in our churches than in others, with the exception of one denomination. That one, by having free churches, from small beginnings has risen to great height. Is not this a proof of the utility of the plan which ought to have weight with those who are concerned in the building of churches, and whom God hath blessed with an abundance of this world's goods? P. R.

Adventure in a Journey from Jerusalem to Jericho.

[The following interesting narrative is extracted from Sir Frederick Henniker's notes during a visit to Egypt, &c. recently published in London. It very forcibly illustrates the remark of our blessed Lord, "A certain man went down from Jerusalem to Jericho, and fell among thieves," and shows that the same practices are continued in that country at this day, which were prevalent eighteen hundred years ago.]

About eight o'clock in the morning a janissary was in waiting: having been repeatedly *assured* that there was 'no danger on this side Jericho,' and scarcely believing that there was any

on the other, I had resolved upon having no other attendant; I was at the same time provided with a letter to the governor of Jericho, commanding him to furnish me with an escort. As we were on the point of starting, Nicholas expressed a wish to see the Jordan: a horse was procured—he girded on his sword, and with my fowling-piece in his hand, we sallied forth. The route is over hills, rocky, barren, and uninteresting; we arrived at a fountain, and here my two attendants paused to refresh themselves; the day was so hot that I was anxious to finish the journey, and hurried forwards. A ruined building, situate on the summit of a hill, was now within sight, and I urged my horse towards it; the janissary galloped by me, and, making signs for me not to precede him, he rode into and round the building, and then motioned me to advance. We next came to a hill, through the very apex of which has been cut a passage,* the rocks overhanging it on either side. I was in the act of passing through this ditch, when a bullet whizzed by, close to my head; I saw no one, and had scarcely time to think, when another was fired, some short distance in advance; I could yet see no one; the janissary was beneath the brow of the hill, in his descent; I looked back, but my servant was not yet within sight. I looked up, and within a few inches of my head were three muskets, and three men taking aim at me. Escape or resistance were alike impossible.—I got off my horse. Eight men jumped down from the rocks, and commenced a scramble for me; I observed also a party running towards Nicholas. At this moment the janissary galloped in among us with his sword drawn; I knew that if blood were spilt † I should be sacrificed,

* Quaresmius, lib. vi. c. 2. quoting Brocardus, 200 years past, mentions that there is a place horrible to the eye, and full of danger, called Abdomin, which signifies blood; where he, descending from Jerusalem to Jericho, fell among thieves.

† Chateaubriand met with a serious adventure, I had been reading his Itinerary on the previous day. All (the janissary) se précipite dans le mélé *** enfin il tira son sabre et alloit abattre la tête du chef des Bedouins *** que nous serions infalliblement massacrés que c'étoit la raison pour laquelle il n'avoit pas

and I called upon him to fly. He wounded one man that had hold of me; I received two violent blows, intended I believe for him; from the effect of one I was protected by my turban—I was not armed—the janissary cut down another Arab, and all the rest scrambled up the rocks: the janissary turned his horse and rode off at full gallop, calling on me to follow him, which I did on foot: in the mean time the Arabs prepared their matchlocks, and opened a fire upon us, but only few of their shots came very near. We had advanced about a league, when two of the banditti made a show of cutting us off. A sudden panic seized the janissary; he cried on the name of the Prophet, and galloped away. I called out to him that there were but two—that with his sword and pistols, if we stopped behind a stone, we could kill them both: he rode back towards the Arabs; they had guns, and the poor fellow returned at full speed. As he passed I caught a rope hanging from his saddle—I had hoped to leap upon his horse, but found myself unable; my feet were dreadfully lacerated by the honey-combed rocks; nature would support me no longer; I fell, but still clung to the rope; in this manner I was drawn some few yards; till, bleeding from my ankle to my shoulder, I resigned myself to my fate. As soon as I stood up, one of my pursuers took aim at me, but the other casually advancing between us, prevented his firing; he then ran up, and with his sword aimed such a blow as would not have required a second; his companion prevented its full effect, so that it merely cut my ear in halves and laid open one side of my face; they then stripped me naked. These two could not have known that their friends were wounded, or they would certainly have killed me; they had heard me vote their death, and which we should in all probability have effected, had the janissary, a Turk, understood me. I had spoken to him in Arabic.

It was now past mid-day, and burning hot; I bled profusely; and two vul-

tures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me. In about twenty minutes Nicholai came up; his only sorrow was for my wound, and the loss of the sword, which was his own. 'You cannot live, Sir, you cannot live! they have taken away my sword; I asked them to give it back to me, but they would not.' He then related his part of the adventure; ten men had beset him, his horse was not to be depended upon, the gun was not loaded; and there were many Arabs on every side, so that retreat was impossible. The janissary now came to our assistance, and put me on his horse; we passed by a rivulet of tempting water, but they would not allow me to drink, though I was almost choked with blood. At length we arrived, about 3 P. M. at Jericho. 'The walls of Jericho' are of mud; at a corner of the town stands a small stone building, the residence of the governor: within the walls of it is the town reservoir of water, and horses for eight Turks. My servant was unable to lift me to the ground; the janissary was lighting his pipe, and the soldiers were making preparations to pursue the robbers; not one person would assist a half-dead Christian: after some minutes a few Arabs came up, and placed me by the side of the horse-pond, just so that I could not dip my finger into the water; one of the soldiers, as he went forth, took the rug from his horse, and threw it to me as a covering. The governor armed himself, and the whole garrison sallied forth in pursuit of the banditti. This pool is resorted to by every one in search of water, and that employment falls exclusively upon females; they surrounded me, and seemed so earnest in their sorrow, that, notwithstanding their veils, I almost felt pleasure at my wound; one of them in particular held her pitcher to my lips, till she was sent away by the Chous.* I called her; she returned, and was sent away again; and the third time she was turned out of the yard; she wore a red veil,† and therefore

voulu tuer le chef; car une fois le sang versé nous n'aurions en d'autre parti à prendre que de retourner promptement à Jérusalem.

* The Ostler.

† The sign of not being married.

there was something unpardonable in her attention to any man, especially to a Christian; she, however, returned with her mother, and brought me a lemon and some milk. I believe that Mungo Park, on some dangerous occasion during his travels, received considerable assistance from the compassionate sex.

About sunset, the secretary* of the governor provided me with a shirt. I was then put into a mat, and deposited in a small dark cell; but even there I was not at rest, for a cat made two pulls at my ear during the night, it was a very Mohammedan cat.†

From the Boston Daily Advertiser.

British Libraries.

A COMMITTEE of the house of commons lately made a report, relative to the royal library recently presented by the king to the nation, in which they recommend that it should be united with that of the British museum; and that for the accommodation of the two libraries, a new building should be erected on the site of the present museum, which occupies a space of eight acres. The library of the museum contains 125,000 volumes, and that of the king 65,000. It is computed that the duplicates will not exceed 21,000, about 12,000 of which it is recommended should be sold. The national museum was founded in 1755, and in 1757, king George II. transferred to it the royal library, collected by his predecessors, from Henry VIII. consisting of 9000 volumes. In 1762, the late king purchased for it a collection of pamphlets, published from 1564 to 1660, consisting of 32,000 articles contained in two thousand volumes. Grants have been made by parliament at eleven different times, for the purchase of collections of works of art for the museum, amounting to 150,000*l.* The collections for

which these grants were made, are the Sloanian, the Harleian, the Hamilton collection of vases, the Townley collection of statues, the Lansdown manuscripts, the Greville minerals, the Hargrave library, the Phigalian marbles, the Elgin marbles, and the Burney library. Many donations have also been made by individuals, among which that of the late Sir Joseph Banks is mentioned.

The collection of the royal library was begun by the late king soon after his accession, by the purchase, in 1762, of the library of Mr. Joseph Smith, British consul at Venice, for the sum of 10,000*l.* From that time it has been increased by the expenditure of about 2000*l.* per annum, exclusive of the many presents of books to the king. Besides the sum above mentioned, expended in the purchase of books, the annual salaries of the persons employed in the library amounted to 1171*l.* Mr. Barnard, the librarian, has served in that capacity sixty years. In the year 1768, he was sent by the late king to France, Germany, and Italy, to purchase books for the library. On his departure he received from Dr. Johnson, who frequently visited the library, the following letter, containing advice respecting the mode of executing his mission, which is subjoined to the report of the committee.

Sir,

It is natural for a scholar to interest himself in an expedition, undertaken, like yours, for the importation of literature; and therefore, though having never travelled myself, I am very little qualified to give advice to a traveller, yet, that I may not seem inattentive to a design so worthy of regard, I will try whether the present state of my health will suffer me to lay before you what observation or report have suggested to me, that may direct your inquiries or facilitate your success. Things of which the mere rarity makes the value, and which are prized at a high rate by a wantonness rather than by use, are always passing from poorer to richer countries; and therefore, though Germany and Italy were principally productive of typographical curiosities, I do not much

* This man is a Christian, and the only one in Jericho. Mohammedans do not study the art of writing; and the office of secretary is generally performed by either Jew or Christian.

† The cat was the favourite animal of Mohammed, and the Turks have many anecdotes and superstitions respecting it: the cat is characteristic of the Turk.

imagine that they are now to be found there in great abundance. An eagerness for scarce books and early editions, which prevailed among the English about half a century ago, filled our shops with all the splendour and nicety of literature, and when the Harleian catalogue was published, many of the books were bought for the library of the king of France.

I believe, however, that by the diligence with which you have enlarged the library under your care, the present stock is so nearly exhausted, that, till new purchases supply the booksellers with new stores, you will not be able to do much more than glean up single books, as accident shall produce them: this, therefore, is the time for visiting the continent.

What addition you can hope to make by ransacking other countries, we will now consider. English literature you will not seek in any place but in England. Classical learning is diffused every where; and it is not, except by accident, more copious in one part of the polite world than in another. But every country has literature of its own, which may be best gathered in its native soil. The studies of the learned are influenced by forms of government and modes of religion; and therefore, those books are necessary and common in some places, which; where different opinions or different manners prevail, are of little use, and for that reason rarely to be found.

Thus, in Italy you may expect to meet with canonists and scholastic divines, in Germany with writers on the feudal laws; and in Holland with civilians. The schoolmen and canonists must not be neglected, for they are useful to many purposes; nor too anxiously sought, for their influence among us is much lessened by the reformation. Of the canonists, at least a few eminent writers may be sufficient; the schoolmen are of more general value; but the feudal and civil law I cannot but wish to see complete. The feudal constitution is the original of the law of property over all the civilized part of Europe; and the civil law, as it is generally understood to include the law of nations, may be called with great propriety a

regal study. Of those books which have been often published, and diversified by various modes of impression, a royal library should have at least the most curious edition, the most splendid, and the most useful. The most curious edition is commonly the first, and the most useful may be expected among the last. Thus, of Tully's Offices, the edition of Faust is the most curious, and that of Grævius the most useful; the most splendid, the eye will discern. With the old printers you are now become well acquainted: if you can find any collection of their productions to be sold, you will undoubtedly buy it: but this can scarcely be hoped, and you must catch up single volumes where you can find them. In every place, things often occur where they are least expected. I was shewn a Welsh grammar written in Welsh, and printed at Milan, I believe, before any grammar of that language had been printed here. Of purchasing entire libraries, I know not whether the inconvenience may not overbalance the advantage. Of libraries collected with general views, one will have many books in common with another. When you have bought two collections, you will find that you have bought many books twice over, and many in each which you have left at home, and therefore did not want; and when you have selected a small number, you will have the rest to sell at a great loss, or to transport hither at perhaps a greater. It will generally be more commodious to buy the few that you want at a price somewhat advanced, than to encumber yourself with useless books. But libraries collected for particular studies will be very valuable acquisitions. The collection of an eminent civilian, feudist, or mathematician, will perhaps have very few superfluities. Topography or local history prevail much in many parts of the continent. I have been told that scarcely a village of Italy wants its historian. These books may be generally neglected, but some will deserve attention by the celebrity of the place, the eminence of the authors, or the beauty of the sculptures. Sculpture has always been more cultivated among other nations than among us. The old art of cutting on wood,

which decorated the books of ancient impression, was never carried here to any excellence; and the practice of engraving on copper which succeeded, has never been much employed among us in adorning books. The old books with wooden cuts are to be diligently sought; the designs were often made by great masters, and the prints are such as cannot be made by any artist now living. It will be of great use to collect in every place maps of the adjacent country, and plans of towns, buildings, and gardens. By this care you will form a more valuable body of geography, than can otherwise be had. Many countries have been very exactly surveyed; but it must not be expected that the exactness of actual mensuration will be preserved, when the maps are reduced by a contracted scale, and incorporated into a general system.

The king of Sardinia's Italian dominions are not large, yet the maps made of them in the reign of Victor fill two atlantic folios. This part of your design will deserve particular regard, because, in this your success will always be proportionate to your diligence. You are too well acquainted with literary history not to know, that many books derive their value from the reputation of the printers. Of the celebrated printers you do not need to be informed, and if you did, might consult Baillet Jugemens des Scavans. The productions of Aldus are enumerated in the *Bibliotheca Græca*; so that you may know when you have them all; which is always of use, as it prevents needless search. The great ornaments of a library furnished for magnificence as well as use, are the first editions, of which, therefore, I would not willingly neglect the mention. You know, sir, that the annals of typography begin with the *Codex*, 1457; but there is great reason to believe that there are latent in obscure corners books printed before it. The secular feast in memory of the invention of printing, is celebrated in the fortieth year of the century: if this tradition, therefore, is right, the art had, in 1457, been already exercised nineteen years.

There prevails among typographical antiquaries a vague opinion that the

Bible had been printed three times before the edition of 1462, which Calmet calls '*La premier edition bien averee.*' One of these editions has been lately discovered in a convent, and transplanted into the French king's library. Another copy has likewise been found, but I know not whether of the same impression or another. These discoveries are sufficient to raise hope and instigate inquiry. In the purchase of old books, let me recommend to you to inquire, with great caution, whether they are perfect. In the first edition, the loss of a leaf is not easily observed. You remember how near we both were to purchasing a mutilated Missal at a high price.

All this perhaps you know already, and therefore my letter may be of no use. I am, however, desirous to show you, that I wish prosperity to your undertaking. One advice more I will give, of more importance than all the rest; of which I, therefore, hope you will have still less need. You are going into a part of the world divided, as it is said, between bigotry and atheism: such representations are always hyperbolic, but there is certainly enough of both to alarm any mind solicitous for piety and truth: let not the contempt of superstition precipitate you into infidelity, or the horror of infidelity ensnare you in superstition. I sincerely wish you successful and happy, for I am, sir, your affectionate and humble servant,

SAM. JOHNSON.

To F. A. Barnard, esq.

May 28, 1768.

For the *Christian Journal*,

Pulpit Eloquence. See page 282.

In the last number it was shewn, that the subjects of the eloquence of the pulpit being more elevated and important than those appertaining to the bar and the public assembly, a style of sentiment and expression proportionably more excellent is required. It was also shewn, that the nature of the matter to be treated on by the clerical orator, is such as to require greater ability in the management of the audience, than is necessary at the bar or in the senate. Hence it

was inferred that a considerable degree of talent is absolutely necessary to one who would excel in pulpit oratory. For unless the preacher be possessed of sufficient capacity to apprehend the grand truths of religion—of sufficient strength of mind to unravel its difficulties—and of sufficient energy to enter deeply into its spirit and essence, what success can be hoped for, in the difficult task of explaining its doctrines and inculcating its precepts to an audience, at best but indifferently disposed to hearken to his instructions?—Yet, though talents are of so great necessity and importance, their want might be in no inconsiderable degree supplied by industry and experience. But talents, though possessed in the greatest degree, will be of but small utility, unless aided and supported by learning, and that of the deepest and most important kind. This is not rashly or unadvisedly asserted, although many have presumed to dispense with, and even to decry, this most important qualification of a clergyman. It is undoubtedly conformable to the rules of reason, that a man should be perfectly acquainted with that which he pretends to teach; and that he should be able, not only to explain the grounds of his doctrine, but also satisfactorily to answer any objections which may be urged against it. To do the former, he must be well instructed in the principles of his own belief: to do the latter, he must be perfectly informed of the objections which have been stated—with the arguments adduced in favour of diverse opinions, and with the methods of answering them. The most brilliant ideas, the most beautiful imagery, or the sweetest flow of words, cannot compensate for the want of a perfect knowledge of the subject: and this is only to be obtained by close and persevering study. The greatest masters in the art of elocution assure us, that no quality is more essential to produce a happy effect, than *perspicuity*. Without it, the passions may indeed undergo a momentary excitement; but no lasting impressions can be made unless the sentiments of the speaker be expressed in language easily and perfectly intelligible. But to attain this desirable perspicuity, it is absolutely necessary that the orator

should be perfectly acquainted with his subject. Not that every one who is acquainted with his subject will treat of it with perspicuity; much depends on the genius and disposition of the speaker: but we maintain, that without study and a complete knowledge of the subject, perspicuity can never be attained. “To write” (and of course it is the same with regard to speaking) “with precision,” says Blair, who had just mentioned *precision* as a principal attribute of perspicuity; “to write with precision requires a writer to have himself a very clear apprehension of the object he means to present to us; to have laid fast hold of it in his mind; and never to waver in any one view he takes of it.” But how is this accuracy to be obtained without a profound study of his object in all its branches? And more especially in the clergyman such acquaintance with his subject will require no ordinary degree of learning; of which, in proportion as he is divested, he will be liable to that looseness of style which may tickle the undiscerning ear, but can never produce any salutary effect: for “the less a man understands the matters of which he treats, the more liable will he be to express nothing when he wishes to say much.”* And on the contrary, “the extent of our knowledge and the perspicuity of our discourses are inseparably connected. When we understand the subjects of which we wish to speak, we are able to speak with perspicuity, and not before.”† Nor is learning necessary with respect only to the matter of the discourse; it may be of infinite importance in regard to the *manner* of composition and delivery. Can it be thought that an acquaintance with the works of the ancient rhetoricians, those unrivalled masters of eloquence, will be of no avail to him who wishes to become perfect in its noblest branch? Can it be supposed that no benefit may be derived from the perusal of those finished models of eloquence, which have been preserved from the ravages of time? Is it probable, that no benefit is to be derived from those who have made this

* *Cronseiz Systeme de Reflexions*, vol. iii. p. 108. Edit. 1725.
† *Id. ib.* p. 55.

noble art their whole study and employment? It may be, and it has been objected, that the objects of the clergyman's discourse are too exalted to need the aid of eloquence. Were eloquence that which these objectors erroneously conceive it to be, "an ostentatious and deceitful art; the study of words and plausibility, only calculated to please, and to tickle the ear," there might be some weight in their remarks. But if, as in reality is the case, its object be "to place truth in the most advantageous light for conviction and persuasion," who can doubt the expediency of employing it in enforcing the truths of religion?—But it is alleged by some, that on these subjects the inventions of man are misplaced and unnecessary, the assistance of the HOLY SPIRIT being solely to be relied on. It may be asked, where do we find this inspiration promised to teachers of the present day? If it is not promised, we have no reasonable ground for expecting it, and should therefore use our own endeavours for the effecting these great ends. That in the use of these means we shall be specially assisted by the HOLY SPIRIT we may confidently hope; but should these be neglected, we have no reason to expect a preternatural assistance. *Learning*, therefore, is necessary to him who aspires at attaining the true eloquence of the pulpit, as the only means of acquiring a perfect mastery of the subject, and of attaining the best method of enforcing the truths he delivers.

(To be continued.)

For the *Christian Journal*.

Messrs. SWORDS,

THE following sketches are from the letter of a gentleman now travelling at the north, dated Sept. 11, 1823.

IN many of the scenes through which I passed in my northern tour, I often thought of you, and wished for your presence. Especially was this the case in my sail through Lake George, in my different visits to Lake Champlain, and whilst I was admiring those more bold, or picturesque, or simply beautiful spots, which in many places presented themselves to my eye. Percival's

sketch of "Lock Marce," and the lines "to Seneca Lake," as well as several other descriptive pieces,—especially some of the lines in *Prometheus*—were present to my mind, as illustrative of some of those landscapes, on which I dwelt with so much rapture. Had I sufficient time to devote to the employment, I should like much to collect such poems and passages of history, as would illustrate with interest the scenery about our northern lakes. If ever the spirit of poetry is to be cultivated as extensively as it ought to be in our country, it is altogether probable that Lake George will become like the Cumberland lakes, and the north of New-York be like the north of England. But if ever we are so happy as to have our *Lake school of poetry*, I trust it will be a more popular one than that on the other side of the Atlantic of the same name. Not that Coleridge, and Wordsworth, and Southey are not poets of much genius—for they certainly are men of genius.—But I mean to say, that I hope the poetry of the Americans will be more simple, and comprehensible, and popular, than that of either of these three well known, but, I fear, not much read poets.

Have you ever been at Burlington? It is one of the most charming spots I ever was on. The broad sheet of Champlain stretches before the town, like a beautiful mirror, reflecting on its bosom houses, trees, and vessels, islands, promontories, and mountains, in varied but rich magnificence. The water of the lake can be seen from the town for a distance north and south of fifty miles at least; and immediately opposite arise some of the boldest bluffs the eye ever rested on. The breadth of Champlain is variously estimated: some say it is here but eleven miles wide, and others state it to be sixteen. The mountains about Lake George and Lake Champlain are a fine contrast to the glassy plains at their bases. The shores are sometimes softer, and present to the eye a picturesque landscape, with fields cultivated, hill sides covered with cattle, and farm houses quiet and peaceful as the lakes before them. There is something in the numerous little islands in Lake George, that renders them pecu-

liarily interesting. Whether it be their number, their location, their reflection in the waves below, that causes it, I cannot tell. To me they seem like the islands of fairies. One that goes by the name of Fourteen Mile Island, I at once denominated *the island of Calypso*, thinking it a much more appropriate, and certainly a much more elegant name than the other. The first title reminds me of a guide-board on a turn-pike: it seems designed for no other purpose than to tell a man he has gotten fourteen miles from Caldwell; a piece of information that might just as well be associated with another title, as to make it the sole cause of a peculiar nomination itself. If there were on Lake George any villages like Burlington, it would be enlivened greatly in the character of its scenery. Of Lake George I at times could say—

"The glassy wave, the sandy shore,
The rock with lichen cover'd o'er,
The cliff that frowns, the wave that smiles,
The gloomy firs, the willowy isles,
In such repose are stak, they seem
The fancy of a poet's dream—
So fair, so peaceful, one might say
It was a paradise that lay
So far and deep below—
Some sweet Utopian scene of pleasure,
Where angels dance in lightest measure,
And seraph warblings flow—
Or fairy land, where sylphs might have
Their forms of beauty in the wave,
And sport upon the balmy wind,
To love and happiness resign'd.
Go, range the world from pole to pole,
Go, where Arcadia's streamlets roll,
Aud Tempe's waters play—
Go, scale Parnassus's flowery steep,
Go, where Castalia's mauses weep
The mournful hours away—
Go, view each scene of loveliness,
And tell, if thou canst ever gree
A scene so fair and gay."

Lock Marea.

One of the finest prospects I had, was about four miles west of Williamstown. It was on the summit of a mountain of considerable elevation. The view west was unbounded. The giants of the Kaatskill, and other lofty mountains were ranged along the distant horizon, and rested their summits against the more distant sky. Sometimes a wreath of mist would wind around the highest points, and then mingle again with the surrounding atmosphere. Occasionally a heavy cloud would sail up their sides, and at length disappear,

leaving no trace behind. Valleys were quietly sleeping below me, both to the east and the west. I spent some time on this mountain, gazing and admiring. As I was alone, it was indeed a feast to my taste for the sublime and the beautiful. I thought that, had you been with me, the effort would have been great to have torn you from the spot. What renders this prospect the more interesting is, that it bursts upon you instantaneously. After ascending a steep and rugged road for four miles, the top of the mountain is gained, and the prospect strikes the eye with the suddenness of magic, and like a vision of enchantment.

A note that I find written in my sketch book with a lead pencil, while I was on this mountain, may give you some idea of the prospect I enjoyed.—
"At half past eleven—Here I am sitting upon the summit of the mountain that overlooks the valley of Petersburg. Behind me is the Saddle Mountain, with the vale of Williamstown, and some of the richest farms I have ever seen. I have just been gazing on them. Before me is the most magnificent of mountain scenery I have ever beheld. The lofty eminence, on which I am seated, is but a molehill compared with the mountains before me. Beyond the valley of Petersburg, are the mountains of the same name. Beyond them, I can distinguish the line along which the Hudson runs, although, from the intervening hills, I cannot discern the broad expanse of its waters. Still farther, inclining south, I behold the summits of the Kaatskill. Inclining to the north, there are hills rising beyond hills, nameless and unknown. In a word, the horizon before me, north, west, and south—broad, magnificent, and sublime—is filled with mountains, whose summits, tinged with blue, are resting against the distant sky, and whose everlasting foundations seem the fit emblem of eternity. It is indescribable. I am lost in the contemplation. I almost forget myself: I think only of the stupendous works, thus scattered before me, of a wise and all-powerful Creator. If then, with Young, I ever

"tremble at myself,
And in myself am lost,"

how much more should I tremble and be lost in viewing such displays as are now before me!—O Lord, how manifold are thy works! in wisdom hast thou made them all.” I. K.

For the Christian Journal.

Remarks on Romans xiv. 23. Πᾶν δὲ ὃ
ὡς ἐκ πίστεως, ἀμαρτία ἐστίν.

I APPREHEND that a false construction is often put upon that passage in the epistle to the Romans, which, in our version, is thus rendered: “For whatsoever is not of faith, is sin.” It is well known the word (πίστις) which is generally rendered “faith,” is susceptible of, and sometimes demands, a different sense from that which we most usually attach to it. Besides referring to a sincere belief in the doctrines of the gospel, it is also used to express a firm persuasion in the propriety of any course of conduct adopted by an individual for the government of his life. If I mistake not, it will be found by an examination of the context, that such is its signification in the verse before us.

After the apostle had discussed the main subject of his epistle, he concludes the whole by some affectionate and salutary advice, such as the church of Rome at that time needed. Among other points relative to conduct and discipline, he takes occasion to notice the differences of opinion prevalent among the Roman Christians on the subject of meats. It was an important question among the first converts to Christianity, whether there could actually be any such thing as a distinction of clean and unclean meats. To convince the Roman Christians that all such distinctions were done away by the very spirit of the gospel, St. Paul goes into a discussion of some length; and draws a general conclusion, that any one may do as he pleases respecting the eating of particular meats, it being a thing of little moment, what a man eats or drinks, provided he seek first the kingdom of God and his righteousness: “For,” argues the apostle, “the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost.”

This preliminary being settled, he proceeds with his advice, showing that in order to conciliate, and not give offence to, a brother, it is the duty of a Christian to yield many little enjoyments, in which it might be both pleasant and harmless to indulge under any other circumstances. “It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak,” ver. 21; and it is right, “that no man put a stumbling-block, or an occasion to fall, in his brother’s way,” ver. 13.

The concluding verses of the chapter, which immediately follow, will derive great illustration from the foregoing remarks. Let it be remembered that the word πίστις (faith) is from a word (πείθω), signifying *to persuade*; and, in the passive voice, *to be persuaded*. Hence the very first signification of which this word is susceptible must be the grammatical one: and that will be, what a great German critic has denominated “*a firm persuasion of mind, a certainty as to the correctness of one’s opinion and judgment concerning any thing, especially concerning what is lawful and unlawful.*”

Using the term in this sense, it will be easy to discover the force of the apostle’s argument: and the passage may be thus paraphrased: “Hast thou faith? i. e. from what is before stated, art thou thoroughly *persuaded* that thou mayest eat meats of every kind? Then have this *persuasion* to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. He that doubteth whether he may eat certain meats, and yet does eat them, is condemned, by his own conscience; because he does not eat them with a thorough *persuasion* of the correctness of his conduct. For whatsoever a man does, without being thoroughly *persuaded* of its propriety, that very thing virtually becomes a sin.† It is a sin committed against his own con-

* *Certa animi persuasio, certitudo opinionis et judicii de aliqua re, maxime de eo, quod licitum et illicitum est.* Schleusner, who shows the use of πίστις in thirteen different senses.

† Quiaquid enim tu egeris, si persuasione certa destitutus, peccas. Conf. Koppiam ad h. l. et Schleusner sub voce πίστις.

science, because he did it contrary to the dictates of his conscience. He actually condemns himself in the very thing which he does."

I have been thus particular in explaining this passage of scripture, because of the errors into which many readers of the New Testament have fallen in attempting to explain it without a close reference to the context, and the scope of the writer. These indeed are of the utmost importance;* a neglect of them often leads to the greatest errors. The last Sunday in August, it was my misfortune to hear an exposition of this passage, as contrary to that which I have given above, as could well be imagined. There was no Episcopal congregation in the place where I chanced to pass the day; and I followed the multitude to hear the only settled minister in the vicinity. The preacher applied the word "faith" in the passage under consideration to the evangelical faith of the Christian; and stated that every action, no matter of what sort, kind, or character, that did not result from the sincere faith of the gospel was absolutely sinful. Is this the doctrine of Christianity? Is any such assertion to be found in the Bible? Farther, is it the legitimate construction of St. Paul's language? If so, in what an awful state are the heathen? in what an awful state are all men, even those who enjoy the greatest light, and the greatest privileges! But the Bible has settled the question: and we have one broad principle to rest upon: "God is no respecter of persons: But in every nation, he that feareth him, and worketh righteousness, is accepted with him." Acts x. 35.

L. J.

The Apparition.

[From *Jarvis's Accredited Ghost Stories.*]

SIR JOHN Sherbroke and General Wynyard were, as young men, officers in the same regiment, which was employed on foreign service in Nova-Scotia: they were connected by similarity of tastes and studies, and spent together in literary occupation much of that vacant time which their brother officers

squandered in those excesses of the table which, some forty years ago, were reckoned among the necessary accomplishments of the military character. They were one afternoon sitting in Wynyard's apartment: it was perfectly light; the hour was about four o'clock; they had dined, but neither of them had drank wine, and they had retired from the mess, to continue together the occupations of the morning. I ought to have said that the apartment in which they were had two doors in it; the one opening into a passage, and the other leading into Wynyard's bed-room: there were no means of entering the sitting-room but from the passage, and no other egress from the bed-room but through the sitting-room; so that any person passing into the bed-room must have remained there, unless he returned by the way he entered. This point is of consequence to the story. As these two young officers were pursuing their studies, Sherbroke, whose eye happened accidentally to glance from the volume before him towards the door that opened into the passage, observed a tall youth, of about twenty years of age, whose appearance was that of extreme emaciation, standing beside it. Struck with the appearance of a perfect stranger, he immediately turned to his friend, who was sitting near him, and directed his attention to the guest who had thus strangely broken in upon their studies. As soon as Wynyard's eyes were turned towards the mysterious visitor, his countenance became suddenly agitated: 'I have heard,' says Sir John Sherbroke, 'of a man's being as pale as death, but I never saw a living face assume the appearance of a corpse, except Wynyard's at that moment.'

As they looked silently at the form before them—for Wynyard, who seemed to apprehend the import of the appearance, was deprived of the faculty of speech, and Sherbroke, perceiving the agitation of his friend, felt no inclination to address it—as they looked silently upon the figure, it proceeded slowly into the adjoining apartment, and in the act of passing them, cast its eyes with a somewhat melancholy expression on young Wynyard. The oppression of this extraordinary presence was

* See *Stuart's Earnest*, p. 46 & 48.

no sooner removed than Wynyard, seizing his friend by the arm, and drawing a deep breath, as if recovering from the suffocation of intense astonishment and emotion, muttered in a low and almost inaudible tone of voice, 'Great God! My brother!'—'Your brother!' repeated Sherbroke, 'What can you mean, Wynyard? There must be some deception: follow me:' and immediately taking his friend by the arm, he preceded him into the bed-room, which, as I before stated, was connected with the sitting-room, and into which the strange visitor had evidently entered. I have already said that from this chamber there was no possibility of withdrawing but by the way of the apartment through which the figure had certainly passed, and as certainly never returned. Imagine, then, the astonishment of the young officers when, on finding themselves in the centre of the chamber, they perceived that the room was perfectly untenanted. Wynyard's mind had received an impression, at the first moment of his observing him, that the figure whom he had seen was the spirit of his brother. Sherbroke still persevered in strenuously believing that some delusion had been practised. They took note of the day and hour in which the event had happened; but they resolved not to mention the occurrence in the regiment, and they gradually persuaded each other that they had been imposed upon by some artifice of their fellow officers, though they could neither account for the reason, nor suspect the author, nor conceive the means of the execution: they were content to imagine any thing possible, rather than admit the possibility of a supernatural appearance. But, though they had attempted these stratagems of self-delusion, Wynyard could not help expressing his solicitude with respect to his brother, whose apparition he had either seen, or imagined himself to have seen; and the anxiety which he exhibited for letters from England, and his frequent mention of his fears for his brother's health, at length awakened the curiosity of his comrades, and eventually betrayed him into a declaration of the circumstances, which he had in vain determined to conceal. The story of the silent and unbidden

visitor was no sooner bruited abroad than the destiny of Wynyard's brother became an object of universal and painful interest to the officers of the regiment; there were few who did not inquire for Wynyard's letters before they made any demand for their own, and the packets that arrived from England were welcomed with a more than usual eagerness, for they brought not only remembrances from their friends at home, but promised to afford a clue to the mystery which had happened among themselves. By the first ships no intelligence relating to the story could have been received, for they had all departed from England previous to the appearance of the spirit. At length the long wished for vessel arrived; all the officers had letters except Wynyard; still the secret was unexplained. They examined several newspapers; they contained no mention of any death, or of any other circumstance connected with his family that could account for this preternatural event. There was a solitary letter for Sherbroke still unopened: the officers had received their letters in the mess-room, at the hour of supper: after Sherbroke had broken the seal of his last packet, and cast a glance on its contents, he beckoned his friend away from the company, and departed from the room. All were silent. The suspense of the interest was now at the climax; the impatience for the return of Sherbroke was inexpressible: they doubted not but that letter had contained the long expected intelligence. At the interval of an hour Sherbroke joined them. No one dared be guilty of so great a rudeness as to inquire the nature of his correspondence; but they waited in mute attention, expecting that he would himself touch upon the subject.

His mind was manifestly full of thoughts that pained, bewildered, and oppressed him: he drew near the fireplace, and leaning his head on the mantlepiece, after a pause of some moments, said in a low voice to the person who was nearest him, 'Wynyard's brother is no more!' The first line of Sherbroke's letter was 'Dear John; break to your friend Wynyard the death of his favourite brother:' he had died on the day, and at the very hour on which the

friends had seen his spirit pass so mysteriously through the apartment.

It might have been imagined that these events would have been sufficient to have impressed the mind of Sherbrooke with the conviction of their truth; but, so strong was his prepossession against the existence, or even the possibility of any preternatural intercourse with the souls of the dead, that he still entertained a doubt of the report of his senses, supported as their testimony was by the coincidence of vision and event. Some years after, on his return to England, he was walking with two gentlemen in Piccadilly, when, on the opposite side of the way, he saw a person bearing the most striking resemblance to the figure which had been disclosed to Wynyard and himself: his companions were acquainted with the story, and he instantly directed their attention to the gentleman opposite, as the individual who had contrived to enter and depart from Wynyard's apartment without their being conscious of the means.

Full of this impression, he immediately went over, and at once addressed the gentleman: he now fully expected to elucidate the mystery. He apologized for the interruption, but excused it by relating the occurrence which had induced him to the commission of this solecism in manners. The gentleman received him as a friend; he had never been out of the country, but was the twin brother of the youth whose spirit had been seen.

The reader of the above story is left in the difficult dilemma of either admitting the certainty of the facts, or doubting the veracity of those whose word it were impossible even for a moment to suspect. Sir John Sherbrooke and General Wynyard, two gentlemen of distinguished honour and veracity, either agreed to circulate an infamous falsehood, which falsehood was proved by the event to be prophetic, or they were together present at the spiritual appearance of General Wynyard's brother.

*Illustration of Genesis xxvii. 27, 28.
Deuteronomy viii. 7, 8, 9.*

THE road was mountainous, rocky, and full of loose stones, yet the cultiva-

tion was every where marvellous; it afforded one of the most striking pictures of human industry which it is possible to behold. The limestone rocks and stony valleys of Judæa were entirely covered with plantations of figs, vines, and olive-trees; not a single spot seemed to have been neglected. The hills from their bases to their utmost summits, were entirely covered with gardens; all of these were free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with astonishing labour.

Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales; all these, added to the serenity of its climate, prove this land to be indeed 'a field which the Lord hath blessed: God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.'—*Dr. Clarke.*

Abstract of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a General Convention, held in St. Peter's Church, Philadelphia, from the 20th to the 26th of May, inclusive, 1823.

In the house of bishops there were present seven of its members. The Right Rev. Bishop White presided, and the Rev. William H. De Lancey was appointed secretary.

In the house of clerical and lay deputies, there were present forty clerical, and twenty lay deputies, representing thirteen dioceses. The Rev. William H. Wilmer, D. D. presided; the Rev. John C. Rudd was secretary, and the Rev. James Montgomery assistant secretary.

The convention was opened with morning prayer by the Rev. John S. Ravenscroft; a sermon by the Right Rev. John Croes, D. D. and the holy communion administered by the pre-

siding bishop, assisted by other bishops present.

The diocese of Georgia having exhibited satisfactory evidence of acceding to the constitution of the Protestant Episcopal Church in the United States of America, was received into union with the convention.

The testimonials required to be given by the house of clerical and lay delegates to bishops elect, in order to their consecration, were given to the Rev. John S. Ravenscroft, bishop elect of North-Carolina; and his consecration by the presiding bishop, aided by the other bishops, took place during the session of the convention.

The constitution of the Protestant Episcopal Church in the United States was so altered as to give to each convention the appointment of the time in the third year thereafter, at which the rest shall meet; and to empower the presiding bishop to change the place of meeting in the event of pestilential disease, or other sufficient cause, rendering a change necessary.

The following resolutions were past.

1. That a joint committee be appointed to consider, and report to the next General Convention, whether any, and if any, what, alterations it is proper to make in, or additions to, the Book of Psalms and Hymns in metre, now allowed to be used in this church; 2. That the said committee consist of three bishops, to be appointed by the house of bishops, and seven clergymen, and seven laymen, to be appointed by the house of clerical and lay deputies; 3. That seven members of this committee be a quorum for transacting business, provided there are included at least one bishop, two clergymen, and two laymen; and that the concurrence of the three orders shall be necessary to constitute a decision of the committee.

The above committee consists of the Right Rev. Bishops White, Hobart, and Croes, and the following clergymen and laymen:—The Rev. William Meade, the Rev. Samuel F. Jarvis, D. D., the Rev. William A. Muhlenberg, the Rev. Jackson Kemper, the Rev. Bird Wilson, D. D., the Rev. Samuel Turner, D. D., the Rev. Richard S. Mason, Kensey Johns, Robert H. Goldsbo-

rough, John Read, Edward J. Stiles, Tench Tilghman, Francis S. Key, Peter Kean.

The following is the report on the state of the church, made by the house of clerical and lay deputies, to the house of bishops, agreeably to the 45th canon of 1808.

Vermont.—There has been a gradual and steady advancement of the church in this state, since the last meeting of the triennial convention. By a late decision of the supreme court of the United States, a large amount of landed property is expected to come into the possession of the church, which will afford a permanent revenue for the support of the clergy, for which the gratitude of episcopalians is due to that venerable society, which was the first in those exertions for the promotion of Christianity, that so peculiarly distinguish the present period, which has done, and is still doing so much for extending the influence of pure and undefiled religion, on this and on the other continent—the Society in England for Propagating the Gospel in Foreign Parts. Since the last report of the general state of the church, a church has been consecrated at Manchester; the church at Windsor has been finished and consecrated, a work that does great credit to the zeal and liberality of the episcopalians of that town, especially to the munificence of one individual; the contribution of the Hon. Jonathan H. Hubbard, in the land on which it is built, and in money to build it, amounting to more than two thousand dollars: a church is now ready for consecration in the town of Berkshire, and another has been commenced this season in the town of Bethel. The number of communicants has very considerably increased during the three years last past; but our clergy have suffered a diminution by the removal of the Rev. Mr. Beach, and by the untimely and lamented death of the Rev. Mr. Gray, who was successfully officiating in Berkshire and the adjacent towns. A missionary society was organized in this state in 1821, which, small as are its means, has already been attended with some good effects. They are employing a missionary, the Rev. Mr. Brainard, late-

ly ordained a deacon, in the northern parts of the state, who gives a favourable account of his mission. Still there is much more to be done, which we hope, through that grace, without which nothing is strong, nothing is holy, to see in due time accomplished.

Massachusetts.—The church in this diocese may justly be represented as flourishing, if we take into view the difficulties and trials which it has had to encounter. Notwithstanding the political and religious prejudices which operated here with particular hostility, there were seventeen churches founded in Massachusetts proper, between the years 1679 and 1774. During the revolution two clergymen only continued the exercise of their public ministrations; yet of the seventeen thus founded, fifteen have been preserved to this day, through evil report and good report; and though most of them are small, they are still united and striving together for the faith of the gospel. The churches here enumerated, are Trinity church and Christ church, Boston; St. Peter's, Salem; St. Michael's, Marblehead; St. Paul's, Newburyport; Christ church, Cambridge; St. Paul's, Dedham; St. Andrew's, Hanover; Trinity, Marshfield; Trinity, Bridgewater; —, Taunton; Christ church, Quincy; —, Hopkinton; St. James's, Great-Barrington; and St. Luke's, Lanesborough.

Trinity church and Christ church, Boston, are full and flourishing. The churches at Newburyport, Great-Barrington, and Lanesborough, are also thriving. The church at Salem has lately become vacant, and is consequently suffering; but when again supplied, will doubtless regain, and probably increase, its former strength. The churches at Hanover and Marshfield have been for some years united under the rectorship of the Rev. Mr. Wolcott, and are increasing. Those of Bridgewater and Hopkinton are stationary for the want of missionaries, having been vacant most of the time since the revolution, and kept alive only by the occasional services of visiting ministers. The Rev. Isaac Boyle has been settled, within the last year, at Dedham, where the prospects of the increase of the church are encouraging. Such also is

the case with the church at Quincy, where the Rev. Mr. Cutler is officiating. —During the present year an attempt has been made to alter the charter of the episcopal parish at Marblehead, so as to convert it into an independent or congregational society. The attempt was occasioned by the declining state of this once prosperous church, which has never recovered from the blow it received at the revolution. Through the merciful providence of God, this design was defeated, and what was meant as an occasion of its falling, has been the means of increasing its strength. A missionary is now established there, and the scattered remnant of the flock are returning to the fold. At Taunton public service has been suspended in consequence of the accidental demolition of the small and inconveniently situated church which was erected there in 1767. The members of that congregation have of late, however, expressed a wish to build in a more favourable position. In case this measure is accomplished, they will be supplied with a missionary. The church at Cambridge, founded in the year 1761, but deserted and almost destroyed during the revolution, has languished ever since, having been chiefly supplied by lay readers, who were resident graduates of Harvard University. It is now in so ruinous a state that it was thought necessary to suspend public worship in it in December last, since which time it has not been opened. The episcopal students at the university have amounted, for a series of years, to one seventh of the whole number; and this year there are 45, most of whom are from the middle and southern states. The students are not allowed to come to Boston to attend divine service; and the episcopalians, their own church being closed, are required to attend constantly at the college chapel. It is due, however, to the president of the college to state, that he has expressed a desire to have the church repaired, and provided with a suitable minister, as a mean of providing for the accommodation of those students who profess to be episcopalians. If the influence of impressions made on the minds of these young men during the interesting period of collegiate life

is properly considered, the state of this church will produce a feeling of anxious solicitude in the bosom of every parent in our communion, who wishes to have his children enjoy the advantages which that distinguished and richly endowed university offers. The church at Cambridge is therefore to be considered as a chapel for episcopal students, and as such, a subject of general interest.

Such is the state of the churches formed previously to the revolution. Since that event, eight new congregations have been organized, and seven of these within the last ten years. These are St. Paul's and St. Matthew's churches, in Boston; St. James's church, Greenfield; Trinity church, Montague; St. John's, Ashfield; St. Mary's, Newton; St. Paul's, Lenox; and — church, Springfield.

It is remarkable that the churches formed since the revolution are, generally speaking, more vigorous than those which existed previously to that event. The fact is doubtless to be accounted for from the absence of those political prejudices which were then excited, from the supposed inseparable connexion of episcopacy with monarchy. Shortly after the session of the last General Convention, St. Paul's church, Boston, which had been built in the preceding year, was consecrated to the service of Almighty God; it is now nearly, if not quite, equal in numbers to Trinity church.

What renders this increase a subject of greater thankfulness, is the fact, that it has taken place without weakening in any respect the previously existing churches. On the contrary, both Trinity and Christ church are as full, if not fuller, than they were before the erection of St. Paul's. St. Matthew's was unhappily built at South-Boston, a new part of the city, connected with it by a toll-bridge, and in which there are few inhabitants, most of whom are labourers, and a great many of them Irish Roman Catholics. It is under the care of a lay reader, and is slowly increasing, but is not likely to have a full and permanent congregation for many years.

St. James's, Greenfield, on Connecticut river, is of very few years standing, but having been blest by the con-

stant services of a zealous and faithful pastor, it has become one of the most flourishing parishes in the state. By his ministrations, the two congregations at Ashfield and Montague have been recently organized. The former is especially flourishing, and is the most promising field for missionary labours in the whole state.

The church at Springfield, on Connecticut river, was organized, and for a short time enjoyed the ministrations of the Rev. Mr. Rutledge, of South-Carolina. Since he left it there has been, it is believed, no service there, excepting when they have been visited by the bishop, or Mr. Strong, the rector of the church at Greenfield, who is the only one near them. The want of clergymen to act as missionaries, is sensibly felt by this little flock.

It is not so with the church at Newton. This zealous congregation have, with the aid of occasional missionary labours, for the few years since their church was built, and by the constant use of the liturgy, built themselves up so, that, during the past year, they have elected their first rector, and now support him without depending on any other than their own exertions.

The church at Lenox, which, though mentioned last, was the first formed after the revolution, is in a very flourishing state, and is quite equal, if not superior in numbers to the old parish of Lanesborough, with which it is connected, under the pastoral care of the Rev. Aaron Humphries.

These twenty three churches are all which are at present organized. It is impossible to state the aggregate amount of their parochial reports, as these have not been given with sufficient accuracy to warrant any thing more than a conjectural estimate.

A missionary society for foreign and domestic purposes, was incorporated in the year 1815, with a provision enabling them to distribute Bibles, Prayer Books, tracts, and volumes of a religious and moral character. This society, which had remained inactive, and without funds, was revived in 1822, and has commenced its operations with a prospect of considerable success. The want of missionaries, however, has been

the chief obstacle with which it has had to contend. Employment might be given at once to five or six, and the society have but two.—The increase of manufactures in Massachusetts has, within the last few years, been uncommonly great, and this has attracted to that part of our country a large number of English families, most of whom were educated in the principles of our common faith, and are attached from habit at least, if not from higher motives, to the externals of our worship. These are scattered over the whole state, and if exertions are not speedily made to supply their wants, they must inevitably be lost from our communion. In addition to this, it may be remarked, that there is every where visible a growing respect for our liturgy, and for the episcopal office and ministry. It may, therefore, be said, without exaggeration, that no part of our country presents to the faithful and diligent minister, who would gladly spend and be spent in his Master's service, a greater field of usefulness.

The number of clergy in Massachusetts is 20, of whom three are only in deacon's orders. One is connected with Harvard University, two have private schools, two are at present chaplains in the navy, and three are without cures.

Since the last convention, the bishop has admitted, on the recommendation of the standing committee of this state, Messrs. Alfred Baur, Silas Blaisdell, Stephen H. Tyng, Benjamin Clark Cutler, and Lot Jones, to the order of deacons; and the Rev. Isaac Boyle, and the Rev. Alfred Baur, to that of priests. Mr. Tyng removed soon after his ordination to the diocese of Maryland. The institutions, since the last convention, have been the Rev. Samuel F. Jarvis, D. D. to the rectorship of St. Paul's church, Boston; and the Rev. Isaac Boyle, to the rectorship of St. Paul's church, Dedham. The Rev. John L. Blake has lately removed from Concord, in New-Hampshire, to Boston, where he has opened a boarding school for the education of young ladies.

There are at present, recommended by the same standing committee, six candidates for orders:—William T. Potter, Joseph Muencher, Thomas S. W. Mott,

Benjamin C. C. Parker, James Everett, and Theodore Edson. One of these is a student of the General Theological Seminary, two at Andover, and three, from the want of means of support at New-York, are obliged to pursue their studies in private.

Rhode-Island.—No material change has taken place in the church of Rhode-Island during the last three years. The several congregations are in a state of continued prosperity. The Rev. George Taft has recently been settled in North-Providence, under very auspicious circumstances. The Rev. Mr. Alden is employed as a missionary in the state, and measures were adopted, at the last meeting of the convention, to increase the contributions for missionary purposes, which promise to be successful. Sunday schools are established in all the congregations; and a proper regard is paid to the canons and rules of the church. There are two candidates for the ministry, and three preparing to become candidates.—Number of baptisms 151—communicants 619.

(To be continued.)

Domestic and Foreign Missionary Society.

THE executive committee of the board of trustees of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, anxious to fulfil the high trust committed to them, solicit, with the utmost earnestness, such information as any members of our communion may possess relative to the successful establishment of domestic or foreign missions. It is the wish of the committee to direct their immediate attention to those states and territories of our country in which the church has not yet been organized, and where they have every reason to believe there are many episcopalians to be found. Wherever there is a prospect of establishing a congregation, they promise, upon information being sent, their most strenuous exertions to obtain a clergyman.

Communications upon the subject of foreign missions will likewise meet with the earliest attention, and be most gratefully received. The committee have power to establish them; and they believe that judicious and decisive measures would be hailed with exultation by many friends of the church. The irresistible arguments of Scripture upon this subject must be well known to those who are now addressed. In compliance with its sacred injunction,

tions, the committee, after due deliberation, will be happy to commence a mission either on the coast of Africa, or more especially among the aborigines of our own country.

The harvest truly is great, but the labourers are few. Are there not some among those who are preparing for the ministry of the Gospel ready to devote themselves, under the direction of the society, to foreign or domestic missions? The committee solicit a correspondence with all those, whether candidates or clergymen, whose attention has been directed to these important subjects, and beg leave to assure them, that every information relative to the views of the society—the nature of its contemplated missions—will be most cheerfully imparted.

The committee cannot pass by this opportunity without soliciting the friends of the church to renew their exertions in behalf of an institution which promises, if ably supported by the contributions and prayers of the pious, to be a powerful instrument in spreading to a great extent the glad tidings of salvation.

By order,
GEORGE BOYD,
Corresponding Secretary.

Departure of Bishop Hobart.

The Publishers of the Christian Journal would do injustice to their own feelings, were they to omit the expression of their sincere regret, that it has been found necessary for their beloved pastor and diocesan to seek in foreign countries the restoration of his health. In common with his other friends, and indeed the whole church over which he has so long and so faithfully presided, they shall mourn his absence: not however without hope and fervent prayer, that the God of all mercies will watch over him, extend to him the favour which he seeks, and in due time restore him to his family, and to the bosom of those friends and of that church, who will hail his return with grateful and pious joy.—The Bishop left the city at ten o'clock in the morning of Wednesday the 24th of September, and the ship cleared Sandy-Hook about three in the afternoon.—While this excellent prelate is so justly dear to those who are ecclesiastically connected with him, it has been truly grateful to perceive the evidence of the general interest taken in his welfare, afforded by the following notices of his intended departure.

"The Right Rev. Bishop Hobart.—We regret to state, that this distinguished prelate, and much-beloved individual, is compelled, by the declining state of his health, to leave his native country, and the scene of his useful and zealous labours, to

try the effect of a sea voyage and of a visit to Europe. We trust that he will be received in England, and elsewhere, with that marked respect and high consideration, to which he is so justly entitled by his elevated station in the American church, and by his exalted talents and private worth. We understand his passage is already taken in the line ship Meteor, Captain Cobb, which is to sail on the 24th. His departure will be followed by the deep and lasting regrets of all who have the happiness of knowing him personally."—*Evening Post, Sept. 20.*

"We lament to learn that ill health is about to deprive this diocese for some time of the presence and services of the Right Rev. Bishop Hobart. This distinguished and deservedly beloved divine has been advised by his physicians to try the benefit of a sea voyage; and he is accordingly expected to embark in the packet ship Meteor, which sails on Wednesday next for Liverpool. The affections of very many personal friends, and the ardent prayers of the church which he adorns, will accompany him on this voyage; and as far as such may avail, will render it less painful, and (may we not trust?) more propitious."—*New-York American, Sept. 22.*

"Bishop Hobart.—We learn with regret that the state of Bishop Hobart's health is such as to render it necessary for him to take a sea voyage. He leaves this city in the packet for Liverpool on the 24th. The absence of this distinguished prelate will be severely felt by the church to which he belongs. Her mitre has never been worn by one who has espoused her interests with more zeal, or laboured to promote them with more indefatigable industry. The purity of his private character, and the gentlemanly affability of his manners, unite with his official station in securing to him many friends; although the ardour of his controversial writings, and his decidedly Episcopal partialities, have occasionally raised him not a few enemies. We sincerely hope that his visit to Europe may be productive of its desired effect, in re-establishing his health, and soon restoring him to the active duties of his diocese."—*Commercial Advertiser, Sept. 22.*

"Bishop Hobart.—We regret to learn, that this distinguished gentleman has for some months been in bad health, and that a remission of his arduous labours, and a temporary absence from his diocese, are deemed necessary for his recovery. He will embark to-morrow for Liverpool, with an intention of travelling through England; France, and Italy. His reputation for talent, learning, and piety, which has preceded him, will doubtless commend him to the respect and hospitality of the countries whither he is going. His absence will be severely felt and regretted, and he

will leave his native shores with the warm wishes of the church, and the wide circle of his friends, for his speedy restoration to health, and for his safe return."—*Statesman*, Sept. 23.

The following account of the circumstances which attended the Bishop's embarkation appeared in the *Evening Post* of the 26th.

"Rarely has the departure of an individual from our shores, for the old world, been attended with circumstances of a more interesting nature than those connected with the embarkation on board the packet ship *Meteor*, on Wednesday, of the Right Rev. Bishop Hobart. His acknowledged talents, exalted character, benevolence of heart, and amiable manners, have justly gained for him the respect, affection, and confidence of the community at large: while these emotions were peculiarly apparent in the members of the particular religious community in which, for many years, he has been so extensively and usefully engaged in the pious labours of the ministry; over which he has presided so honourably to himself, and so much to its advantage; and whose interests he has on all occasions, and under all circumstances, so faithfully and zealously guarded.—As was, therefore, to be expected, a general solicitude upon the subject has been manifested, ever since it was known that his declining health had rendered necessary a determination to visit Europe.—At the appointed hour, the wharf from which the steamboat was to take the passengers on board the packet, was thronged with a large number of our most respectable citizens, who had come to take leave of this distinguished prelate. The clergy generally, who were among the number, including all the Episcopal clergy of the city who were not prevented from attending, and several laymen, accompanied him in the boat to the ship; where, having partaken of refreshments provided by the polite attention of Captain Gardiner, they bid their friend and father a heartfelt farewell, commending him to the protection of the *Eternal God who alone spreadeth out the heavens, and ruleth the raging of the sea*. Many blessings and prayers follow him. May they be favourably answered in his perfect restoration to health, his happy return to his family, his church, and his friends, and the renewal and long continuance of his faithful, pious labours!

"Seldom has an individual gone abroad under more favourable circumstances for extensive observation, and for a generally useful and interesting tour.

"On taking leave of the Bishop, the Rev. Dr. Harris, in the name of the clergy present, handed him a letter, which contained the following sentiments.

VOL. VII.

"To the Right Rev. John H. Hobart, D.D.

"Steamboat *Nautilus*, Sept. 24, 1823.

"Right Rev. and dear Sir,

"The subscribers, clergymen of your diocese, in accompanying you to the ship to bid you farewell on your departure for Europe, are called upon by the feelings excited by the occasion, to express to you in this way, the emotions of respect and affection with which they part from you. Our warmest prayers are offered to the Father of mercies, through the merits of our Saviour Jesus Christ, that he will be pleased to have you in his holy keeping—to conduct you in safety to the haven where you would be—to defend you from all dangers to which you may be exposed—to restore you to health—and again to bless your diocese with your wanted, active, zealous, and faithful labours.

"We pray for the church over which you preside, and for ourselves, and all who shall be associated with us in the management of its concerns—that we may have grace to preserve it from declining from that degree of unity, prosperity, and purity, to which your administration has, through the divine blessing, been so largely instrumental in raising it: and we beg to assure you, that our exertions shall not be wanting to this effect; but, as in your presence, so also in your absence, we shall deem it our happiness to be co-workers with you in building up the kingdom of the Redeemer.

"Our prayers also, Right Rev. Sir, shall not be wanting in behalf of your family—that they may be preserved in health and safety, and again, and long, enjoy the blessing of your union with them.

"Finally, Right Rev. Father, farewell! The Lord of heaven and earth bless you, and keep you, and favourably regard the prayers we offer that we may meet you again, long to enjoy the blessings of your counsels in our labours in the church on earth; and that we may be united with you in the everlasting services of the church in heaven.

"We are, Right Reverend Sir, with great respect, your affectionate sons in the gospel,

Wm. Harris,	Thos. Breintnall,
H. Pénaveyre,	Geo. W. Doane,
Benj. T. Onderdonk,	Geo. Upfold,
J. M. Wainwright,	Samuel H. Turner,
Henry U. Onderdonk,	Manton Eastburn,
Henry J. Feltus,	Richard F. Cadle,
Wm. Berrian,	Cornelius R. Duffie,
Wm. Creighton,	Lewis P. Bayard.

"The subscribers, clergymen of other dioceses, being present on the above-mentioned occasion, beg leave to express their hearty concurrence in the sentiments of

respectful and affectionate regard contained in the preceding address.

John C. Rudd, of New-Jersey.
Wm. Thompson, of Pennsylvania.
James Montgomery, of Pennsylvania.
William Barlow, of South-Carolina.
Henry P. Powers, of New-Jersey.
William L. Johnson, of New-Jersey.

"Among the gentlemen who accompanied Bishop Hobart to the packet, was a delegation from the Auxiliary New-York Bible and Common Prayer Book Society, appointed by the managers of that society for the purpose of accompanying him, and of handing to him the following address:

"Tuesday evening, Sept. 23, 1823.

"Right Rev. and dear Sir,

"The members of the board of managers of the Auxiliary New-York Bible and Common Prayer Book Society, being assembled for the transaction of the ordinary concerns of the society, and aware of your intended departure for Europe to-morrow, most gladly avail themselves of the opportunity thus afforded to convey to you the renewed assurances of their respect and esteem, both for your private and official character, and of the interest they feel in common with their senior brethren of the church, in the recovery of your health, and your restoration to your family and friends, and to the bosom of that portion of the Christian church, whose affairs for a series of years you have conducted with such distinguished ability, assiduity, and usefulness.

"On an occasion which is to separate us for a considerable time from our diocesan, whom we have been accustomed to revere and to love, and whose counsel has been our guide in the affairs of those institutions of the church in which we have had the honour and the gratification of being early participants, we trust we may, without any violation of the high respect and deference we owe to you, be permitted to express our emotions.

"To say that we feel an interest in the recovery of your health, would be but a frigid and feeble expression of our feelings: be assured, Right Rev. and dear Sir, that we feel an interest beyond the power of expression, in all that concerns your personal comfort and happiness, as it regards yourself and family, and your character, dignity, and usefulness in the church.

"Did time permit, we could dwell with peculiar delight on the many and prominent traits of your private and official character, which have attracted our attention and commanded our admiration and affection; but circumstanced as we are, we must forego this gratification, and beg your acceptance of this unpremeditated and spontaneous effusion of our feelings.

"Commending you to the merciful care and guidance of the great Head of the church, throughout all the perils of your journey, and most earnestly invoking his choicest blessings upon you, we have the honour to be your devoted and affectionate friends. Signed, &c. &c."

"Among the numerous tokens of regard received by the Bishop previously to his departure, the following very gratifying one, and so creditable to the respectable body by whom it was paid, deserves to be especially noticed.

"The trustees of the congregation Shearith Israel have the pleasure to enclose to Bishop Hobart, a letter of introduction to the Rev. Dr. Solomon Herschell, grand rabbi of the Jews in London; and they tender to the Bishop their best wishes for the restoration of his health, and his speedy return to his family and friends."

"The introductory letter referred to above, states that the Right Rev. Bishop Hobart had, by his learning, and the liberality of sentiment towards the chosen people, which has distinguished his ecclesiastical career, obtained a high claim to the respect and friendly consideration of our brethren the *House of Israel*; and we have great pleasure in recommending him to your kind and friendly attention; and concludes with their 'best wishes and prayers for the prosperity and welfare of all Israel confided to your care.'

"The Bishop returned the following answer.

"New-York, Sept. 24, 1823.

"Gentlemen,

"I have scarcely time, at the very moment of my departure for Europe, to beg you to accept for yourselves and the respectable congregation whom you represent, my acknowledgments for your attention; the more distinguished and gratifying, because unsolicited and unexpected. Be assured you have not estimated too highly my sentiments of respectful and kind liberality towards the brethren of 'the House of Israel;' and with my best wishes and prayers for your and their happiness here and when they shall be gathered to their fathers, I remain, gentlemen, your sincere and faithful friend and servant,
J. H. HOBART.

"Rev. Mr. Peixotto, and Messrs. N. Phillips, M. L. Moses, M. M. Noah, committee, &c. &c. &c."

Departure of Bishop Chase.

The Right Rev. Philander Chase, D. D. Bishop of the Protestant Episcopal Church in the state of Ohio, embarked at this port on the first of the present month, October,

for Liverpool, in the line ship Orbit, Capt. Tinkham. The object of his visit to Britain we understand to be the collection of funds in aid of the missionary society of the diocese under his charge, and for the purpose of founding a school for the education of young men for the ministry within the same.

The Lord Bishop of Calcutta.

THE Right Rev Bishop Heber has recently been attending at, and taking his leave of, some of those distinguished institutions, which are the ornament and bulwark of our land. His Lordship condescended, on June 9th, to take part in the deliberations of the monthly committee of the Church Missionary Society, and after expressing his warm attachment to that valuable institution, earnestly desired their prayers for the divine blessing on his arduous undertaking. His Lordship preached the annual sermon to the charity children at St. Paul's, on Thursday the 12th of June; and on the following day received, at a special board of the Society for Promoting Christian Knowledge, convened for that purpose, a valedictory address from the Bishop of Bristol, to which his Lordship replied with a degree of piety, feeling, and eloquence, deeply affecting all who were present.—We would earnestly call upon all our readers to unite in fervent prayer for a blessing on his voyage and his important labours, deeply connected as his prosperity and success must necessarily be with the promotion of the cause of Christianity in the East.—*Chr Guard.* for July.

Ordinations, Confirmations, &c.

At the opening of the convention of the diocese of New-Jersey, in St. John's church, Elizabeth-Town, on Wednesday, Aug. 20, 1823, Mr. Robert B. Croes, who had lately completed the full course of study in the General Theological Seminary, was admitted, by the Right Rev. Bishop Croes, to the holy order of deacons. Morning prayer by the Rev. Abiel Carter, rector of Christ church, Savannah, Georgia, and the sermon by the Rev. Richard P. Cadle, late rector of St. John's church, Salem, and St. George's, Pennsneck, New-Jersey.—The meeting of this convention was attended by a greater number of clergy than usual.

On Friday, the 5th of September, 1823, the Rev. James Pilmore, deacon, minister of Trinity church, Natchez, Mississippi, was admitted to the holy order of priests, by the Right Rev. Bishop White, in St. Peter's church, Philadelphia. An appropriate exhortation was delivered by the Rev. Dr. Abercrombie. The Rev. Dr. Pilmore, the Rev. Mr. Kemper, and the Rev. Mr. De Lancey, were present and assisting.—On Sunday, the 7th, the holy rite

of confirmation was administered, by the Right Rev. Bishop White, at St. James's church, Perkiomen, to 43 persons.

On Friday, the 19th of September, 1823, the Right Rev. Bishop Hobart consecrated to the service of Almighty God, St. George's church, in the town of Hempstead, county of Queen's. Morning prayer was read by the Rev. Evan M. Johnson, rector of St. James's church, Newtown, Long-Island, and the Rev. Henry U. Onderdonk, M. D. rector of St. Ann's church, Brooklyn, Long-Island; and the sermon preached by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity church, New-York.

St. George's church is erected near the site of a former edifice of the same name, which had been the parish church for more than eighty years, and the decay of which rendered it necessary to take it down. The present church is much larger than the old one, and for convenience, and combined simplicity and beauty of style, highly creditable to the taste which has been exercised in planning and erecting it. It is the fruit of much praiseworthy liberality and exertion on the part of the parish, and we hope will be found a great blessing to successive generations.

On the 17th Sunday after Trinity, Sept. 21, 1823, the Right Rev. Bishop Hobart held an ordination in St. Paul's chapel in this city, and admitted Henry N. Hotchkiss, Richard Salmon, and Edward K. Fowler, to the holy order of deacons, and the Rev. Phineas L. Whipple, deacon, missionary at Fairfield, Herkimer county, New-York, and parts adjacent, to that of priests. The Right Rev. Bishop Chase, of Ohio, was present, and assisted in the ordination service. Morning prayer was read by the Rev. Benjamin T. Onderdonk, and the sermon preached by the Rev. William Berrian, assistant ministers of Trinity church, New-York.

On the 3d of April last, a confirmation was held by the Right Rev. Bishop Croes, in Christ church, Shrewsbury, New-Jersey, when thirteen persons partook of that holy rite; and, on the 25th of June, in St. John's church, Elizabeth-Town, confirmation was administered, by the same Right Rev. Gentleman, to eighteen persons.

Juniata, (Pennsylvania) Aug. 26.

The corner stone of an episcopal church was this day laid in the borough of Lewis-town. The solemnities commenced at the court-house, at 10 o'clock, a. m. where the morning service of the church was performed, and a discourse delivered from the 2d verse of the 84th Psalm, by the Rev. Norman Nash. The procession then moved to the place where the stone was laid, in which was deposited the Bible, the Book of Common Prayer, and an inscription.

Convention of the Eastern Diocese.

The convention of the Eastern Diocese was held in Windsor, Vermont, on Wednesday, the 24th of September, 1823, attended by 15 clerical and 10 lay delegates. On the 24th, the Rev. Lot Jones, deacon, officiating in Ashfield, was admitted, by Bishop Griswold, to the holy order of priests.

Obituary Notices.

JOHN WELLS, Esq.

DEPARTED this life, at Brooklyn, on Sunday, the 7th of September, 1823, after a short illness, JOHN WELLS, Esq.

It would be unpardonable in the Editors of the Christian Journal to omit to mention, that the Protestant Episcopal Church in the state to which he was so proud an ornament, laments in the death of Mr. Wells one of the most devoted of her sons. Attached to this church from principle, the result of an acquaintance with her doctrines and institutions, his powerful mind, his generous purse, and his efficient exertions, were all extended to her advancement. And his diocesan, and his parish minister, mourn deeply the loss of one on whose most important counsel and co-operation they could always depend in all measures calculated to promote the good of the church or the congregation of whose interests they are the guardians.

In relation to Mr. Wells, we copy from the Statesman the following article:—

On Sunday last, the 7th inst. died John Wells, the enlightened scholar, the finished orator, the accomplished jurist; in the prime of life, in the vigour of manhood, and in the midst of his usefulness. This event, so mournful, so unexpected, has produced no inconsiderable degree of sorrow: all seem impressed with feelings of grief for his loss, and surprise at his sudden departure. It was only necessary to know Mr. Wells, to love, and esteem, and admire him: as a lawyer, he was learned and eloquent; as a citizen, honourable and benevolent; and, as a friend, ardent and sincere.

It is difficult to decide to whom his departure will be the greatest bereavement, whether to the bar, the city, or the poor. By all, his loss will be severely felt; for his duties to all were worthily and properly discharged. His profession has lost its most distinguished ornament; society one of its best members; and the country one of its warmest friends and supporters.

His mind was of no common order; quick in comprehension, capacious and retentive, capable of solving the greatest difficulties, and adorned with the embellishments of elegant literature. His oratory was pure as his morals, and unaffected

as his manners, forcible and classic, remarkable for correctness and dignity, truth and feeling. To strangers he appeared reserved, which laid him open to the imputation of pride; but to his friends his character shone forth in all its native honesty and virtue, arrayed in the light of its own inherent goodness.

Posthumous commendation can do little to affect the character of John Wells: eulogy is lost where excellence in virtue, learning and eloquence, is universally known and acknowledged. Its only object on the present occasion must be to soothe the anguish of bereaved affection; to heal the laceration of the bleeding heart. To his friends it must be consoling, that although he has passed away for ever from among them, he has yet left the recollection of his talents and his virtues, both so distinguished, to keep alive his memory.

To the profession, of which he was the distinguished ornament, although his voice will no more be heard in our courts, his learning and research no longer be directed to solve difficulties, and smooth the path of legal science; although they will no more behold the dignity of his manner, the grace of his movement, or the intelligent glance of his eye; yet, to them, let it be a source of consolation, that while he was among them, his conduct and ability added greatly to the respectability of the bar.

To his fellow-citizens generally, let it suffice to say, that the reputation he acquired, and the character he has left, will serve to inspire our youth to emulation and improvement; and favoured will that man be, of whom his friends may say, when stretched upon the couch of death, he possessed the talents of Wells, and the virtues of Wells to direct those talents to a proper use.

SEPTIMUS.

September 9th, 1823.

The proceedings of the gentlemen of the bar on this melancholy occasion are highly interesting, and worthy of preservation in this Journal.

At a very numerous meeting of the gentlemen of the bar, held at the City-Hall of the city of New-York, on the 10th day of September, 1823, convened pursuant to public notice, for the purpose of manifesting their respect for the memory of John Wells, Esq.—on motion of Mr. Baldwin, seconded by Mr. P. W. Radcliff, William Johnson was appointed chairman, and David S. Jones was appointed secretary.

Mr. Hoffman addressed the meeting in nearly the following terms:—

"We are assembled to deplore the loss of one of the most distinguished men of our country—of the pride and ornament of the New-York bar—John Wells is no

nore. A few days since his voice was heard within these walls, and the vigour of his mind and the power of his eloquence were here displayed—alas! he is no more, and this city, in common with ourselves, is left to mourn the man whom all delighted to honour.

"I mean not to pronounce his eulogy; for that is seated in the heart of each of us—an intimate acquaintance with him, for upwards of thirty years, brought me to a perfect knowledge of his character; the remembrance of which is now my pride and my consolation—I knew him well—I could tell you of the nobleness and purity of his heart—the generosity and liberality of his mind, and the acts of his disinterested kindness and benevolence. You all know him as one of us—you all do justice therefore to his profound legal learning—his superior attainments—his splendid eloquence—and, above all, to the undeviating respect and solicitude he ever manifested for the independence, the integrity, and the honour of our profession. In the history of the bar of New-York, the name of John Wells will be commemorated on its pages among the most eminently distinguished; and we, his contemporaries, cannot hesitate to place him in the rank of pre-eminence.

"I knew him well—my tongue could not do justice to the feelings of my heart, were I to attempt to speak of his private virtues—of the constancy and strength of his personal attachments—of the ardour and sincerity of his friendships. In his domestic relations the just tenor of his life created love and admiration—as a Christian, a husband, a parent, he was surpassed by none.

"I can say no more—but as a feeble expression of our respect for his talents—of veneration for his character—and, as a small tribute to his memory, of our deep sorrow and regret—I offer the following resolutions:—

"Resolved, That the members of this bar, deeply deploring the great loss which they, as well as the public, have sustained in the death of JOHN WELLS, will long cherish the remembrance of one so justly admired as the pride and ornament of their profession. Nature had endowed him with her choicest gifts, which he improved by the most diligent cultivation. Possessing talents of the first order, he rose, without any adventitious aid, to the highest point of professional eminence. As an advocate, his speeches were finished models of forensic eloquence, displaying, in the purest and most correct language, the powers of a vigorous and discriminating mind, fraught with the soundest principles, and enriched with the varied stores of classic and legal learning. Equally distinguished in private life for all those virtues and accomplishments which ennoble

and adorn our nature, and give dignity and grace to the human character, he inspired unbounded confidence, and commanded universal regard.

Resolved, That as a mark of our high esteem for his character, and our sincere respect for his memory, we will wear the usual badge of mourning for thirty days."

After the resolutions were read, Mr. Boyd rose, and seconded the motion to adopt them, and expressed his feelings in nearly the following terms:—

"This numerous and solemn meeting proclaims no common grief! We may not, and we would not, arraign or question the wisdom of that dispensation of the Divine Providence, which has called us together; but our hearts must be filled with sorrow; and sadness will mark the countenance, while we contemplate the great, sudden, and unexpected loss we have sustained. If I felt disposed, and was competent to the task, this would not be the proper time to pronounce an eulogy on him whose death we mourn. The resolutions which have been read, and which I have the melancholy satisfaction to second, are, I am sure, expressive of the sentiments of every member of this bar: and while we thus unite, in paying a just tribute to the memory of departed greatness and worth, let his example excite us all to an endeavour to emulate his virtues, and the junior members of the profession to imitate his patient and persevering industry."

He was followed by Mr. Griffin—

"Returning this morning from a journey," said he, "I had contemplated to remain a sad and silent listener at this meeting. But my feelings on the occasion irresistibly impel me to ask the indulgence of the chair, and of my bereaved brethren of the profession, whilst I add, in a very few words, my humble though sincere mite of respect to the tribute that has been so deservedly bestowed on the memory of the deceased.

"Our bar has indeed sustained no common bereavement.

"We have lost a profound jurist; a jurist not only thoroughly versed in all the technical learning of the law, but who also drank deeply at those hidden and pure fountains of wisdom, whence flows all that gives to the law its value and its dignity.

"We have lost a most able advocate—an advocate in whom nature seemed to have concentrated her richest gifts—person, voice, genius. It was recreating to the eye to see him while animated by some lofty and spirit-stirring theme—it was recreating to the ear to hear the melody of his accents—it was recreating to the soul to feed on the substantial and never-sa-

tiating banquet of his rich and manly eloquence.

"We have lost an accomplished gentleman. I speak not simply of polished manners, of blended grace and dignity of deportment; I allude principally to those higher attributes of the gentleman—to those chivalrous sentiments and feelings, to that 'very soul of honour' which so strikingly characterized him, who, but one short week ago, was indeed the pride and glory of our bar.

"In him our country has lost an unpretending but inflexible patriot. In him literature and religion have lost one of their firmest pillars. He was the kind and generous patron of all that deserved patronage; and if he ever approached the Roman austerity of character, it was only when his withering frown was directed against what was vicious and grovelling.

"Such is the luminary that it has pleased a wise but inscrutable Providence to extinguish in its meridian splendour!"

Mr. Caines also enlarged upon the virtues and great endowments of the deceased and regretted member of the profession; of the gratitude due to his memory by the bar, whose dignity he had at all times so fully understood and maintained—whose private virtues, and whose conduct through life was an example worthy to be cherished, and as near as possible to be imitated. Mr. C. proposed the erection of a tablet to the memory of Mr. Wells, but afterwards withdrew his motion in favour of the resolution to appoint a committee to consider of a biographical notice.

Mr. Sampson rose, he said, "from the impulse of the moment, but it was to express sentiments neither new nor sudden, but long rooted in his heart. If it was natural for those who had enjoyed the most constant intimacy and frequent intercourse with the object of our general regret, it was also right that those less swayed by personal and partial sympathies, should declare their full concurrence in the honours paid to his memory. This was not indeed one of those meetings got up by the zeal of a few, and coldly assented to by the many; nor was the eloquent panegyric pronounced upon him beyond the willing tribute that every hearer was disposed to yield. The social qualities of this amiable and distinguished man must live in the remembrance of his social friends; his charities, of those on whom they were modestly and secretly bestowed; his domestic virtues, in the hearts of the bereaved; his talents, in the fame which they have earned: but there is a moral in his life and death precious to all, but chiefly to the profession he adorned. His bright example is a light to

guide the course and cheer the way of the aspiring student. Those of the rising generation may learn from him that premature gain or ill earned success should never be the object of their ambition; that virtuous endeavour and arduous labour will meet with their reward; and that the direct path of honour is that alone which leads to that eminence which he obtained, who gained every suffrage when alive, and united every heart and every voice in mourning for him when he was no more. I might, indeed, partake of the excitement which private friendship has breathed into the accents of the mover of the resolutions which I rose to approve; for I might boast, I think, of some little place in the kind thoughts of Mr. Wells, if I may trust to indications which, without profession or parade, are felt and understood, and which death brings to full life; but I wish to separate my motives from all usual affections or accidental partialities, and I shall, if not anticipated, when the question on these resolutions is disposed of, move for the selection of some person qualified to prepare a biographical notice of the deceased, which may record his virtues and his worth when our fleeting words shall be forgot."

On motion of Mr. Sampson, seconded by Mr. Miller, *Resolved*, "That a committee be appointed to consider whether any further measures ought to be taken by this bar to testify their respect for the memory of the deceased, either by an eulogium to be pronounced on his character by some member of the profession, or by any other mode they may think most suitable.

"*Resolved*, That such committee consist of Judge Edwards, Mr. Sampson, Mr. Boyd, and the chairman and secretary of this meeting."

On motion of Judge Edwards, *Resolved*, "That the proceedings of this meeting be signed by the chairman and secretary, and published in all the newspapers printed in this city."

The question being put upon the resolutions, they were unanimously adopted.

In justice to many of the principal and most distinguished gentlemen of the New-York bar, it ought to be made known to distant readers, by way of accounting for their not appearing and taking a part on this heart-rending occasion, that they were absent from the city.

Mrs. SARAH OGDEN.

Died, on the 9th day of September, 1823, at the seat of her son-in-law, Joshua Waddington, Esq. near Westchester, New-York, Mrs. SARAH OGDEN, in the 79th year of her age.

The death of this excellent lady ought not to be recorded without some testimony

to her eminent worth. With a vigorous and improved understanding, a taste highly cultivated, an imagination lively and correct, a temper uniformly cheerful, and conversation and manners sprightly and interesting, her society was a source of high improvement and gratification to the numerous circle of acquaintance and friends who had the happiness to enjoy it. And the lustre of her character was brightened and exalted by the display, in an eminent degree, of the Christian graces—of a piety fervent yet chastened—of an humble and deep resignation, and of a firm and active faith. Her death was the death of the righteous, and her end was in peace.

Death of the Rev. W. A. B. Johnson.

THE readers of the Christian Journal have frequently noticed on its pages the name of the Rev. Mr. Johnson, the active and zealous missionary of the Church Missionary Society, at Regent's-Town, Sierra-Leone. Family concerns, and a wish to refresh his health and spirits, induced him at the close of the last year to apply for leave to make a visit home; to which the committee assenting, he embarked on Saturday, the 26th of April, 1823, on board the *Betsey and Ann*, Captain Mc'Clough. In this vessel Mr. Durning and his family had returned from England; the Captain who then commanded her died on the 1st of April. Mr. Johnson had in charge Mr. Durning's daughter, his only surviving child: a young native woman, one of Mr. Johnson's communicants, accompanied them to take care of the child. This was mercifully ordered; as in the afflicting and final scene which soon followed, this native Christian administered to his comfort, and received his dying words and testimony.

On Tuesday, the 29th, the third day after they sailed, his sickness began; though he appeared in health when he embarked, there can be no doubt but that he carried with him on board the seeds of the fatal disease which so soon discovered itself. On Wednesday, the fever increased, and he thought his end was near. On Thursday, a blister was put on his chest to relieve his pains; but he continued to grow worse. On Friday he could not turn in bed: hiccough came on; and he said to his mourning convert, "I think I cannot live!" He suffered much under the black vomit.

On Saturday, May the 3d, the day of his death, he would call, in intervals of delirium, for David Noah, his active and laborious assistant, and for his friend Mr. Durning, and endeavour to tell them what he had to say before he died. He expressed his earnest wish to see his wife; and encouraged his attendant, bidding her not to fear, and giving her directions how to

proceed on her arrival in London. He then desired her to read to him the 23d Psalm; when she had read it, "he told me," she says, "I am going to die. Pray for me. I prayed the Lord Jesus," she adds, "to take him the right way." He charged her to take good care of Mr. Durning's little girl, and to desire the society to send a good missionary to Regent's Town as quickly as possible, or the people would be left in darkness; but added, "If I am not able to go back, you must tell David Noah to do his duty: for if Noah say, 'Because Muasa dead I can do nothing,' he must pray, and God will help him, and so we shall meet in heaven."—His last intelligible words were—"I cannot live! God calls me, and I shall go to him this night!"

Many other deaths have occurred among the Europeans at Sierra-Leone the present season; it is said not less than eighty in the short space of six weeks—and among them many who were zealously and actively engaged in promoting true religion, particularly the Rev. S. Flood, the Rev. Mr. Palmer, and the Rev. Mr. Schemel, missionaries, and Mr. Bunyer, school-master; also, the Rev. Mr. Lane, of the Wesleyan Mission.

Death of the Pope.

Rome, August 20th—The 15th, the holy father had been somewhat more easy. The mechanical bed, sent to him by the care of H. M. C. Majesty, had been very useful. After being raised up, he had taken his chocolate, and then fallen into a sleep. The holy father was affected with the liveliest gratitude at the attention of the king of France. On the 16th, however, the feebleness of the august patient increased, and was accompanied by some alarming symptoms. He was in a sort of delirium, and imagined himself at Savona and Fontainebleau. On the 17th, the malady became more alarming still. The holy father desired that the communion might be administered to him, remarking, that it was becoming in the Pope to communicate during the week of Assumption. The 18th, at 5 o'clock, Cardinal Bertalozzi administered to him the sacrament of the Eucharist. His holiness had an impression of his danger: he was asked to take some drink to support him; he answered, "My only care now is to prepare my soul to render an account to God of my long life." The 19th, at half past one o'clock, the holy father received the extreme unction. He soon after lost his speech, and it was only by some inarticulate sounds that it could be perceived that he was in inward prayer. As soon as this intelligence was spread, the churches were filled, and an universal sentiment of grief and of regret pervaded Rome. Finally, at

half past 6 o'clock this morning, the Pontiff, full of virtues and of courage, expired.

The Cardinals de Clermont Tonnerre, and de la Fare, are upon the point of setting out for Rome to the conclave.

His late holiness, Pius VII. (Barnabas Chiaramonti) was born in the town of Cesene, on the 14th of August, 1742, and was created a Cardinal in April, 1785. He was elected Pope at Venice, on the 14th of March, 1800, and his exaltation took place on the 21st of the same month. At that time he occupied the See of Imola.

Extract of a private letter of the 21st inst. from Rome—"According to immemorial custom, the body of the Pope will lie in state for nine days, in an illuminated chapel, where all the religious bodies and ecclesiastics of the city will come to celebrate the holy mysteries. The burial will take place on the ninth day, and on the tenth, the sacred college will assemble in conclave. Arrangements are making for the first formalities observed at the selection of a Pope. The foreign Cardinals will be admitted to the conclave on the first or second day after their arrival at Rome. Cardinal Pacca, Camerlingo of the Roman Catholic religion, has taken the temporal government of the states of the church."

For the Christian Journal.

SCRIPTURE HYMNS.

Version of Joel ii. 11—17.

The Lord shall utter forth his voice,
His messengers of wrath call down:
Who can his dreadful day abide?

Who can shide his vengeful frown?

Now therefore, saith the gracious Lord,
Turn ye to me with all your heart,
With fasting and with tears return;
Mourn in th' assembly, mourn apart.

Come not to me with outward woe,
But rend your hearts, in spirit grieve:

Who knoweth but I may repent,
My wrath recal, a blessing leave?

Lord! we now sanctify thy fast,
And all our vain delights forget,
Rennance our sins, our follies mourn,
And humbly in thy temple meet.

Within thy porch, thy altar near,
We weep; our souls we pray thee spare;

Give not thy people to reproach,
Nor cast us wholly from thy care.

O spare thy chosen heritage,
Remove thy judgments threaten'd rod;
And let not our triumphant foe

Exclaim, Ah! where is now their God!

JEDUTHUN.

Version of John xvii. 1, &c.

Father! the hour is come,

Thy work completed see!

Now glorify thy Son below'd,

That he may honour thee.

For thou hast giv'n him pow'r
O'er all on earth who live,
That those thou lovest may through him
Eternal life receive.

This is eternal life—

Thee, only God above,
And Jesus Christ whom thou hast sent,
To know, obey, and love.

Father! I come to thee,
My saints are left alone;
O keep them stablish'd through thy name,
For they are all thine own.

O! may they all be one
In truth, in love, in grace;
As thou in me, and I in thee,
So be they one in peace!

And be the glory theirs
Which thou to me hast giv'n!
And be they with me where I am,
To see my face in heav'n!

Father! thy work is done,
Thy name and truth declar'd:—
Now glorify thy Son below'd,
And grant him his reward.

JEDUTHUN.

For the Christian Journal.

With the clear drops of dew were the glittering
leaves wet,
As I stroll'd through the sweet scented forest
of pine.

That calm summer morning I ne'er shall for-
get—

Great Father of all! it was thine—it was
thine.

The nest little church, o'er the hill-side that lay,
Shot aloft its bright spire to the sun's garish
blaze;

And the waves rippled on from the clear sum-
mer bay,
As if hallowing that morn with their offering
of praise.

I look'd through the wood to that glittering bay,
And I thought of the moments of life that
were gone—

How the passions of men, which no force could
slay,

Would at length sink in peace when the tem-
pest was done.

And I thought that the surface that glitter'd so
bright,

Lifting up its bright waves where the sun
seem'd to gaze,

Was an image of purity daring his light,
Nor fearing defect to be found on its face.

O thus let me be through this dark vale of woe—
When troubles assail and temptations are
nigh,

May I pass on unspotted, though facing each
foe;

And stand pure as thou, at the court of the
sky.

JULIAN.

To correspondents.

DELTA—M. A. W.—MARAN, and
several others, are received, and will
have attention in our next.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 11.]

NOVEMBER, 1823.

[VOL. VII.]

Report on the State of the Church.—From the Journals of the General Convention.—See page 311.

Connecticut.—The state of the church in the diocese of Connecticut has been steadily improving since the last triennial report; and now generally appears under prosperous circumstances. In some instances, the increase of communicants has been altogether unprecedented; and in every parish, where the ministrations of the word and ordinances are regularly enjoyed, the congregations are advancing in number, zeal, and respectability.

The following churches have been finished and consecrated, viz.—St. Paul's, Sharon; St. John's, Kent; St. Paul's, Ripton; St. John's, Washington; St. John's, Essex; St. Paul's, Woodbury; and Grace church, Hamden. These are all new, spacious, and commodious edifices, reflecting great credit on the zeal and liberality of the respective parishes. St. Andrew's church, in Northford, raised before the revolutionary war, having been completely refitted and finished, has also been consecrated. The churches in Hartford and Bridgeport, in consequence of the increasing demand for seats, have been so altered as to accommodate their growing congregations. Three other churches are now building in the diocese.

The following persons have been admitted to the holy order of deacons:—Edward Rutledge, since removed to South-Carolina; Daniel Somers, since removed to Maryland; Beardsley Northrup, lately a minister of the Methodist connexion; David Botsford, since deceased; Bennet Glover; Thomas Warner, late of the Associate Reformed Church in New-York; Moses P. Bennet, since removed to Pennsylvania; Seth B. Paddock; Palmer Dyer, since removed to New-York; John M. Garfield; Lemuel B. Hull; William Jarvis; and Ransom Warner.

The following deacons have been admitted to the holy order of priests:—The Rev. Peter G. Clarke; the Rev. Origen P. Holcomb; the Rev. George B. Andrews; the Rev. Thomas Warner, since removed to the island of St. Croix, West-Indies; the Rev. Beardsley Northrup; and the Rev. Seth B. Paddock.

The following clergymen have been removed by death.—The Rev. Richard Mans-

field, D. D. at the age of 97; the Rev. John Tyler, also at a very advanced age; the Rev. William Smith, D. D. and the Rev. David Botsford, deacon.

The Rev. Solomon Blakesley has removed to the eastern diocese, and the Rev. Jonathan Judd to Maryland; and the following clergymen have been received into the diocese:—The Rev. Ambrose S. Todd, and the Rev. Stephen Jewett, from New-York; the Rev. William J. Bulkley, and the Rev. Henry R. Judah, from Maryland; and the Rev. Stephen Beach, from Vermont, employed as a missionary.

The clergy of the diocese consist at present of the bishop, forty presbyters, and four deacons; and the following persons are candidates for holy orders:—William Shelton, George Shelton, — Todd, Edward Ives, Hector Humphreys, Enoch Huntington.

The rite of confirmation has been administered to rising of 1600 persons.

For the purpose of preserving that strict regard to the canons and rubrica of the church, which is one of the characteristics of the diocese, the convocations of the clergy have been employed in settling an uniform practice throughout the respective parishes; and it is believed that departures from the established rules of the church seldom or never occur.

The Society for the Promotion of Christian Knowledge, having determined to devote its receipts for the present to the support of missionaries within the diocese, has been enabled, by the annual collections in the several parishes, and by the aid of auxiliary societies established in many of them, to employ two or three active missionaries, whose labours have been already crowned with the most flattering success.

The agent for the Domestic and Foreign Missionary Society has visited a few of the larger parishes in the diocese, for the purpose of making collections, and his success has been such as to afford an earnest that the claims of that society will not be neglected in Connecticut.

The episcopal fund, partly through the munificence of the state administration, and partly by the liberality of the respective parishes in the diocese, now amounts to a sum nearly sufficient to give to the bishop an adequate support.

Sunday schools are generally established throughout the diocese; and by the

adoption of measures for pursuing a systematic course of instruction, are becoming highly beneficial to the interests of the church.

A memorial is now before the state legislature, praying for the charter of a college, to be located either in Hartford, Middletown, or New-Haven, and to be under the patronage and direction of episcopalians.

Amid the general prosperity of the church in Connecticut, however, it is not to be disguised that there are some circumstances of an unfavourable tendency. Many of the parishes are still small and depressed; and in consequence of the frequent emigrations from the state, are sometimes deprived of their most active members. These are only partially supplied; as, in many cases, one clergyman has the care of two, three, or more parishes; and even with this laborious charge, it too frequently happens that his support is altogether disproportioned to his labours. But the hope is indulged, that through the instrumentality of missionary exertions, the Lord will cause the waste places to be repaired, and the whole diocese to become a flourishing portion of his vineyard.

New-York.—The diocese of New-York contains eighty-nine clergymen, (viz.—The bishop, sixty-nine presbyters, and nineteen deacons,) and 127 congregations.

Since the last stated General Convention, the following persons have been ordained deacons viz.—Benjamin Dorr, Ambrose S. Todd, (since removed to Connecticut,) Henry P. Powers, (since removed to New-Jersey,) Moses Burt, Peter Williams, jun. (a coloured man,) James P. F. Clarke, William Thompson, (since removed to Pennsylvania,) George W. Doane, Lawson Carter, Ezra B. Kellogg, (since removed to Ohio,) Phineas L. Whipple, William B. Thomas, Algernon S. Hollister, Alonzo P. Potter, Manton Eastburn, Thomas K. Peck, Levi S. Ives, William S. Irving, Richard Bury, William L. Johnson, (since removed to New-Jersey,) Seth W. Beardsley, Burton H. Hecox, John Sellon, and Augustus L. Converse—total 24.

The following deacons have been ordained priests, viz.—The Rev. George Upfold, M. D. the Rev. Alexis P. Proal, the Rev. Charles McCabe, the Rev. Leverett Bush, the Rev. Henry M. Shaw, (since removed to Maryland,) the Rev. William Barlow, the Rev. John Grigg, the Rev. Francis H. Cuming, the Rev. Deodatus Babcock, the Rev. Marcus A. Perry, the Rev. William Richmond, the Rev. William H. De Lancey, (since removed to Pennsylvania,) the Rev. Lawson Carter, the Rev. James P. F. Clarke, and the Rev. Benjamin Dorr—total 15.

The institution of the following clergy-

men to their respective rectorships has taken place, viz.—The Rev. William A. Clarke, to that of Christ Church, Balston-Spa, Saratoga county; the Rev. Cyrus Stebbins, to that of Christ church, Hudson, Columbia county; the Rev. Parker Adams, from South-Carolina, to that of St. John's church, Johnstown, Montgomery county; the Rev. Alexis P. Proal, to that of St. George's church, Schenectady; and the Rev. Henry Anthon, to that of Trinity church, Utica, Oneida county.

The following clergymen have also been settled in their respective stations, viz.—The Rev. David Huntington, rector of St. Paul's and St. Mary's churches, Charlton, Saratoga county; the Rev. John V. E. Thorne, from Pennsylvania, rector of St. George's church, Flushing, Queen's county; the Rev. William Richmond, from Pennsylvania, rector of St. Michael's and St. James's churches, New-York; the Rev. Peter Williams, jun. (a coloured man,) deacon, minister of St. Philip's church, New-York, of which the congregation is composed of coloured persons; the Rev. George Upfold, M. D. rector of St. Luke's church, New-York; the Rev. Benjamin Dorr, rector of Trinity church, Lansingburg, Rensselaer county, and Grace church, Waterford, Saratoga county; the Rev. Jonathan M. Wainwright, rector of Grace church, New-York; the Rev. George W. Doane, deacon, a temporary assistant minister of Trinity church, New-York; the Rev. Lewis P. Bayard, from New-Jersey, rector of Trinity church, New-Rochelle, Westchester county; the Rev. Samuel Plinney, rector of St. John's church, Ithaca, Tompkins county; the Rev. William B. Thomas, deacon, minister of Trinity church, Fishkill, Dutchess county; the Rev. William S. Irving, deacon, minister of St. Mark's church, Le Roy, Genesee county; the Rev. Seth W. Beardsley, deacon, minister of Christ church, Sackett's Harbour, Jefferson county; the Rev. James P. F. Clarke, rector of St. John's church, Canandaigua, Ontario county; the Rev. Richard Bury, deacon, minister of Christ church, Duaneburgh, Schenectady county; the Rev. Manton Eastburn, deacon, assistant minister of Christ church, New-York.

The Rev. John Sellon, deacon, officiates to a congregation which occupies the building formerly the parish church of the parish of Christ church; which congregation, it is expected, will soon be organized.

Twenty missionaries are at present employed in this diocese; of whom the following have entered on their duties since the last stated General Convention:—The Rev. Marcus A. Perry, from the eastern diocese; the Rev. Algernon S. Hollister, deacon; the Rev. Thomas K. Peck, deacon; the Rev. Levi S. Ives, deacon; the Rev. Palmer Dyer, deacon, from Connecticut; the Rev. Lawson Carter; the Rev.

Phineas L. Whipple, deacon: the Rev. Moses Burt, deacon; the Rev. Frederick T. Tiffany, deacon; and the Rev. David Brown.

The following persons are candidates for orders:—George M. Robinson, Eleazar Williams, Samuel R. Johnson, Augustus G. Danby, David Osborne, Henry N. Hotchkiss, Richard Salmon, Orsimus H. Smith, Marvin Cady, W. W. Bostwick, Edward K. Fowler, W. C. Meade, Samuel Morse, Edward Neufville, jun. Cornelius R. Duffie, Lewis Bixley, William R. Whittingham, Danforth Billings, James L. Yronnet, Benjamin Holmes, Isaa Low, Henry J. Whitehouse, Charles P. Elliot, John Duer—24.

It has pleased the Divine Head of the church to preserve this diocese from any loss of its clergy by death. It is painful, however, to be obliged to notice that the Rev. James P. Cotter, a presbyter, and the Rev. Asahel Davis, a deacon, of the diocese, have been displaced from their respective grades in the ministry, under the seventh canon of the General Convention of 1820.

The following churches have been duly organized, and received into union with the convention of this diocese:—St. John's church, Ogdensburgh, St. Lawrence county; Zion church, Russel, St. Lawrence county; St. Mary's church, Charlton, Saratoga county; St. Luke's church, New-York; St. John's church, Ithica, Tompkins county; Trinity church, Fredonia, Chataque county; Trinity church, Cherry Valley, Otsego county.—Total 7.

The following churches have been consecrated by the bishop:—St. Luke's church, Rochester, Monroe county; St. Paul's church, Buffalo, Erie county; St. George's church, Flushing, Queen's county; St. Luke's church, New-York; Grace church, Jamaica, Queen's county; St. Philip's church, New-York, (rebuilt after destruction by fire); Christ church, Binghamton, Broome county; Christ church, New-York—8.

The churches at Flushing and Jamaica have been erected in the place of former edifices, which had gone to decay. Christ church, New-York, has been built by the old parish of that name, who have disposed of their former church; the present situation of which is noticed above.

Again—the third time in less than eight years—the members of our communion in the city of New-York, have lost a church by fire. In December, 1821, St. Philip's was destroyed. It is highly creditable, however, to the prudence of the vestry of that church, which is composed of coloured persons, that the building was insured. This circumstance enabled them to erect on the same spot, the very neat edifice which was consecrated in December last.

The missionary and parochial reports for the last three years, furnish the following aggregate:—baptisms (adults 529, in-

fants 2713, not specified 1282,) 4524—marriages 1112—funerals 3488.

The number of communicants reported at the last convention, is 4722.

The number of persons reported by the bishop as confirmed, since the last stated General Convention, is 1797.

The collections for the missionary fund, reported at the last three conventions, amount to \$4603 25 $\frac{1}{2}$; and for the episcopal fund, to \$1866 83 $\frac{1}{2}$.

Missionary labours continue to receive much attention, and to be very usefully prosecuted. The appointment and charge of the missionaries rest solely with the ecclesiastical authority. There are a number of missionary societies; but their only object is to collect funds to be placed at the disposal of the Committee for Propagating the Gospel, which is appointed by the convention, and of which the bishop is, *ex officio*, chairman. As an important portion of our western country is included within the bounds of New-York, and the rapid increase of its population renders obvious the duty of extending to it proportionable means for the diffusion of the principles and practice of the gospel, it is gratifying to find this section of our church bestowing its efforts in this way. There are annually raised, in various ways, within the diocese, and devoted to this object, about \$2500. The reports of the missionaries afford the gratifying hope that much good to religion and the church is thus effecting.

Besides these missionary exertions at home, the members of the church in this diocese lent a willing ear to the late earnest and affecting appeal of the bishop of Ohio for assistance to the missionary society of that diocese, from the more favoured sections of the church in the Atlantic states. It appears by the returns of the agent of the Ohio society, that of the \$2911 9, raised by him, \$1339 17, were from the diocese of New-York.

The several societies of the church in this diocese continue their beneficial operations. Under their auspices, Bibles, Common Prayer Books, and Religious Tracts, are distributed in considerable numbers, funds are raised for missionary purposes, and the benefits of gratuitous Sunday instruction extended to a large number of children and others. As connected with this latter branch of religious charity, may be mentioned the existence and successful operation, in the city of New-York, of an episcopal charity school, originally established long before the revolution, but lately enlarged and organized on Dr. Bell's system, extending daily instruction to 250 poor children, and particularly devoted to their improvement in christian knowledge and piety.

It appears by the address of the bishop to the last convention, that there is now

fair prospect of securing, at Geneva, in this diocese, what has been so long a desideratum in our church—a college, to be under the management and direction of her members. Should the efforts to this end prove successful, as there is every reason to hope they will, very essential benefit to the cause of our church and religion, may be anticipated.

To this notice of matters relating to the outward state of the church in this diocese, it is gratifying to be able to add, that there is reason to hope, that in the much more essential point of spiritual prosperity, the divine blessing continues to rest upon it; and that in the enjoyment of this, very satisfactory evidence is afforded of the natural tendency of the institutions of our church, and of conscientious adherence to her primitive and evangelical order, to promote the interests of true gospel piety, and with them, the glory of the Saviour, and the aipritual and eternal good of his people.

New-Jersey—In New-Jersey the church continues gradually to improve. The number of clergymen is thirteen; the bishop, nine presbyters, and three deacons. The number of congregations is twenty-eight; eighteen of which have the enjoyment of regular service; the remainder, of occasional service by a missionary. The number of churches is twenty-five, which, with one exception, are in excellent repair. A new one, of considerable size, to be constructed of stone, is in progress in Newton, in Sussex county, in which place no episcopal church has ever been erected.

Since the last stated General Convention, the bishop of the diocese has admitted to deacons' orders, John Mortimer Ward; and the following deacons, viz. the Rev. Richard F. Cadle, and the Rev. Henry P. Powers, to priests' orders.

Within the same period, the Rev. Lewis P. Bayard has removed to the diocese of New-York; the Rev. Simon Wilmer, to the diocese of Virginia; the Rev. Augustus Fitch, deacon, to the diocese of New-York; the Rev. Daniel Higbie, to the diocese of Delaware; the Rev. George H. Woodruff, (since deceased,) to the diocese of Pennsylvania; and the Rev. Abiel Carter, to Savannah, in Georgia.

The bishop has also, within that time, instituted the Rev. Richard F. Cadle, to the rectorship of St. John's church, Salem; the Rev. Jacob M. Douglass, to the rectorship of Trinity church, Swedesborough; and the Rev. Henry P. Powers, to the rectorship of Trinity church, Newark.

The Rev. John M. Ward has taken charge of St. Peter's church, Spotswood, and St. Peter's, Freehold; and the Rev. Wm. L. Johnson, late of the diocese of New-York, of St. Michael's church, Trenton.

Robert B. Croes is at present the only candidate for holy orders.

The number of baptisms reported to the last three diocesan conventions, is four hundred and twenty-three. The number of persons who have been confirmed, is two hundred and eleven. The communicants in the diocese amount to about seven hundred and forty.* Attention is generally paid to the canons and rubrics of the church, and her authority is respected in the diocese.

The Sunday schools are flourishing, and promise much good. Very considerable benefit is derived from the missionary fund, which is gradually increasing. It has already been the means, under the divine blessing, of preserving and rescuing several churches from impending ruin, and of fostering and improving the condition of others.

The fund of the Corporation for the Relief of Widows and Children of Clergymen, is likewise in a very prosperous state; upwards of \$8000 of which are now at interest.

The Episcopal Society of this diocese, for the Promotion of Christian Knowledge and Piety, which was instituted principally for the distribution of Bibles, Prayer Books, and Tracts, has succeeded beyond calculation. Its support is derived chiefly from four or five congregations; yet it has been able, through the smiles of Providence, to distribute, and almost altogether gratuitously, upwards of two thousand Prayer Books, besides a large number of Bibles, and more than five thousand Tracts. Its permanent fund also exceeds \$1000.

The congregations, with an occasional exception of one or two, are visited yearly by the bishop.

From all these circumstances, it is evident that the church in this diocese is regularly improving, both in its temporal and spiritual concerns. May it, under the blessing of its Divine Founder and Head, still progress, and become instrumental in a higher degree, to the promotion of his glory, and the best interests of men.

Pennsylvania—The diocese of Pennsylvania consists at present of the bishop, twenty-nine presbyters, four deacons, and forty-four congregations.

Since the last stated General Convention, the following persons have been admitted by the bishop of this diocese, to the holy order of deacons:—Charles P. McIlraine, (since removed to the diocese of Maryland,) Joseph Jaquett, Thomas H. Taylor, (under letters dismissory from the bishop of South-Carolina,) Peter Van Pelt, jun. (since removed to South-Carolina,) and Richard U. Morgan.—5.

Within the same period, the following deacons have been ordained priests:—The Rev. Charles G. Snowden, the Rev.

*In the last report there was an error in the calculation, it should have been seven not eight hundred.

John Rodney, jun. the Rev. William A. Muhlenberg, the Rev. Samuel C. Brinckle, the Rev. Manning B. Roche, the Rev. William Thompson, the Rev. Peter Van Pelt, jun. (under letters dimissory from the bishop of South-Carolina,) and the Rev. Joseph Jaquett.—8.

The following clergymen have taken charge of the parishes annexed to their respective names:—The Rev. Wm. A. Muhlenberg, associate rector of St. James's, Lancaster, and St. John's, Pequea; the Rev. Jehu C. Clay, rector of St. James's, Perkiomen, and St. John's, Norristown; the Rev. Benjamin Allen, from Virginia, rector of St. Paul's, Philadelphia; the Rev. William Thompson, from New-York, rector of Trinity church, Pittsburg; the Rev. William H. De Lancey, from New-York, an assistant minister of Christ church, St. Peter's, and St. James's, Philadelphia; the Rev. Moses P. Bennet, from Connecticut, minister of Christ church, Greensburg; the Rev. Samuel Sitgreaves, jun. minister of St. Stephen's church, Wilkesbarre; the Rev. Richard U. Morgan, rector of St. Paul's, Chester, and St. Martin's, Marcus Hook; the Rev. Joseph Jaquett, minister of St. James's, Bristol; the Rev. Joseph Spencer, rector of St. John's, Carlisle; the Rev. James Montgomery, rector of St. Stephen's, Philadelphia; the Rev. Gregory T. Bedell, rector of St. Andrew's, Philadelphia; and the Rev. John P. Bausman, jun. from Maryland, minister of the churches in Fayette county.

The Rev. Dr. Joseph Hutchins has returned from Barbadoes, and resides in Philadelphia. The Rev. Dr. Wilson is professor of systematic theology in the general seminary. The Rev. Joseph Spencer is professor of languages in Dickinson college, Carlisle. The Rev. Norman Nash is at present officiating at Huntingdon and its neighbourhood.

There are ten candidates for holy orders. Several young men are preparing to become candidates.

This diocese has been deprived by death of the Rev. Joseph Turner, the Rev. Sator Clay, the Rev. George Woodruff, and the Rev. Elijah G. Plumb.

Charles G. Snowden, and Manning B. Roche, formerly presbyters of this church, have been displaced from the ministry, agreeably to the provisions of the seventh canon of 1820.

There have been duly organized in this diocese, and received into union with its convention, St. Stephen's church, Wilkesbarre; Trinity church, Southwark; St. Mark's church, Mantua; St. Stephen's church, Philadelphia; St. Andrew's church, Philadelphia; and Christ church, Greensburg.—6.

The following churches have been consecrated by the bishop:—St. James's church, Lancaster; Trinity church, East-

ton; St. Mark's church, Mantua; Trinity church, Southwark; and St. Stephen's church, Philadelphia.—5.

Confirmation has been administered in the following churches: St. John's church, New-London; St. David's, Radnor; St. James's, Lancaster; Christ church, Leacock; St. John's, Pequea; Trinity church, Easton; St. John's, Carlisle; Christ church, Adams county; St. John's, York; St. John's, Norristown; Trinity church, Southwark; All Saints' church, Lower Dublin; Trinity church, Oxford; St. Mary's, Chester county; Bangor church, Churchtown; and in several churches in the city of Philadelphia. The number confirmed was 618.

The number of baptisms reported since the last General Convention is 1591, of whom 196 were adults. The number of communicants reported to the last diocesan convention is 1606. Sunday schools exist in many of the parishes, and are flourishing. Their effects have been highly beneficial both upon pupils and teachers. 1587 scholars were reported from 11 congregations. Bible classes have been established in some parishes, and have been found highly advantageous.

In consequence of the exertions of some respectable ladies of the city of Philadelphia, a scholarship has been established in the theological seminary by the deposit of \$2500 in its treasury. In aid of the same institution, a board of agents, established in Philadelphia, has collected \$1500.

The church in this diocese has exhibited much interest in the concerns of the Domestic and Foreign Missionary Society. Several public meetings were held in Philadelphia to promote its important objects. Eight auxiliary societies have been organized. Some of the clergy have been made patrons by the female members of their congregations. The treasurer's statement shows that in Pennsylvania there are 10 patrons, 9 life subscribers, and 71 annual subscribers.

The interest thus exhibited in the cause of this institution, has not, and, it is trusted, will not affect the concerns of those societies which have been established to promote the welfare of the church within the bounds of the diocese. The society for the Advancement of Christianity continues its useful labours. Eight clergymen have acted as its missionaries, or have been assisted from its funds, while they were endeavouring to build up infant churches. Three missionaries are now in their employ, and they are anxious to obtain some more. They are in possession of the stereotype plates from which the standard edition of the Book of Common Prayer, authorized by the last General Convention, is published. This society, and the Pilmore society of St. Paul's, Phi-

Philadelphia, recently established, have aided six young men in their preparation for the ministry. Tracts, homilies, and well selected books for Sunday schools, are published and distributed by societies formed for the purpose. The episcopal fund is increasing in a manner highly gratifying to all the members of the church. The resources of the corporation for the relief of widows and orphans of clergymen, are quite extensive; they exceed \$30,000. The venerable bishop of the diocese still continues at the head of the first Bible society ever formed in America. The annual meeting of the convention has been altered of late, on purpose that it may not interfere with the anniversary of the Bible Society of Philadelphia. In consequence of a resolution of the convention of 1822, the greater part of the clergy have devoted a portion of their time to vacant congregations, and to those vicinities where hopes are entertained that churches may be established. The result has been considered highly useful. At comparatively a very small expense, about 40 Sundays have been devoted to missionary labour, and a proportionable number of sermons have been preached.

Delaware.—The diocese of Delaware continues nearly in the same state it was at the meeting of the last General Convention, with the exception of some improvements in repairing and building churches. There are 14 churches in this state, mostly in good repair. Nine of which are under the pastoral care of the three clergymen resident in the state.

Immanuel's church, at New-Castle, has been rebuilt, and ornamented with an elegant steeple. This was effected by the well directed effort of a small number of families. This church was consecrated last fall by the Right Rev. Bishop White. St. James's parish, near Stanton, are building a commodious church; and some improvements have lately been made in some of the churches in other parts of the diocese; and we discover an increasing desire for the prosperity of our venerable and apostolic church in this state: and it appears to us that a great and effectual door is now open in this diocese, for the most zealous labours of christian missionaries; and the most sanguine hopes are entertained that one united effort will be made to rescue this branch of our venerable church from final ruin. Although a gleam of hope beams upon the church in this state, yet its condition is still deplorable, and speaks to the general church in the language of supplication, and seems to say,—come over and help us—help us to rescue this once important part of our church from final ruin. And may we not indulge the hope that the time is not far distant, when under the blessing of the Great

Head of the church, the united efforts of the clergy and laity will produce a general reformation, and evangelical piety will spread its benign influence to every part of this diocese; and the primitive and interesting service of our church be duly performed in every congregation!

There are in the state three officiating clergymen, and about three hundred and fifty communicants. The canons and rubrics of the church are in most respects generally observed; and there is in some parts of the state a growing attachment to the liturgy of the church.

Maryland.—Since the meeting of the last General Convention, the prosperity of the church in this diocese has been steadily progressive. The number of communicants has considerably multiplied; and in general there is an increasing attention, among the different congregations, to the services of the sanctuary, and a continued call for the labours of devoted ministers. From the address of the Right Rev. Bishop to the clergy and laity assembled in the last convention, the following paragraph is an extract:—"When I look back to the depressed state of the church at the time I entered the holy ministry, and contrast that state with its present appearances, my heart expands with joy, and I am completely confirmed in the belief, that to extend the limits and the influence of this truly apostolic church, nothing is wanting but a sufficient supply of well educated and faithful ministers."

Deeply impressed with a conviction of this truth, the convention had, for some time past, been anxious to place within immediate reach, such facilities as might encourage the efforts of those young men who are solicitous of being duly prepared for the high and responsible office of the gospel ministry. At their last meeting, in 1822, the following proposal was brought before them—"Resolved, that it is now expedient, in reliance on the blessing of God for success, to establish a local theological seminary." This resolution, as appears from the recorded votes, was adopted by a very large and respectable majority of both orders. On this measure, some diversity of sentiment has existed. The house of clerical and lay deputies refrain from the expression of any opinion on the merits of this measure. To the bishop of the diocese, it may be deemed due to state, that this act of the convention has met with his decided disapprobation and strenuous opposition. The progress and influence of this institution are now in experiment.

At the same convention it was also resolved to establish a diocesan missionary society for the state of Maryland, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal

Church in the United States. A constitution was adopted, and a board of managers elected, of which the bishop is, ex officio, the president. Those societies which had been previously established, continue their operations with encouraging success. The Prayer Book and Homily Society, especially, promises much aid to the general interests of the church, and great utility to its individual members. On the whole, the members of this diocese have reason to be thankful to the Great Head of the church, and to rejoice in those tokens for good, which they have been privileged to receive.

Virginia.—No material alteration has taken place in the condition and character of this church since the last report. The number of its ministers had increased until the last year, when, by deaths and removals, it was reduced to the number reported to the last triennial convention. Some valuable ministers have been lost to the state by reason of the great difficulty of procuring a support for them in these times of unparalleled pecuniary embarrassment.

Since the last triennial convention, a measure which had long been deemed of high importance to the interests of the church in Virginia, has been pressed on the attention of its members: to wit, the establishment of a theological school in some suitable situation within the diocese. It has pleased a gracious Providence so to bless the endeavours, that the sum of \$14,000 has been subscribed, a considerable part already paid, and a good prospect held out of ultimate success. The fund for the support of the bishop is still gradually increasing.

As to the spiritual condition of the church, to which all outward means are intended to be subservient, it is hoped and believed that its ministers faithfully declare the whole counsel of God, and that just views of religion prevail among the congregations committed to their care. God continues to be gracious in the gift of his holy spirit, and considerable additions are made to the church of such as, it is hoped, shall be saved. It is particularly worthy of grateful acknowledgment, that an unusual display of the power of religion has of late been witnessed in the town of Fredericksburg. The hearts of many have been most deeply affected with a sense of their lost condition, by nature and practice; they have earnestly inquired "what shall we do to be saved;" they have attended anxiously upon the assemblies of God's people; from house to house, as well as in the public temple, the life giving word has been preached to them, and importunate prayer offered up to the God of grace for their pardon and sanctification. The result has already been the

conversion of a goodly number to the Lord who bought them—and a deep solemnity and anxious spirit of inquiry seems generally to pervade the congregation.

Long may this happiness continue to the church of Fredericksburg, and may all the churches of our land obtain the same blessing from the Lord.

North-Carolina.—The prospects of the church in this state are equally as bright and encouraging as they were represented to be in the General Convention of 1820. Its renewal resembles indeed less the restoration of an old and decaying, than the healthful growth of a young and vigorous plant. This appears, not only from the rapid augmentation which has already taken place in its numbers, but from the principles of increase which it appears to possess within itself. Its present prosperity is visible in the addition to the numbers of its congregations and clergy, in the erection of new churches, in the increase of baptisms and communicants, in the greater zeal manifested for the fundamental doctrines, and correspondent practices, of our holy faith in general, and of the government and discipline of our church in particular; also in the formation of Bible, Prayer Book, Missionary, and Tract societies, and societies for the encouragement of industry, and relief of indigence.

There are at present twenty-five congregations in this state, being seventeen more than was reported at the General Convention of 1820. Most of these, however, are small, and but badly provided with ministerial services. Some are attended by missionaries, at regular indeed, but long intervals; while many have to depend entirely on the occasional visits of the parochial clergy. This want has been supplied, as far as possible, by the appointment of lay readers, and much benefit has apparently resulted from the measure. Congregations have, in some instances, been saved, in a good degree, from dissolution; greater interest has been produced for the cause of the gospel, and a better acquaintance contracted with the more common forms and ceremonies of the church.

There are eight clergymen at present officiating in the state, viz.—The Rev. Adam Empie, St. James's church, Wilmington; the Rev. John Avery, St. Paul's church, Edenton; the Rev. William Hooper, St. John's church, Fayetteville; the Rev. Richard S. Mason, Christ church, Newbern; the Rev. William M. Green, St. John's church, Williamsborough; the Rev. R. J. Miller, Christ church, Kowan county; the Rev. Thomas Wright, Calvary church, Wadesborough; and the Rev. Robert Davis, missionary. Besides the duties rendered to the churches to which they are now particularly attached, the Rev.

Messrs. Wright, Miller, and Green, perform missionary services in the congregations nearest the field of their regular labours. Completeness has recently been given to the organization of the church in this diocese, by the election and consecration of the Rev. J. S. Ravenscroft, as Bishop thereof: an event which we hail with every demonstration of christian joy; and for which we are bound to render unfeigned thanks to the Great Head of the church; an event which promises the most incalculable benefit to this portion of Christ's kingdom. This diocese had, indeed, as far as was practicable, been blessed with the counsel and fatherly care of the pious and diligent Bishop Moore, of Virginia; and deeply and gratefully sensible were all of the importance and benefit of his labours. But his being resident in another diocese, and the multiplied concerns of that diocese rendering it impossible for him to pay such attention as was necessary to this state—the election and consecration of a bishop was eagerly desired. And unanimously has that election, and most happily that consecration, been effected.

Since the last triennial convention, but three clergymen have removed from this state:—The Rev. Gregory T. Bedell, now rector of St. Andrew's, Philadelphia; the Rev. Samuel Sitgreaves, who acted a short time as missionary, and is now in Pennsylvania; and the Rev. John Phillips, now in Virginia. The following ordinations have taken place within the last three years:—The Rev. William Green, and the Rev. Robert Davis, to the holy order of deacons; and the Rev. R. J. Miller, to the order both of priest and deacon, in the year 1821. In 1822, the Rev. William Hooper, the Rev. William M. Green, and the Rev. Thomas Wright, to the order of priests. The following persons are at present candidates for orders in this state:—Mr. George W. Freeman, of Warrenton; Mr. George W. Hathaway, of Wadesborough; Mr. — Moss, of Warrenton.

The following are lay readers:—Mr. George W. Hathaway, Wadesborough; Mr. Walker Anderson, St. Mary's chapel, Orange county; Mr. Ichabod Wetmore, St. Matthew's church, Renston; Mr. James Marsh, St. Thomas's, Bath; Mr. Jarvis B. Buxton, Zion church, Beaufort county.

A neat and commodious church has been erected at Warrenton; one is in rapid progress at Washington; and a very elegant one is nearly completed at Newbern. The church at Williamsborough has been thoroughly repaired; and the attention of the congregations in general seems to be turned to the erection of new, or the reparation of decayed, places of worship.

The baptisms, since 1820, have been

about 430; and the number of communicants, as at present stated, are 480; but this is far from being the exact number, as a great part of the congregations not having the benefit of regular ministerial attendance, their true state cannot be reported.

It is evident to those who have observed the condition of the church in this state, that a greater zeal for the gospel, and a higher standard of moral principles and conduct, have been produced among its adherents. A greater knowledge has been acquired of the distinguishing principles of our church, and an increasing attention has been paid to its forms and ceremonies.

The hope of increased prosperity depends on the prospect of greater stability in those congregations which have been already formed; but which, as yet, walk with the feebleness and hesitation of childhood; on the formation of new congregations, where churchmen are resident; and, lastly, on the effects produced on ground not yet occupied, in places where Christians of no denomination have as yet laboured, we may almost say, have as yet existed.

It is believed, that, generally speaking; the canons and regulations of the church, are as regularly attended to in this, as in any other part of our church.

A munificent bequest of from fourteen to fifteen thousand dollars has been recently made by the late Mrs. Blount, of Tarborough, for the purpose of erecting a church in the city of Raleigh.

South-Carolina.—Since the last General Convention, the number of clergy in this diocese has increased. In 1820 there were twenty-seven; there are at present thirty-five, the bishop, 28 presbyters, and 6 deacons. Some of the parishes have been endeavouring to create permanent funds. In one of the parishes, the planters had taxed themselves, in addition to their annual contribution, two per cent. on the proceeds of their crops; and thus have created an accumulating fund, which will soon equal the amount, when its interest will be applicable to the support of their rector. In another parish, several individuals have given each \$1500 to create a fund for the same purpose. The fund for the support of the episcopate, which was commenced in 1818, is gradually accumulating. It amounts at present to about \$3000. At the suggestion of the bishop, a committee has been appointed to inquire into the state of the property belonging to the church, in parishes where there exist no vestries, and to adopt measures for securing the same to the uses of the diocese.

Within the period, embraced in this report, there have been admitted to the order of priests, six:—David I. Campbell, J. W. Chanler, Henry Gibbs, R. Dick-

son, E. Rutledge, and Peter Van Pelt; the latter by the bishop of Pennsylvania. And to that of deacons, also six persons of this diocese:—W. H. Mitchell, E. Philips, B. H. Fleming, F. H. Rutledge, M. Motte, and T. H. Taylor; the latter by the bishop of Pennsylvania. The number of candidates recognized by this diocese, is four.

The Rev. Thomas Osborne, who had removed into Ohio, has returned to the parish he formerly had in South-Carolina. Six young men from this diocese have been pursuing their studies preparatory to the ministry, at the general theological seminary.

There are at present thirty-five organized congregations. Five of them are vacant. Since this state was settled by Christian people, there has never been so many ministers of our communion as at present.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina has essentially contributed to the present promising condition of our Ecclesiastical concerns. It has aided several of the parishes, otherwise unable to support ministers. The missionaries sent forth at different times, have all, with a single exception,* derived their *whole* support from this society. It is formed on the most comprehensive plan, being at once a Bible, a Prayer Book, a Tract, a Missionary, and an Education Society. Its books have been distributed in most of the parishes. It has aided several young men while engaged in their academical studies, preparatory to theology; after which, it has been hoped, our theological seminary, by scholarships, or otherwise, would provide for them. It possesses a select library, which contains about one thousand volumes, and is increasing, instituted more particularly for the use of the clergy and the candidates for the sacred office.

The Charleston Protestant Episcopal Missionary Society, composed of young men and others, designed to act as auxiliary to the elder institution, when necessary, and to send missionaries beyond the diocese, within which the earliest society is restricted, has had a missionary for nearly two years at St. Augustine.

The exciting among our youth an interest in the cause of the Redeemer and his Church, and the regulation of their zeal by well established principles, are among the valuable effects which appear to have resulted from this association.

The Ladies' Domestic Missionary Society is supporting, for the second year, a minister for the benefit of the poor, and such persons as hold the faith of the church, but are not connected with any of our congregations. The flock thus gathered, at present meet in a room for public worship,

but measures have been adopted for erecting a church. It is designed to accommodate the poor, the stranger, the seaman, and others of our communion, who, in the city of Charleston, need such a charity. Of this missionary society, the bishop remarks in his last address to the convention, "consisting of respectable pious female members of our church, it is characterized by a zeal of Christian charity, as prudent as it is unostentatious, and adorned with the meek and quiet spirit, which, in the sight of God, is of great price."

This church, the worshippers at which will be subjected to no expense, will also afford additional accommodation for our coloured population. It appears that a large number of this class, both bond and free, have a decided preference for the worship of our church. In communicating to them Christian instruction and incitement, many and peculiar difficulties are unavoidable. But it should be recorded as an encouragement to perseverance, and in gratitude to the Giver of grace, that the salutary influence of Christian motives, is evidenced in the lives of many of them—in their fidelity to their masters—in their kindness to each other—in their recognition of the claims of government—in contentment, meekness, and devotedness to the one thing needful. The calls to attention in the forms of our public worship—the power of its music—the invariable use of the same prayers—the simplicity of language which adorns our liturgy—the plan of reading the scriptures in order, whereby "the whole council of God" is declared in his own words—the concise summary of faith in the creed, and of obedience in the commandments, repeated Sunday after Sunday—the practice of reciting after the minister, whereby prayers suitable for private use are learned, and all the fundamental truths of the gospel. These, and other circumstances, prove that the system of our church is eminently adapted to promote the spiritual welfare of the illiterate, and those who have dull minds. To this subject, the bishop has constantly, in private, and in his annual addresses, invited the attention of the clergy. He speaks of this class of their fellow beings, "as a portion of their moral creation, for which Christ died, and for whose spiritual and moral happiness, and the alleviation of their temporal lot, as inseparable from that, we are sacredly bound to be concerned."

Sunday schools are in successful operation in several of the parishes. They are chiefly for religious instruction, (as free schools exist every where,) and regulated, in every respect, by members of our own communion. The children of people of colour, and some adults of that class, have been among the pupils. These are among the poor, whose claim on this charity has been considered peculiarly urgent; and

*The mission to Cheraw, here referred to, was partly maintained by the Young Men's Society.

the interests of their proprietors, as well as of the community, demand their being brought up in that religion which teaches the servant to be obedient to his master according to the flesh, and contented in that state of life in which it hath pleased God that he should be.

The number of baptisms reported to the diocesan conventions during the three years last past, we find to be 880. Of these, six were of the Jewish persuasion, three of them adults, and three infants.

The forty-fifth canon of 1808 prescribing a particular inquiry "into the attention paid to the canons and rules of the church," we remark on that subject,—The episcopal visitations have been steadily performed. The canons and rubrics are conscientiously observed. Both ministers and people appear to be desirous of walking in the old paths, where is the good way. Great harmony and affection prevails among the clergy.

The advantages which result to our church, and to each diocese in particular, from our happy union in General Convention, are suitably recognized.

In obedience to the high authority of our supreme council, the general theological seminary, and the general missionary society, have been patronized in some degree; and there can be no doubt that this diocese will co-operate, cheerfully, promptly, and effectually, in forwarding these great undertakings.

The convention, by a resolution unanimously adopted, is pledged to contribute its full proportion to the theological seminary. It is intended, that sermons should be preached in all the parishes, as has already been done in several of them, and collections made for the benefit of this institution. Our bishop has, at the request of the convention, circulated an address on this subject. More than \$7500 have been paid into the treasury of the seminary by this diocese. Including the Dehon scholarship, about \$10,000 have been collected for this object.

By encouraging our candidates* to pursue their studies at the seminary, we have also wished to testify our desire to assist in rearing this valuable establishment. On its success, as the number of our clergy is scarcely sufficient to supply our churches, must depend greatly that of the missionary society. We consider, therefore, that we are essentially promoting the interests of this excellent society, by aiding the seminary; the natural operation of which will be to increase the number,

and the capacity for usefulness, of labourers in the sacred ministry. Nevertheless, the agent of the society was welcomed in this diocese; sermons were preached recommending it; and it appears he collected \$1648, principally from persons who were already patrons of our own missionary societies, of which there are three—one whose operations are limited to Charleston—a second, to the state of South-Carolina—and a third unlimited in every respect.

The subject of the education of the youth of our communion is beginning in this, as in other dioceses, to excite a merited attention. Our bishop remarks in his last conventional address, "he has long painfully contemplated it as the misfortune of this church, remediable only by an effort of zeal, which circumstances seemed to forbid to be expected, that the whole progress of the academical education of its youth should be conducted under influences at variance with the principles which distinguish its communion. He considers this a lot not more to be lamented than it is extraordinarily peculiar. He is reasonably anxious, that he may not on this subject, be misconceived. He glories in the real liberality of sentiment and conduct, with respect to other Christian societies, which he sincerely believes, in an eminent degree, to characterize that of which he is one. He deprecates, at the same time, the effects of such an erroneous liberality, as would make that to be regarded with indifference here, which, among all others, is cherished as a concern of high and sacred importance. That the education of their own youth, under circumstances the most favourable to their continuing in their own religious principles, is so cherished by all descriptions of Christian people, with the exception of protestant episcopalians, in these states, he asserts, with a confidence that needs no qualification. Permit me then, respectfully, and affectionately, to submit the question—Can we be thus excepted, consistently with a sound and rational, however moderate, preference of the Christian doctrine and discipline under which our particular religious profession ranks us? Must not such a preference, where it really exists, naturally and inseparably associate with it an anxiety, that the principles we profess should be those in which our children, and the generations following us, should abide, and under whose influence their character, both for this life and the eternal, should be formed? Is not the subjection of our youth to influences unfavourable to their continuing in the faith we entertain, virtually conceding, as a point not worth our care, the character of their religion? If domestic nurture and admonition be insisted on as sufficient to prevent or remedy any such aberration of the mind of youth from the way of the parent's religion, the appeal is

*All the candidates of this diocese, excepting one who is peculiarly circumstanced, and another who has returned home on account of ill health, are now connected with the general theological seminary. The candidates recognized in this diocese are four in number.

to fact and experience, abundantly certifying the contrary, and to the conduct of all other religious communities, exhibiting the *strongest persuasion* of the contrary. No Christian community in Christendom, except that of protestant episcopalians in the United States, does not, *as a community*, make provision, or where provision cannot systematically be made, anxiously watch against what is considered the perverting influence of academical education. It is the mode in which, above all others, a real solicitude to transmit to their children the religion which men cherish, is most unequivocally expressed, to commit their education to no circumstances that shall have a tendency to counteract its claim upon their respect and adherence. Let me, I pray you, not be understood to intimate, much less to allege, any thing derogatory to the claim of the respectable institutions, by charter appropriated to other religious denominations, and of unquestionable right, subject to a religious influence peculiar to themselves, for the candour and indulgence with which the interests of denominations, differing from their own, as far as they are committed to them, may be treated. I have no reference but to the indirect and unavoidable effect of the circumstances under which academic education is conducted, to influence the future feelings and decision of the mind, with respect to religion, in a manner more corresponding with the prejudices of the college, than, except under circumstances of more than ordinary care and judgment, of the parent's roof. I would not be thought unaware of the facility which the expression of sentiments such as these may afford, where the subject is not duly considered or understood, to the reproach of *narrow and illiberal conduct*. I feel, at the same time, so incapable of that, in religious sentiment or conduct, which might, with any rational construction, be so imputed, that I could not forego this opportunity of bearing my testimony, however feeble and vain it may prove, against a laxity and indifference on the momentous business of education, in its relation to the moral interests of character and life, for which we are not more unconsciously distinguished, than, to say the least, wondered at by our Christian brethren at large. They readily enough, indeed, may explain the difference at present existing between the protestant episcopal church and others, as to the possession and government of seminaries of learning, into the difference of the circumstances of our institutions and theirs, before the colonies became independent States. But they know that our communion embraces much of the wealth and liberality, at least of all the Atlantic States, and might, long ere this, have otherwise provided for a subject, with them always sufficiently important for any sacrifices

and exertions it may require. Brethren, in laying before you these impressions, I am not conscious of the existence of any feeling in my mind, which you could, on the closest inspection, disapprove. *Out of the fulness of a heart*, anxious for the permanent, sound respectability and strength of our peculiar institutions, I have spoken what I have; nor can I imagine any circumstances of moral consciousness, under which it could prove painful to me to be reminded that I had thus expressed myself before you."

Georgia.—In this diocese the church is rapidly rising into notice; and its present state and prospects are such as to warrant the most sanguine expectations of its more general extension. As yet, there are only four organized churches in the diocese: one at Savannah, one at Augusta, one at St. Simon's Island, and one at Darien; the two latter being under the pastoral charge of the same clergyman, the Rev. E. M. Matthews. All these congregations, it is believed, are in a flourishing condition, and increasing in numbers. In Savannah and Augusta there are large and commodious edifices of brick, furnished with every thing requisite for the due celebration of public worship. In Oglethorpe county, there is an aged, pious, and exemplary presbyter of the church, the Rev. Mr. Strong, who occasionally officiates to a small congregation in his vicinity; but as yet, no information of the regular organization of the congregation has been communicated.

As the services and principles of the church are becoming more generally known and understood, the prejudices against it are wearing away, and public sentiment is becoming more favourable to its establishment. A large proportion of the population of the state are natives of Virginia, baptized and educated in the church, still retaining their attachment to her principles, and willing to co-operate in any efforts for the introduction of her services. The deep anxiety which has been manifested by individual members of the church, in different parts of the state, to obtain her ordinances, affords a most convincing proof, that missionary labour would there be crowned with complete success.

A society for missionary purposes was instituted by the state convention in February last; but as Mr. Bacon, the accredited agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, shortly after came into the diocese, to solicit contributions to that society, it was deemed inexpedient to make any immediate effort to obtain subscribers to the domestic institution. This, however, will be done, and probably with success, in the ensuing autumn.

It would scarcely be hazarding too much to assert, that no portion of our country presents a more promising field for missionary exertion, than some of the upper counties in the state of Georgia; and the hope is indulged that this field will no longer be neglected by those who are engaged in the good work of "sending forth labourers into the Lord's vineyard."

Ohio.—From a letter of the Right Rev. the bishop of this diocese, addressed to the house of bishops, and by them referred to this house, the following statement is drawn.—Ordinations have taken place, of John Hall, Rufus Murray, and one other, deacons, and one priest.—The Rev. John Hall, deacon, has been appointed missionary at Ashtabula; and the Rev. Rufus Murray, deacon, at Norwalk, Huron county. The Rev. Intrepid Morse has taken charge of the church at Stenbenville. The Rev. John Armstrong, of Virginia, acts as missionary in St. Clairsville and Morristown. The Rev. Ezra B. Kellogg has taken charge of St. Paul's church, Chillicothe.—One deacon has been displaced from the ministry, and one presbyter suspended.—St. Paul's church, Chillicothe, and St. Thomas's, St. Clairsville, have been consecrated.—Two hundred and eighty-five persons have been confirmed.—The clergy generally are very faithful and laborious; and strict attention is paid to the canons and rubrics of the church.

From the dioceses of Maine and New-Hampshire, no report or documents have been received.

The whole number of candidates for holy orders in the several dioceses, is sixty-one.

In conclusion, the house of clerical and lay deputies would respectfully invite the attention of the house of bishops to the facts that many churches are without pastors—that in the west there exists a large body of episcopalians, who are as sheep without a shepherd—that our missionary societies are, comparatively, inefficient for want of missionaries—and in fine, that it is emphatically true, as it respects our church, the harvest is plenteous, but the labourers are few. The house of clerical and lay deputies, respectfully request the house of bishops to suggest such measures as may seem to them the best adapted to secure to this church an increase of faithful and capable ministers.

In making the preceding statement, the house of clerical and lay deputies solicit the prayers and blessing of the house of bishops, and respectfully request their counsel in a pastoral letter to the members of the church.

Signed, in behalf of the house of clerical and lay deputies,

WILLIAM H. WILMER, Pres.
Philadelphia, May 24, 1823.

For the Christian Journal.

REVIEW.

An Address, delivered before the Trustees, Faculty, and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States; in Christ Church, New-York, on the occasion of the delivery of the Testimonials to the Students who had completed the Course of Studies, July 26, 1823. By the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in the State of Pennsylvania. 8vo. pp. 21. New-York, T. & J. Swords.

THE publication of this highly interesting address has given us no small degree of satisfaction. It is particularly gratifying for two reasons: first, because it affords us an opportunity of presenting to the consideration of episcopalians an institution, in the prosperity of which they are most deeply interested; and secondly, as it exhibits to the christian world views and sentiments on points of theology, which are the result of extensive knowledge, of acute observation, of long experience, and of genuine, unostentatious piety.

It is not necessary for us to say anything with respect to the expediency of seminaries for theological instruction. Their advantages are too generally acknowledged to make the defence of such institutions either requisite or proper. Young men who are preparing for the exercise of the christian ministry, and who have it in their power to avail themselves of various means, which are afforded, to facilitate their acquisition of useful information, necessary to promote their respectability, will of course resort to those places, where improvement can be made with most certainty and ease; and episcopalians have only to choose, whether such candidates for the ministry shall be educated in seminaries out of their own church, thus incurring the chance at least of a diminution of attachment to her peculiarities, and others receive no public theological instruction at all; or to show their regard for her interests, by providing for full instruction in all the branches of divinity, within the

own pale. Further than this we conceive their controul does not extend. If the former part of the dilemma be adopted, it is plain that the clergy who are hereafter to minister in our sanctuaries, must either be imperfectly educated, as will be the case if they have depended entirely on private direction and application; or there will be some degree of probability, that however well informed on *general* topics of theology, they will have a tendency to the peculiar views of those churches in whose institutions they have received instruction. And every man who is attached to the principles and usages of his church, and who accustoms himself to reflect on the consequences of things, will perceive in this consideration, an argument of immense weight for the preservation and support of a seminary, which was founded by, and is under the protection and government of the highest ecclesiastical council of our Zion.

The address before us was delivered in the presence of the trustees, faculty, and students of this seminary, at the first commencement in July last. The Right Reverend and very venerable speaker directs his remarks, however, exclusively to the students; although it will not be the *student only* who will derive improvement from them. Few *clergymen* will not perceive something, either in the way of information, or of direction, or of caution, which he may apply to practical improvement. We trust, therefore, that this address will have extensive circulation, among the clergy particularly; confident that the views which it contains cannot fail to excite in thinking and well-informed minds, reflections of great interest and importance.

It appears from the introductory remarks, that the address was delivered in consequence of a "request of the professors;" and we are glad to see that both trustees and faculty have concurred in soliciting its publication. The bishop suggests to the consideration of his young hearers, five important topics, to be kept in view in the course of their study of divinity;—the necessity of divine influence in the pursuit of theological science—the importance of careful attention to the scriptures—the

utility of ecclesiastical history as a branch of their studies—the propriety of noticing the rise, progress, and growth of errors, against which Protestantism was intended to be the bulwark—of attending to the causes and consequences of the reformation, and also of examining the English establishment. The two last are indeed so intimately connected with church history, that they may not improperly be considered as a part of it. We shall endeavour to afford our readers a brief view of the Right Reverend author's sentiments on these points.

The first in order, and it doubtless is first also in importance, is this consideration, that the pupils "have need to look to a higher source of knowledge, than any within the walls of the seminary."—This direction, which the student ought never to lose sight of, is shewn to be perfectly in unison with the views of divine agency on the mind, which are so plainly taught in scripture, and recognized in the various services of our church. It is illustrated by analogy; and although the influence referred to may operate by the use of various secondary causes, yet for this reason to deny such influence, would be just as absurd as to deny God's providential agency, because effects are produced corresponding with the external circumstances which apparently give birth to them, and which are usually denominated their causes.

Now if this consideration should have a constant influence on the student's mind, in his search after theological truth, it is undeniable that it should have a very serious influence in his resolution to pursue that search, and to devote himself to the work of the gospel ministry. And whatever may have been said at any time by uninformed or maliciously disposed persons, we will venture to affirm, that no church in the world more unequivocally recognizes the principle of divine influence on the mind, or brings it home more powerfully to the conscience of the candidate for holy orders, than does the Protestant Episcopal Church. Can any language be used, which is stronger on this point, than that of the ordination service? As it cannot be too often brought before the

view of the candidate, and as it may be useful occasionally to bring it before the view also of the people, that they may see in what situation the conscientious clergyman must consider himself, and not be surprised or offended if his conceptions of duty some times lead him to employ warm and serious exhortation in his pulpit addresses, we shall make no apology for introducing it here. In the office for "the ordering of priests," the address to the candidates is made on the presumption, that it is the "Lord who hath placed them in so high a dignity;" and it declares that they "cannot have a mind and will thereto of themselves, for that will and ability is given of God alone." And in the same service, the question is put, "Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to this ministry?" A similar inquiry also is made in the form for "the ordering of deacons."—"Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?"—It is sufficient to ask, what must be the state of that candidate for so honourable and holy and responsible a station, who in the presence of God and his church replies in the words, "I trust so;" while to such "inward motion of the Holy Ghost" he is utterly a stranger! We would not attempt to analyze the moral feelings of such a man, nor to describe the lamentable state of the unfortunate congregation, which is destined to undergo so great an affliction as that of being subjected to his ministrations.

With respect to the point before us, the bishop shews how susceptible it is of abuse, after he had remarked how influential it must be in its practical tendency, if properly considered.

"The view now taken of the subject, if carried to its correspondent sensibilities, cannot fail to produce humility in the relation in which we stand to the Creator. Its immediate operation is against self-sufficiency; and, ultimately, it bars all claims, grounded on the imagined merit of our works. It is another inference from the premises, that the sincere inquirer should live in the holy exercise of prayer—the mean of obtaining the agency, seen to be so necessary in the search of truth; so that if there should be any portion of life disengaged from that as-

sered duty, then is the time when error is the most likely to be successful.

"If the question should be moved—By what test shall we know that we are under the guidance here affirmed? the answer is, We may know it exactly in proportion as it is discoverable in holy habits, manifesting themselves in holy actions. By nature we are destitute of religious affections; agreeably to what is said in our 9th article, that "man is very far gone," or, as some translate the Latin copy, "as far as possible gone from original righteousness."† Of course, if there be a renewal in this important particular, it ought not to be contemplated in a severance from its procuring cause, whatever there may be of intervening instrumentality, all of the divine bestowing."—p. 7.

And again—

"All abuses of the principle treated of should have the effect of showing the importance of right apprehensions of it, and the duty of estimating and of teaching it, in proportion to the prominent place which it holds in the system of religious truth. Perhaps there is no point the absence of which from the pulpit, so unequivocally proclaims to the hearers the unsoundness of the religious creed of the preacher; this being the consequence of their so frequent meeting of it in the scriptures, in the prayers; and in the relation which it bears to all the subjects which come either under the head of devotion, or under that of the graces of the Christian character."—p. 8.

The next point which the author inculcates "is a diligent study of the holy scriptures." It is unnecessary to illustrate the utility of this recommendation. The subject has received in all ages a considerable share of attention; although it must be confessed, that the time has been, when the study of the divine books was not pursued by the guidance of those sound principles of history and philology, which alone can determine its true meaning. For want of this guidance, mystical and unauthorized interpretations, absurd in their nature, and deleterious in their tendency, have usurped the place of sound, rational criticism. But the subject is now receiving a proper degree of attention. Intellect of the highest order, and learning of the most extraordinary com-

* The word "very" was accidentally omitted in the pamphlet.

† Although the view here entertained of the subject is consistent with either of the copies of the articles, the English copy is the standard in this country; no Latin translation having been yet framed or adopted. In inquiring into the sense of the reformers, the English is of the most authority, having been formed in the reign of Edward VI. and not rendered into Latin until the reign of Elizabeth."

pass, have in the old world consecrated their powers to the elucidation of the word of God; and of the new, it may be said, that the example has not been without its influence. The *original* text is the subject of investigation; and the inspired authors are heard, each in his own tongue, declaring "the wonderful works of God." The time has come, when the candidate for holy orders, who is guided by the principles above suggested, will not content himself by knowing the opinion of his commentator on any text; he will go to the sources of information, and investigate for himself. He will study the principles of critical and exegetical inquiry, and applying them to the unadulterated spring of holy truth, he will draw the pure water of life. "The law and the testimony," as originally delivered, is the standard of divine truth; and in the study of theology, it is all important that every thing be weighed and measured according to this standard. This sentiment we shall introduce in the bishop's own words.

"The second matter to be recommended, is a diligent study of the holy scriptures; which is introduced not for the establishing of their claim to be a branch of theological education, that being supposed unnecessary; but to sustain for them the preeminence contemplated in the course of studies prepared by the bishops. It makes the scriptures the ground-work of the whole; and directs that the ground shall be repeatedly gone over, with the help of judicious commentators, before an entrance either on ecclesiastical history, or on systematic theology. The provision originated in knowledge possessed by the bishops, that it was not uncommon to prepare a candidate for the ministry, by too early a filling of his mind with the tenets of an adopted system; doubtless, not without notice of the texts, by which the respective points are supposed to be supported; but the interpretation in a state of severance from the contexts, bearing a tinge of the colouring of the doctrines designed to be inculcated. The plan is radically wrong; and the mischiefs of it will doubtless be here guarded against, by due attention to the order of study, prescribed with a special attention to this point."—p. 8.

We are gratified by tracing a coincidence between the views exhibited on this topic by the Right Reverend author, and the professor of biblical learning and the interpretation of scripture, in his address delivered last year.

"The great inquiry (says he, p. 29) which the christian divine should propose to himself is this—On the point in question what say the scriptures?—The bible—be it inflexibly fixed

in the recollection of the student of theology—the bible is the great source of spiritual truth."

Nothing is more usual among pious but moderately informed writers, and especially preachers, than to give an interpretation of scripture, "in a state of severance from the context." This is sometimes done, even to support a true doctrine. The universality of the moral influences of the Spirit, a capability of receiving those influences being of course presumed, we consider as a scriptural doctrine. But this doctrine cannot be proved by *some* of the texts which have been adduced in evidence of it. For instance: When St. Paul says, "the Spirit is given to every man to profit withal," 1 Cor. xii. 7, we cannot think that this text proves the universality of his influence, although it has often been quoted for this purpose. If we examine the context, we shall see that St. Paul is not speaking of the ordinary influences of the Spirit, but of his miraculous gifts. The Corinthians had abused these gifts, prostituting them to unworthy purposes. To this the Apostle refers; as if he had said, "it was not for purposes of display that the gifts of the Holy Spirit were poured out upon you, but for utility; the manifestation of the Spirit is given to every one to profit with, that he may edify others as well as himself." It is plain therefore from the context, that the words "to every one," must be understood in a restricted sense, viz. 'to every one to whom the Spirit is given.'

The next subject which the sagacious author brings to the consideration of the theological student, is the importance of ecclesiastical history. The wise and judicious character of the following observations on this point, will be an abundant apology for the length of the extract.

"Next to the importance of holy scripture, and the proper application of it, and this is the third remark, is that of the history of the early ages of the church; it being especially understood of the first three centuries. In the fourth, the heresy of Arius, contradicted by the council of Nice, whose creed may be considered as the testimony of Christendom, to the apostolic doctrine handed down in the various departments of it from the beginning, was followed by minute distinctions, the armour of the various combatants, and calculated rather to obscure

than to elucidate the truths of scripture. The persecutions which followed, are sufficient to render problematical, how far so gross a departure from the spirit of the gospel, ought to permit, from that time, the mere testimony of the church to be evidence of the purity of its doctrine. In the fifth century there succeeded the bold heresy of Pelagius; and although nothing can be more contrary to the evangelical doctrine of grace; yet the metaphysical refinements growing out of the controversy, have loaded theology with doubtful disputations, continuing to produce embarrassment at the present day. The opinions of the prominent writers of controversy are not uncommonly quoted in alliance with, or in contrariety to, those of the preceding times; which cannot be correct, on the ground here taken—that neither the one nor the other are evidence of the faith handed down by the apostles, except as testimony; which ought to be esteemed, other circumstances being equal, in proportion to the nearness of the stream to its source.

"Of the advantages to be derived from the records of the first three centuries, it is not the least that they afford unanswerable proof of the absence of what are exclusively the tenets of the Roman Catholic church. Not a vestige do we find of the authority of the bishop of Rome, beyond what was attached to the respect paid to the dignity of his see, in the capital of the empire; at that time comprehending almost the whole of Christendom. No intimation is found, of the worship of images, of purgatory, of transubstantiation, or of other matters, which afterwards crept gradually into the church. That these things should have been maintained, and even held preeminently important, and yet not show their heads in books written for the declaring of the christian faith, is contrary to our knowledge of human nature.

"Further; when we meet with doctrines of modern times, zealously maintained, and conceived to be of the essence of christian faith; yet, for any thing that appears, unknown to the prominent persons of the ages in question, it is a proof of their utility more decisive than if they had been introduced for the purpose of contradiction; since, in that case, it might be pleaded, that there may have been opposite statements, not descended to us. But no: on the contrary supposition, divine truth was buried in the grave of the last of the apostles:

"The document to be especially recommended to attention, is the history of Eusebius; a work referred to by writers of all persuasions, as an authentic record of the transactions of the ages specified. It would be an important service to our church, if that work were published from the most modern of the translations of it made in England, and detached from the larger histories of succeeding times usually bound up with it. In that case, there would be a volume of moderate size, to which there might be given an extensive circulation.

"One of the uses of the measure would be a more general conviction of the existence of the episcopacy from the beginning to the end of the time in question. According to the scheme of those of the greatest name among the advocates of presbytery, it gave way to episcopacy towards the end of the second century. Now, although it is observed with truth, in regard to the time specified, that there is among the moderns a scarcity of documents; there must have been

an abundance of them within the knowledge of Eusebius. Yet, the alleged fact must have been unknown to him; and this is a consideration, bringing additional weight to our argument, of the impossibility that so great a change should have taken place over the whole face of Christendom, among churches not subjected to a common government, and without evidence of such opposition, as is always produced by great changes in government of churches, especially in resistance of the usurpation of power."
—p. 12.

The study of ecclesiastical history is of vast importance to the divine, and if properly conducted might be made extremely interesting to the student. This point is susceptible of much enlargement, but the length of the remarks already made forbid an attempt. We cannot but express our regret, however, that the student who has not access to extensive libraries, or cannot devote very much time to the subject, should be but imperfectly furnished with assistance. A good ecclesiastical history in the English language, is a desideratum. Milner's plan made his work imperfect, and there are many and serious objections to Mosheim. His "*Commentarii de rebus Christianorum ante Constantinum Magnum*," is highly valuable; but, we think, (although we would express the opinion with great deference to the learned author's acknowledged ability and research,) incorrect in its view of the early government of the church, and on this subject sometimes contradictory in its statements, and too minute in its representations of ancient heresies.* Of professor Schroeck's voluminous work, we can from our own knowledge give no account. Its reputation on the continent is very high. It were much to be wished, that some of the English literati would turn their attention to this important and interesting subject, and supply a want which is much felt by every student of theology.

The next particular which the bishop recommends is, that

"in travelling downward in the history of the church, there be especially noticed theris, the progress, and the full growth of those errors of the church of Rome, against which as Protestants, we are bound to caution our flocks. It is an effectual way of exposing the nakedness of

* His account of the history and heresy of Manes occupies 174 closely printed quarto pages in Latin.

san opinion, not only because, on the present subject, novelty must be itself a proof of error, but because there will be found accompanying incidents, which aggravate."—p. 12.

This is illustrated by reference to the introduction of image worship, and of the supremacy of the bishop of Rome.

The fifth and last remark is thus introduced—

"When the student shall have reached the period of the reformation—this is the fifth remark—besides his attention to the causes and the dependences of that great event, it will surely be especially an object with him, not only to be familiar with the grounds of the English establishment, as it was constituted in the reign of Edward I. but to avail himself of whatever light can be obtained from cotemporary works, and from such as were dictated by the same views of religious subjects in the reign of Queen Elizabeth. The present speaker never looks back on these periods, without admiration of the wisdom displayed in the documents handed down from them. Those of the former period, he considers as claiming a preference, in an inquiry into the sense of the eminent men who took the lead in the reformation of the church of England; and consequently into that of the institutions framed by them. Among those of the latter period, he would hold up, in a conspicuous point of view, the great work of Richard Hooker; which may be applied to the correcting of prevalent errors in the two succeeding reigns; some of them exterior to the establishment, and some of them within it."—p. 13.

In the judicious prelate's observations on this last topic, the reader will find that good sense and liberality, which the well known character and useful writings of the author would lead him to anticipate.

Towards the end of his address the bishop points out the utility of a systematic course of study, notices the lamentable error of pursuing "popularity by a shorter road than along its path," and observes, that—

"So far as can be judged by the present speaker, on the ground of observation and experience, it generally happens, that young men, under preparation for the ministry, or admitted to it, and below the ordinary standard in intellectual attainments, are oftener vain, oftener arrogant, and oftener apt to conceive of themselves as not needing the counsel of their seniors, than they whose minds had been chastened by habits of study and reflection; who had advanced so far in the acquisition of knowledge, as to have perceived that there are extensive treasures of it unpossessed, but to be diligently sought; and who, consequently, are the most careful in forming their opinions, and the most modest in expressing them."—p. 13.

The author concludes with some excellent reflections on "the influence of

the heavenly grace of charity, to fellow christians exterior to our communion; to those within, of whose principles or practice we may not approve; and to those of the clergy who may be considered as incorrect, in either of these respects."—It would be very agreeable to us to extract his observations on these points. They are worthy of deep and frequent consideration, and could not fail to be acceptable. The length to which we have, unintentionally, extended these remarks obliges us merely to refer our readers to them. We hope that the whole address will be frequently perused by the clergy, and that candidates for the ministry will digest its contents, and make them the subject of much reflection; and that both clergy and candidates will cherish the meek spirit of its author. T.

For the Christian Journal.

Pulpit Eloquence. See page 302.

ALTHOUGH *talents* and learning are indispensably requisite to the attainment of excellence in pulpit eloquence, there is a quality more necessary than either to the formation of an able and useful preacher.

Talents may be calculated to produce effect, *learning* to excite applause; but unless guided and governed by *prudence*, they will never be of any permanent utility. To the public speaker of every profession, a large share of *prudence* is undoubtedly necessary, but to none more so than the preacher. In the choice of subject, in the regulation of style, and in the manner of delivery, *prudence* must be his guide, or his hearers will be but little benefited, and himself but little esteemed.

In the choice of subject, great care is necessary that doctrine and precept may be equally combined: that while no article of our holy faith be neglected, no branch of christian practice may be passed unnoticed. It should be the constant study of the preacher, so to choose the subjects of his discourses, as, by fully explaining the doctrines of the christian religion, to enable each of his hearers "to be ready always to give an answer to every man that asketh him a

reason of the hope that is in him;" and at the same time, by unceasingly inculcating its precepts, to instruct them "to walk worthy of the Lord unto all pleasing, being fruitful in every good work." This will require no small share of prudence and assiduity. Yet, unless this be done, his flock will be in continual danger of verging to an Antinomian rejection of practical, for speculative religion; or to a self-righteous reliance on their own works for salvation.

Prudence is necessary in guarding the people against pernicious or unscriptural doctrines. That this must occasionally be done, by setting these errors in their true light, is evident; but the frequency and manner of performance will entirely depend upon the circumstances and dispositions of those to be addressed, in consulting which too much delicacy and discretion cannot be exercised.

Prudence is necessary in refraining, as well from dwelling too much on particular vices, by which some may conceive themselves to be pointed at, while others may attend without much profit; as from merely declaiming against general follies or crimes, by which every one will be rendered apt to apply the discourse to others, while none will perceive the deformity of sin in themselves. In a word, it is an important part of the duty of the parochial clergyman to choose the subject with such prudence, as perfectly to supply the peculiar wants of his flock, and judiciously to reprove their peculiar errors.

In the regulation of style, prudence is essentially necessary to the pulpit orator, that by suiting it to the temper, dispositions, and understanding of his people,—neither surpassing the comprehension of a simple congregation by a too great luxuriance of figure and delicacy of expression, nor disgusting persons of more refined sentiments by coarseness of expression and vulgarity of diction,—they may be the more readily disposed to receive the word of life. This is of peculiar importance, perhaps more so than is generally imagined. The declaration of the apostle, "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in

an unknown tongue," is known and universally assented to: now the present case is precisely similar; for although the preacher express his thoughts in the mother tongue, of what benefit can they be to a plain and unlearned audience, if, by studiously aiming at beauty of expression, and using all the ornaments of style, he render his discourse unintelligible to his hearers, unused to any but the usual colloquial style?

But even when addressing a refined audience, excess of ornament is to be avoided. Redundancy of figure rather tends to cloy, than rouse the attention of the hearer, and is apt to draw it aside from the subject to the manner of expression: nay, it is even possible that too great attention to the outward dress may cause the speaker himself to neglect the *matter*: he may be tempted to refine his ideas, till the substance at length become scarcely discernible.

Prudence, then, is necessary in the regulation of style, to the attainment of such a happy medium, that, while all may comprehend our meaning, none may conceive a distaste of our plainness or vulgarity.

In the manner of delivery, it is too evident to need enlargement, that prudence is essentially necessary to the pulpit orator. The well-known direction, "suit the action to the word, the word to the action," is of particular importance to the preacher: for whom can he expect to interest in the great truths of the gospel, if he himself appear totally unconscious of their importance, while he deliberately and unconcernedly reads his instructions and exhortations to his flock? And on the other hand, what good effect can be expected to result from an impetuous, over-strained, canting mode of delivery, which, while it bears resemblance to the ravings of a fanatic, or the threatenings of an enraged pedagogue, is rather calculated to disgust than to reform? A just medium is the difficult object to be attained and carefully preserved; so that earnestness may be blended with moderation, affection with calm dignity, and, if necessary, severity with gentleness: without this, the character of the clergyman will not be perfectly sustained, and, however excellent

the composition, the wished for effect will never be produced.

Thus have we, though hastily and imperfectly, endeavoured to show the respective importance of *talents, learning, and prudence*, to him who would attain excellence in the eloquence of the pulpit. They remain to be considered as a whole. Neither can stand alone: neither can be sufficiently supplied by the others. Their union alone can form the perfect pulpit orator. The man of talents feels his own superiority; he thinks himself without the reach of rules, above the necessity of learning: he scorns to apply to severer study, and is too apt to neglect or transgress the dictates of prudence. What is the consequence? he produces a glittering, shewy declamation, replete with imagery, and adorned with all the graces of style and diction, with nothing else to recommend it: void of solid sense and reasoning, it may serve to amuse or dazzle the undiscerning crowd, but will not produce a lasting impression. The man of learning, unless governed by prudence, will be prone to display his learning, often needlessly, sometimes to ill effect. By rendering his sentiments lofty, obscure, and beyond the understanding of the mass of men, he will tend to disgust, rather than edify his auditory: even the few who, by their attainments, may be qualified to enter into the depths of his reasoning, or pierce the obscurity with which he envelops his sentiments, will be no less displeased with his manner, as perceiving its impropriety and ill tendency. Of prudence, properly speaking, there can be no excess: its want totally deprives talent and learning of their utility, while its presence renders either better able to dispense with the presence of the other; although, as before remarked, perfection cannot be obtained but by a union of the whole. But there is a fault mistaken by some for prudence, namely, a timid, hesitant reserve, which is abundantly productive of evil, inasmuch as that, by this excess of caution, both learning and talent may be rendered of little utility, and pent, as it were, within the bosom of the possessor. This the truly prudent man will as carefully avoid, as the self-sufficiency

of the half-learned genius, or the bold dogmatism of the pedant.

Thus much for the necessary endowments which are requisite to enable the clergyman to preach with great and permanent effect: but it can never be forgotten, that all these are "but as sounding brass and the tinkling cymbal," unless accompanied by *fervent piety, unshaken faith, and enlightened zeal*.
U. U.

For the Christian Journal.

No. X.

The Perseverance of the Saints.

THAT man is a *free agent*—that he is master of his actions, and can likewise control the current of his thoughts, is a truth almost as self-evident as that of his *existence*. In fact, they are both *first principles*, and incapable of being made more evident to the mind, by any mode of argumentation. They are both substantiated by the testimony of consciousness. We *feel* that we exist, and we *feel* that we are free; and no arguments that we can ever bring, will strengthen the conviction in either case.

In consequence of this moral liberty that he possesses, man has it in his power to pursue any course that is pointed out to him. He may follow the path of vice or of virtue, of sin or of holiness. And this freedom of choice and of action it is, that constitutes him an accountable being. Did he not possess them, he would be a mere machine in the hands of a foreign and superior power, incapable of doing either good or evil, and consequently neither entitled to reward at any time, nor deserving of punishment.

If these observations are true, the doctrine of the perseverance of the saints cannot be agreeable to reason. This doctrine teaches us, that after a man has become converted from the error of his ways, and entered upon the christian course, he cannot deviate from it; or that if he does leave it, he will assuredly before death return to it—that his fall cannot be final—that he must and will infallibly rise again.—Now this doctrine evidently is in contrariety to the dictates of reason, and

the conviction of our own hearts. We are taught by our own *feelings* that we are free, and reason declares that if we are *accountable* beings, we *ought* to be free—free at *all times*, as well after we have entered upon the path of life, as before it. If so, we can never be necessitated to follow any particular course. We may one day be in the right way, and another in the wrong. We may one day act as do the children of the light, and the next snuff ourselves to be overborne by the weight of temptation, and become the servants of sin.

Such is the decision of unbiassed and unprejudiced reason. Can it be, then, that the doctrine of scripture is contrary to that of reason? We think not. We think, on the other hand, that upon a careful examination and just interpretation of holy scripture, there will be found in it no such doctrine as that of the perseverance of the saints, in the sense in which the phrase is generally understood—no doctrine which says, once in grace always in grace. We shall find, we think, that the Bible declares in many places, both expressly and implicitly, that it is possible to fall from grace—that we may stand erect to-day, but lose our strength to-morrow—that we may rise again after our fall—and that we may fall fully and finally, never to rise again. The design of the following remarks is to endeavour to prove the truth of these sentiments; in doing which I shall consider, 1st, the arguments—*principally* those thought to be contained in scripture—usually adduced in favour of the doctrine of the perseverance of the saints; and, 2dly, those that establish the contrary belief.

The 5th verse of the 13th chapter of Hebrews has sometimes been advanced in support of the doctrine of the perseverance of the saints—"Be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee." A moment's reflection, however, will convince us, that this passage brings no support to the doctrine. Be content with such things as ye have—evidently meaning the temporal blessings you possess—for God hath said to all, (undoubtedly those who are thus contented and put their

trust in him,) I will never leave thee, nor forsake thee. The psalmist expresses a similar sentiment concerning the providence of God, when he says, "I have been young, and now am old, yet never saw I the righteous forsaken, or his seed begging their bread." But neither of these passages imply that the righteous may not fall. They only say that God will not forsake the righteous; that as long as they remain faithful to him, they shall be safe.

Again—"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." (John x. 27, 28.) Here we may remark, first, that when our Saviour says, his sheep shall not perish, and no man shall pluck them out of his hand, he had said previously, that he gave unto them eternal life. Now, who will doubt that after the servants of the Redeemer have become partakers of eternal life, no one shall be able to pluck them out of his hand? When they have entered upon the enjoyment of endless felicity, their state will be permanently fixed, and they will then assuredly persevere: that perseverance, however, has no relation to this life. But granting that our Saviour's declaration in this passage has reference to our present state, still it affords no support to the doctrine of the perseverance of the saints. He says, "My sheep hear my voice, and I know them." Now, who are these sheep? They who believe in him and obey his commandments. While they continue thus to do, their Almighty Master will protect them, they shall not perish, neither shall any pluck them out of his hand. But the Saviour does not say, they may not themselves fall away. His declaration amounts to this, that no one of their enemies shall be able to pluck them out of his hand, as long as they themselves do not voluntarily yield to the power of these enemies. This is made more than probable by the following verse—"My Father which gave them me, is greater than all"—that is, evidently, than all their enemies—"and no man is able to pluck them out of my Father's hand." That is, the power of God is greater than the

power of all the foes of God's servants, and therefore these foes cannot prevail against God. The evident import of the passage is, 'not that the power of God shall support them against the devices of their own evil hearts, but against the devices of their enemies; and consequently it gives no support to the doctrine of the perseverance of the saints.'

The 37th and 39th verses of John vi. are often alleged in support of the doctrine in question. The first of these says—"All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." It is difficult to see what aid this passage can bring to the doctrine of perseverance, and why it is brought forward in its support. Our Saviour says, he will in no wise cast out those who come to him; but he does not say, nor do his words imply, that of those who come, none shall turn back. God, we are told in innumerable places in his holy word, is good and merciful, and consequently those who seek him truly shall find him, and of those who come to him, he will cast out none. Such is the amount of the passage. The 39th verse says—"And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." Neither does this passage support the doctrine of final perseverance. Our blessed Lord says, that he will keep all those whom his Father hath given him. But who are they whom the Father hath given to his Son? The next verse informs us—"It is the will of God that every one that seeth the Son, and believeth on him, should have everlasting life: and I will raise him up at the last day." Those, then, that believe in Christ, are to have eternal life—not those who have once believed, but those who believe, that is, those who continue to believe. Believing, that is, having faith in Christ, we know, is often put for all the qualifications which a person must possess, to constitute him a servant of God. So it undoubtedly is in this place. The plain meaning of the passage then is—it is the will of Almighty God, that of those whom he hath given to his Son, that is, of those who believe in him and obey his precepts,

and continue in that faith and obedience unto death, of these Christ should lose none; but that they should all rise again at the resurrection of the just, and enter upon the enjoyment of everlasting happiness.

One more only of the passages that are usually adduced in support of the doctrine of perseverance, shall be considered at present; and this is contained in the eighth of Romans, verses 38 and 39—"I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." This passage indeed has often been triumphantly appealed to, as decisive of the truth of the doctrine in question. But when attentively examined, it will be seen that it does not afford it that support which, on a hasty review, it may appear to do. It is evidently analogous to a passage already commented upon, viz. that where our Saviour says, no man shall be able to pluck his sheep out of his hand, and no man shall be able to pluck them out of his Father's hand; because his Father is greater than all. In neither case is it said, that believers may not fall away through their own neglect. The amount of both seems only to be, that "greater is he that is for us, than he that is against us." Christians, in their journey to the next world, in the warfare in which they have engaged, have friends more powerful than all the enemies that can come against them. As long therefore as they are true to themselves, they are safe. "Neither angels, nor principalities, nor powers, &c. can separate them from" their leader and friend. They have become united to Christ, as the branch is to its vine: they have become members of the covenant of grace, and their Almighty guardian is pledged to support and protect them.* But we cannot le-

* In explaining this passage, the writer of these remarks has gone upon the supposition that it has a direct reference to the next life. Such however is not his sentiment. He thinks that it relates to the right which the Gentiles acquired through the death of Christ to admission to the christian covenant, which right no power but that of God could take away.

gitimately infer from this, that they may not sever themselves from the true stock; that they will never forfeit the privileges of the covenant through *their own* apostasy. And if this inference is not necessary and inevitable, it ought not to be drawn, since it militates both against the free-agency of man, and, as we shall see directly, against numerous passages of holy scripture.

The passages that have now been commented upon are those usually adduced in support of the doctrine of the final perseverance of the saints. That there are other passages likewise brought forward to support the doctrine, will readily be admitted; but they are either similar to those already advanced, or they are of such remote bearing on the subject, that it is not considered necessary to notice them at this time. The hope is indulged, that the remarks that have been made in relation to what are acknowledged the *principal* supports of the doctrine, will satisfy the minds of candid persons, that it is not the doctrine of the Bible.

But we are presented likewise with a philosophical or metaphysical argument in favour of the doctrine of the final perseverance of the saints. "Can it be," it is said, "that the Almighty will begin the good work in the heart of man, and not carry it forward till it is accomplished? Is it consistent with his attributes, that he should leave it unfinished? Is he a changeable being, who will be a friend to-day, and desert us to-morrow?" We might reply to this—"Is not God the Father of the whole human family? why then should he not be the friend of each individual of that family?" The objection implies that God is the friend only of a part, namely, that part which enters the path of life and perseveres therein. Is this in accordance with numerous declarations of holy writ, in which he is said to be no respecter of persons; to be good to all, and not willing that any should perish?

But again, there is a palpable fallacy in the above argument. It implies that God does all the work in preparing us for immortal felicity—that man indeed is a passive instrument in his hands—that he is led, guided and controlled by

the irresistible influence of the Spirit, and exerts no agency whatever in the important business. To imply this, is to take for granted what will by no means be conceded. If indeed God does all in the great work, we may safely infer that he will not leave unfinished what he begins. But we deny that scripture warrants the assertion that God does all. We dispute the premises, and therefore are not bound to admit the conclusion. Scripture represents us as fellow-labourers and overseers with God. It tells us to work out our own salvation with fear and trembling, and to *strive* to enter in at the strait gate. These expressions certainly imply that man has something to do in preparing himself for the heavenly inheritance. And if this is the case, the principle upon which the argument above is built is unsound. The foundation is insufficient, and the superstructure therefore must fall. (*To be continued.*)

The Country Clergyman.

For the Christian Journal.

Remarks on 1 Timothy iv. 1, 2, 3.

To every christian the elucidation of scripture is of great importance. When such elucidation is short, and yet comprehensive, it is often extremely useful. The following extract from the second letter of Bishop Watson to Mr. Gibbon is, as the exposition of a prophecy, both clear and concise; and it will on that account be doubtless interesting to most readers. Bishop Watson's "Apology for Christianity" is a valuable work, and deserves a place on the shelf of every theologian.

"I will produce you, sir, a prophecy," says the accomplished bishop, in answering Mr. Gibbon's remarks on the construction of prophecy, "which, the more closely you press it, the more reason you will have to believe that the speedy coming of Christ—i. e. in *their own times, or their immediate successors' times*—could never have been predicted by the apostles. Take it, as translated by Bishop Newton:—*But the Spirit speaketh expressly, that in the latter times, some shall apostatize from the faith; giving heed to erro-*

neous spirits, and doctrines concerning demons, through the hypocrisy of liars; having their conscience seared with a red hot iron; forbidding to marry, and commanding to abstain from meats.—Here you have an express prophecy—the Spirit hath spoken it—that in the latter times—not immediately, but at some distant period—some should apostatize from the faith—some, who had been christians, should in truth be so no longer; but should give heed to erroneous spirits, and doctrines concerning demons. Press this expression closely, and you may perhaps discover in it the erroneous tenets, and the demon, or saint worship of the church of Rome: through the hypocrisy of liars, you recognize, no doubt, the priesthood, and the martyrologists—having their conscience seared with a red hot iron. Callous indeed must his conscience be, who trafficks in indulgences,—forbidding to marry, and commanding to abstain from meats. This language needs no pressing: it discovers at once the unhappy votaries of monastic life, and the mortal sin of eating flesh on fast days.”—*Apol. for Christ. letter ii.*

There is no need of additional remarks on so admirable a comment. Any one who will, for a moment, reflect on each point referred to in the prophecy, will easily perceive the excellence of the exposition. L. J.

For the Christian Journal.

Free Episcopal Church in Charleston.

WE have long regretted the want of free churches within our own communion, and were prompt in seconding the feeble attempt that was some time since made to found one in this metropolis. As yet, however, the poor pious worshipper who has not the ability to provide a seat in our costly buildings, as well as he who would occasionally attend on the services of the sanctuary were a free place provided, are in a degree shut out from the sanctifying influences of those services. We rejoice however to find, that a more successful effort has been made by our brethren in Charleston, South-Carolina, where the poor of our communion will very

speedily have the gratifying privilege of attending the worship of Almighty God in the way of their fathers.—The following account of the laying of the corner stone of the first free episcopal church in the United States has been transmitted by a friend for insertion in the *Christian Journal*. May we not be permitted to hope, that this honourable example will soon be imitated in all the populous towns of our country where the church is in a prosperous state?

THE corner stone of a new episcopal church, to be called St. Stephen's Chapel, was laid in a lot given for the purpose by a pious lady of distinguished benevolence, on Tuesday the 30th of September, 1823. Such of the clergy as could conveniently be assembled accompanied the bishop to the ground, where having laid the stone, with a copy of the Book of Common Prayer, &c. enclosed in a cavity made in it for the purpose, he addressed a numerous and respectable assembly, in a manner appropriate to the occasion, and then implored the divine blessing on the work of charity thus begun. The Gloria in excelsis being sung, the assembly was dismissed, with seemingly approving and agreeable impressions of this well-meant undertaking. This place of worship is designed for the free use of such persons as may not be able to provide themselves with seats in the other episcopal churches of the city. It has been undertaken in consequence of the difficulty under which persons in the least favoured conditions of life were found to labour, of gaining comfortable admission to the public worship of the church. But few of such, comparatively, could be provided for. Many, for want of seats, or not having it in their power to defray the expense of seats, were found only occasional and careless visitors of various places of worship, or strangers altogether to any. In alleviation of this evil, a number of pious ladies, at the request of the bishop of the diocese, about two years and a half ago, formed themselves into a society, for the purpose of providing the means of supporting a domestic missionary, and aiding him, as far as might be in their power, in finding subjects for the

charity of his pastoral ministrations, and disposing them to avail themselves of it. The Rev. Mr. Folker first, and the Rev. Mr. Phillips subsequently, consented to serve in this useful and interesting capacity. The latter has for about two years performed divine service, and otherwise ministered as domestic missionary, with so good an effect, as to encourage and put forward the design originally entertained, of having, with the divine blessing and permission, a place of worship erected, for the uses of this charity. Several gentlemen of the different congregations in the city, at the request of the society, readily formed themselves into a committee of collections; and a sum, which it is presumed will be adequate to the purpose, has been subscribed. The building, though small, will accommodate, it is hoped, a goodly number of christian worshippers, who otherwise might have no access to the public means of grace. In a season of more general prosperity, this plan of benevolence might have been executed on a more extensive scale. Under the present circumstances, however, it reflects honour on our community; and may be expected to reward its patrons with gratifying evidences of its usefulness.

It is expected that the building will be finished in July next. It will then be consecrated by the name of St. Stephen's Chapel, and be served statedly by the domestic missionary, appointed by the Charleston Protestant Episcopal Domestic Missionary Society, with the concurrence of the ecclesiastical authority.

Another site has been given for the same species of charity in the north-west suburb of the city, by Mrs. S. Shepherd, with an ample lot around it. A chapel will be erected here as soon as circumstances will permit. The ground given for these churches is given in trust to the rectors of St. Philip's, St. Michael's, and St. Paul's churches, (or the bishop of the diocese in lieu of one of them,) and their survivor or survivors for ever. Vacancies in the trust to be supplied by appointment of survivors.

The following was inscribed on a roll deposited in the stone.

"The corner stone of St. Stephen's

Chapel, designed as a free place of worship, for members of the Protestant Episcopal Church, laid on the thirtieth day of September, in the year of our Lord one thousand eight hundred and twenty-three, by Nathaniel Bowen, D. D. Bishop of the Protestant Episcopal Church in the state of South-Carolina; assisted by the Rev. Christopher E. Gadsden, D. D. and the Rev. Alston Gibbes, assistant ministers of St. Philip's church; the Rev. Christian Hancok, rector of St. Paul's church, Ratcliffeborough; the Rev. Frederick Dalcho, M. D. assistant minister of St. Michael's church; the Rev. Edward Rutledge, rector of St. Thomas's; the Rev. Wm. H. Mitchell, deacon, minister of St. James's, Santee; the Rev. William Wilson, deacon; and the Rev. Edward Phillips, deacon, and domestic missionary in Charleston. The land on which this building was erected, was given by Mrs. Sarah Russell, widow; and the means of defraying the expense of its erection were the generous contributions of the members of the Protestant Episcopal Church in Charleston, collected by a committee of gentlemen, consisting of Aaron S. Willington, John W. Mitchell, John F. Knox, Thomas Gadsden, and James S. Johnson, of St. Philip's church; James H. Ladson, Jacob Rapelye, Horatio S. Waring, M. D. and St. John Phillips, M. D. of St. Michael's church; and E. Thayer, jun. Thomas G. Simons, L. E. Dawson, and G. W. Egleston, of St. Paul's church, Ratcliffeborough—at the instance of the Charleston Protestant Episcopal Domestic Missionary Society; the following ladies being the board of managers of that society: Mrs. S. Russell, Mrs. S. Dehon, Mrs. Ann Robertson, Mrs. Margaret Bethune, Mrs. Elizabeth Hazlehurst, Mrs. Sarah Waring, and Mrs. S. M. Logan.—Builder, John Gordon, esquire.

For the Christian Journal.

Reverend Sir,

THE period having arrived when the Sunday school society completes the first year of its existence, the following report will inform you of the labours of the teachers and scholars connected

with the institution. Since the commencement of the school in September, 1822, one hundred and forty-one children have been admitted, viz. 76 boys and 65 girls; of which number 18 have left the village, 15 from various causes have been withdrawn, one has been removed by death, and 107 still remain on the register. Of these, 54 may be said to be regular in attendance, ten are connected with the branch school, and the remainder are absentees, for whose absence no other reasons can be given, than the want of inclination in the scholars, and the inefficiency of parental authority to compel their attendance. The average number present through the year is forty.

I have not been gratified by seeing so large a number present at school through the summer, as I expected: my own inability to attend to its duties was a serious injury to it; but if a regular system of visiting the absentees could be kept up, I am confident the school would appear in a more flourishing condition. I cannot devote so much time to the performance of this important duty as it demands, or the appeal would not be made for the assistance of others.

We have had to mourn the departure of one of the lambs of our little fold; but there is reason to believe that our loss is her eternal gain, and that she has joined that blessed company which surrounds the throne of God and the Lamb.

Since the commencement 9429 verses of scripture have been recited by the scholars from memory: the amount is greater, but in consequence of my absence from the school in May and June, no account of the recitations was kept during those months: also 250 verses of hymns from the Book of Common Prayer: and several scholars have been through both the scripture catechism and the enlarged one.

Six Bibles, 17 Testaments, and 10 Prayer Books, with a considerable number of tracts, have been given to the scholars during the past year.

Some of the children having been prevented during the winter from attending school, one of the ladies connected with the society undertook to teach them at her own house on Satur-

day afternoons, from February to May: these children, ten in number, recited 1602 verses of scripture. Much praise is due to this individual for her exemplary conduct and diligent attention to the spiritual wants of this necessitous part of our community. An attempt will be made to continue the branch school under the charge of its former teacher.

Among the donations made to the school, the presentation of 12 Prayer Books from the Auxiliary Bible and Common Prayer Book Society is acknowledged and remembered with gratitude; and the thanks of the Sunday school society are tendered to those gentlemen for the same.

You have thus presented to you a brief account of the labours of the past year. It has been with us but as the "day of small things," but cannot on that account be disregarded without slighting the injunctions of holy writ. To those whose affections are engrossed by the objects of time and sense, whose portion is in this world, the simple narrative will pass unheeded; but to the Christian who regards the eternal welfare of the rising generation, it will be viewed as a pledge of the approach of that happy period, when the knowledge of the Lord shall cover the earth as the waters cover the mighty deep—"when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;" for he considers that the object the Sunday school has in view is to be an instrument in the hands of God, of promoting the salvation of that immortal spirit, "compared with whose worth the sun is a bauble, and time itself but the twinkling of an eye;" to bring children to a knowledge of that God, whom truly to know is everlasting life, that they may be prepared for that "inheritance which is incorruptible and undefiled, that fadeth not away, reserved in heaven for" them that love him. Is it considered an object of much importance to warn the sinner of more mature years of his danger, while in a state of enmity against God? and shall no kind hand be stretched out to lead children to that all-gracious Redeemer, who purchased them by his blood, and who has given the charge to his disci-

plés, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven?"

The church, valuing as she does the everlasting welfare of all her members, views the younger part of her fold with the most earnest solicitude, and has made the most ample provision for their instruction. The Sunday school is viewed by her as one of the outer courts in which her tender charge are to be fitted for her instruction, and finally for the church in heaven.

If the brief review of our labours in this sacred cause shall be the means of stimulating any of our brethren to more active exertions, or draw any one into the cause, who has hitherto stood afar off, our time will not have been spent in vain.

Respectfully submitted on behalf of the school, J. L. HARRISON, superint.
New-Rochelle, September 29, 1823.

Rev. LEWIS P. BAYARD, president
of the Sunday school society of
Trinity church, New-Rochelle.

Bible and Common Prayer Book Society of the central Part of the State of New-York.

THE third anniversary of the Bible and Common Prayer Book Society of the central Part of the State of New-York, was celebrated on Wednesday the 24th of September, at St. Paul's church, in the village of Oxford, Chenango county. Morning prayer was conducted by the Rev. Henry Anthon, rector of Trinity church, Utica; and a sermon adapted to the occasion delivered by the Rev. Lucius Smith, rector of St. James's church, Batavia, Genesee county. After the celebration of divine service the society met, and the president of the society, the Hon. M. S. Miller, being absent, the first vice-president, the Rev. L. Smith, took the chair.

The following report of the proceedings of the board of managers for the past year was laid before the society.

"The third year since the formation of the Bible and Common Prayer Book Society of the central Part of the State of New-York being closed, the board of managers beg leave to make a brief report of their proceedings during that

period. In compliance with a resolution of the board, passed at their last annual meeting, 1000 copies of the constitution of the society have been printed under the direction of the secretary, about 300 of which have been circulated in the different counties composing our union. Since the last anniversary, 38 Bibles and 424 Prayer Books have been distributed; making the whole amount of distribution since July, 1820, when the society was formed, 1162 volumes, and leaving for distribution from the purchases of the last year, 32 Bibles and 176 Prayer Books. The board has seen fit to extend the assistance of the society to other counties besides those in union with us. Books have been sold at a reduced price, or distributed this year, in the counties of Cayuga, Onondaga, Madison, Oneida, Otsego, Tompkins, Jefferson, Oswego, and Herkimer. The disproportion in distributions of Bibles and Prayer Books can occasion no surprise to those who are in the least degree acquainted with the wants of the western part of this state. Owing to the zealous exertions of other institutions, in holding forth the word of life, there is here felt a less want of Bibles than of Prayer Books. The board has always stood ready to distribute one or both volumes, as need required, or occasion was given, within the sphere of its exertions. It has thus far distributed more copies of the Prayer Book than of the Bible, simply because the demand for the former, especially on the part of the members of our own household, who have the first claim on our bounty and assistance, has been greater and more pressing. At the last annual meeting of the society, the formation of auxiliary associations in the different counties in union with the society, was recommended. Shortly after that meeting the board received the gratifying intelligence of the formation of the Female Bible and Prayer Book Society of Zion Church, Butternutts, Otsego county, auxiliary to this society. From this source the treasurer has received \$43 25, and will soon receive an additional sum of between 20 and 30 dollars; a fair proof of the value and efficiency of its aid, and a noble example for the imitation of the sister churches.

It is hoped it may rouse the zeal and emulation of those members of the society in particular, who have done nothing since the last anniversary to promote the interesting and important objects for which we associated, and to which we pledged our support. The board have the satisfaction to state, that a grant of \$ 500 has been made to this society, "in aid of its permanent fund, on condition that the same sum be raised, for the same object, by the society." An opportunity is now afforded us, of establishing the society on a firm foundation; and the board confidently trust that the members will cordially cooperate with them in securing this munificent grant, and in effecting so desirable an object. On the whole, the past year cannot be reviewed by us, without our feeling abundant cause of thankfulness to the Great Head of the church, for his favour towards the society's designs. Your board would embrace the opportunity, of calling on all the members of our association, to charge on their consciences the duty of vigorous and unremitting efforts—to unite in gratitude to Him, who hath redeemed us by his own most precious blood, and in humbly and earnestly imploring his grace and blessing.

"Respectfully submitted,

"H. ANTHON, sec'y.

The officers and managers for the ensuing year were then elected.

Resolved, on motion, that the next annual meeting of the society be holden at Trinity church, Utica, Oneida county.

The board of managers have appointed an agent to visit the different counties in union with the society, for the purpose of collecting the funds necessary to secure the grant of \$ 500, mentioned in the above report.

From the Churchman's Magazine
Abstract of the Journals of the Convention of the Protestant Episcopal Church of the diocese of Connecticut, held at Meriden, June 4th, 1823.

THE convention was attended by the Right Rev. Dr. Brownell, about forty clergymen, and 45 lay delegates.

The Rev. B. G. Noble declined being considered a candidate for reelection to the office of secretary. The Rev. Men-

zies Rayner was elected secretary, and John Lawrence Lewis, Esq. assistant secretary.

The Rev. B. G. Noble, from the committee on the constitution, reported, that certificates of its adoption had been received from 48 parishes.

Agreeably to the 45th canon of the General Convention, the Right Rev. T. C. Brownell delivered his annual address.*

The fifth annual Report of the Board of Direction of the Society for the Promotion of Christian Knowledge.

The board of direction of the Society for the Promotion of Christian Knowledge beg leave to report:

That since the last annual meeting of the convention, their funds have been exclusively devoted to the support of missionaries in such parts of the diocese as seemed to require the aid of their labours. These have been employed chiefly in the eastern and western sections of the state, and have been already successful in reviving parishes which were in a state of temporary depression, and in gathering new congregations where none had hitherto been formed. With a view of extending the benefits of their labours, the board think it advisable still to confine their appropriations to missionary objects, unless it be a small sum for Prayer Books, to be put into the hands of the missionaries for the use of new or destitute congregations. It will appear by the report of the treasurer, herewith presented, that the contributions for the society have been more general than at any former period, and that much aid has been received from the auxiliary societies which have been formed in many parishes.—While the board express the ardent hope, that these contributions may continue to increase, they would earnestly urge a farther extension of the auxiliary societies; for to these, composed in many cases of the young and active members of the church, they confidently believe they may look for a steady and regular income, which, in time, will be sufficient to meet the important objects of the institution.

The subject of the constitution was

*See Christian Journal for August, p. 249.

referred to the Rev. Dr. Bronson, and the Rev. B. G. Noble.

The consideration of the canons reported in 1821, was deferred until the next convention.

The committee appointed to provide funds for printing the journals of the State and General Conventions, made the following report:

That they find the sum to be raised, is about \$200, and that no measure seemed to them so equitable as that of assessing each parish, according to its ability, to be estimated by the salary given to its rector or minister. They therefore recommend, that each parish be assessed at the rate of fifty cents on every \$100, which said parish pays its rector, and that the clergyman, or in case of vacancy, the wardens of each parish, be requested to transmit to a treasurer, to be appointed by this convention, the sums thus assessed on their respective parishes.

The committee appointed to settle with the parishes in the diocese which had not paid their assessment for the bishop's fund,

Report, That in pursuance of the authority given them at the last convention, to appoint an agent to visit the parishes, and to make a settlement of the arrearages of said assessments, they appointed the Rev. Stephen Jewett to attend to the business. Discretionary orders were given to the agent, to make an equitable settlement under the present circumstances of the parishes, and he has been indefatigable in his negotiations, by letters and repeated visits. The result of his exertions, and those of the committee, is as follows: In notes from several parishes, \$215; in cash, \$647. The whole amounts to the sum of \$862, which will be accounted for with the treasurer of the bishop's fund. The agent is in a train of negotiation with several of the remaining parishes, and with the approbation of the convention, the committee will continue their exertions to complete the settlement.—Respectfully submitted.

PHILO SHELTON,
ASHBEL BALDWIN,
S. W. JOHNSON,

} Committee.

The Rev. T. Bronson, D.D. the Rev. Asa Cornwall, and the Rev. Harry

Croswell, were appointed the standing committee for the ensuing year.

No report was received from the treasurer of the Society for the Promotion of Christian Knowledge; but it is understood that the disposable fund for the ensuing year is about \$600.

Bishop Ravenscroft's Pastoral Letter.

To the Clergy and Laity of the Protestant Episcopal Church in the diocese of North-Carolina.

Raleigh, July 12, 1823.

DESIROUS as I am, my brethren, of extending to all parts of the diocese, as early as possible, the ministrations of that sacred character, with which, at your call, I have been invested, I am nevertheless constrained, by various but imperious circumstances, to put off, for a short season, the continuation of my present journey.

It is my purpose, however, with the divine permission, to return as early in the month of August as my other affairs will permit, and extend my visit to the western part of the state, so as to embrace as many of the congregations in that quarter as possible, together with such others in the south-western section as the necessary preparations for my removal to this place, as my permanent residence, will permit.

My anxiety for a personal knowledge of you, my brethren, is very great.—My sense of the awful responsibility of my station, precludes all minor considerations of personal ease or interest; and the pressing demands of the churches stimulate me to every exertion for the general satisfaction, and for the advancement of our Zion. Under the united influence of these motives, you may rest assured of my most speedy and zealous cooperation in every measure calculated to promote the great, because *eternal*, interests committed to our trust. Considered in this light, the cause, in defence of which we are set, is divested of every character of a party question, or of an interest separate from the great interest of the present and everlasting welfare of all our kind—while it is not divested of the influence and effect of those outward institutions which, as they are coeval with Christian hope, so

are they, by divine appointment, the ground on which we must rest for assurance in the entertainment of it.

Invested with this heavenly character, let us, my brethren, cherish its holy comforts in our hearts, and adorn it in our lives, that we may be a "living epistle of Christ, to be read of all men." Thus shall we "adorn the doctrine of God our Saviour," and best recommend our holy religion to the consideration and adoption of all around us. Thus shall the vital interests of the church of Christ be promoted, and the fruit being unto holiness, the end be everlasting life.

Such information as may aid in the application of my labours to the interests of the church, is respectfully requested from the clergy generally, and from such of the laity as feel an interest in the spread of pure and undefiled religion in the waste places of our Zion.

I shall fix myself in this city as early as I can get possession of the house which I have rented; which will be some time in the month of December next.—Direct, for the present, to Boydton, Mecklenburg county, Va. or to Salisbury, N. C. to be left till called for.

Your affectionate friend and pastor,

JOHN S. RAVENSCROFT.

To the Publishers of the Christian Journal.

Gentlemen,

It was my happiness to be one of the clergy who accompanied our beloved diocesan to the ship, on his late departure for Europe. Although in the account of the proceedings on that occasion which was published in the New-York Evening Post, and subsequently in your Journal, it is stated that all the episcopal clergy of the city *who were not prevented* were present, I understand an erroneous impression has gone abroad relative to some of my brethren whose names do not appear: I deem it a duty which I owe to them to declare my knowledge of the fact, that every clergyman of the city who was not with us, was prevented either by his own indisposition, by sickness in his family, or by absence from the city; except one, who arrived at the dock a few minutes after the steam-boat had left it.

Your's, &c.

Convention of New-York.

The thirty-seventh convention of the diocese of New-York met in Trinity church, in this city, on Tuesday the 21st of October, 1823. About 55 clerical, and 60 or 70 lay members attended. In the absence of the bishop, the Rev. William Harris, D. D. was chosen president. Several new churches were received into union. The missionary and parochial reports evinced an encouraging progress of the church, and of piety within its communion. The bishop's address, which he had prepared previously to his departure, was read; and a resolution passed, expressive of the interest taken by the convention in the successful issue of the design—the recovery of his health—for which the bishop has gone abroad; arising out of strong personal respect and affection, and a high sense of the value of his services. The business was conducted with much harmony and unanimity; and the convention adjourned on Wednesday evening the 22d.—When the journal is published, our usual abstract will be given: the address of the bishop will, we expect, appear in our number for December.

Ordinations.

On Sunday the 24th of August, 1823, in Christ church, Philadelphia, Mr. Bowman, of Wilkesbarre, Pennsylvania, was admitted by the Right Rev. Bishop White to the holy order of deacons. And on the 22d Sunday after Trinity, Oct. 26, in the same church, the Rev. Thomas Jackson, late a minister of the Presbyterian denomination, was admitted to the like order by the same right reverend prelate.

On Friday the 24th of October, 1823, in Christ church, New-Brunswick, New-Jersey, the Right Rev. Bishop Croes, acting for the absent bishop of the diocese of New-York, admitted the following deacons of that diocese to the holy order of priests, viz. the Rev. Moses Burt, missionary at Granville, Washington county, and parts adjacent; the Rev. Algernon S. Hollister, missionary at Trenton, Oneida county, and parts adjacent; the Rev. Thomas K. Peck, missionary at Onondaga, Onondaga county, and parts adjacent; the Rev.

Richard Bury, minister of Christ church, Duanesburgh, Schenectady county; and the Rev. Seth W. Beardsley, minister of Christ church, Sacket's Harbour, Jefferson county. Morning prayer was conducted, and the candidates presented, by the Rev. Thomas Breintnall, rector of Zion church, New-York; and the sermon and address delivered by the Rev. Henry U. Onderdonk, M. D. rector of St. Ann's church, Brooklyn, King's county, New-York.

On Tuesday the 4th inst. (Nov. 1823) in Christ church, Middletown, Connecticut, the following young gentlemen were admitted to the holy order of deacons, by the Right Rev. Bishop Brownell, viz. Charles I. Todd, Enoch Huntington, jun. Ashbel Steel, and Edward Ives: and the Rev. Ransom Warner, and the Rev. James Keeler, were admitted to the holy order of priests.—Prayers by the Rev. R. Ives, of Cheshire; sermon by the Rev. Mr. Crosswell, of New-Haven.

New Church.

The corner-stone of the first episcopal church in Worcester county, Massachusetts, was recently laid in Leicester. The address was made by the Rev. Dr. Jarvis, of Boston; and prayer conducted by the Rev. Calvin Wolcott, rector of St. Andrew's church, Hanover.

Accession to Missionary Funds.

A lady in Virginia, lately deceased, has left a tract of land to the Domestic and Foreign Missionary Society of the Episcopal Church—the amount and value of which is yet unknown.—*Phi. Recorder.*—We heartily recommend this society to the notice of every member of our communion, and hope it may participate largely in the bequests of the wealthy. In another way also the friends of missions may add greatly to its funds—the laudable practice of constituting clergymen directors, managers for life, or patrons of societies, may be pursued in this with great credit to the constitutors and incalculable benefit to the dispersed flock of the church. The example, as we learn from a late Recorder, has been set in the case of the Rev. Levi S. Ives, rector of Trinity

church, Philadelphia, who has recently been constituted a patron by the female auxiliary society of that church.

Omission rectified.

Through inadvertence, in the list of trustees of the general theological seminary, in page 56 of the journal of the late general convention, the names of Thomas L. Ogden and Isaac Lawrence, of New-York, were omitted.

For the Christian Journal.

SCRIPTURE HYMNS.

Version of Luke xiii. 24—28.

Seek, my soul, the narrow gate,
Enter ere it be too late;
Many ask to enter there
When too late to offer prayer.

When the Lord of heaven shall rise,
Shut the portal of the skies,
And the wicked cry without,—
He shall say, "I know you not."

Mournfully will they exclaim,
Lord, we have profess'd thy name,
We have eat with thee, and heard
Heav'nly teaching in thy word:—

Vain, alas, will be their plea,
Workers of iniquity;
Sad their everlasting lot,—
Christ will say, "I know you not."

JEDUTHUN.

Version of Jeremiah iv. 19—26.

My heart, O God, melts with dismay,
Sad visions of the judgment day

My soul with terror fill;
Methinks I hear thy trumpet's doom,
Destruction on destruction come;—
I see thy standard still.

My foolish people have not known
Their God; their God will them disown;

Thus spake the angry threat;
In evil only are they wise,
But virtue's knowledge they despise,
And now I bring their fate.

Lo! at these words, the earth I view'd—
At once it void and formless stood;

The heav'n's their light had lost:
Then, as the dismal scene I trace,
Lo! mountains tremble in their place,
And all the hills are toss'd.

I look'd; earth was of men bereft,
The air and land were desert left,

The cities fell to dust:
Dissolving nature thus confess'd
Its Maker's presence and behest,
His anger fierce and just.

My heart still melteth with dismay,
These visions of the judgment day
Still on my mem'ry flow:
Oh then! when sounds the trumpet's doom,
May I be taken to my home,
Safe from eternal woe!

JEDUTHUN.

The Mummy.



Through the politeness of the proprietor the Publishers of the Christian Journal are enabled to insert in this number the annexed plate, representing the mummy now exhibiting in this city. The description is copied from the papers of the day.

We present our readers with a representation stereotyped for the *Minerva*, of the top or front of the sarcophagus or coffin in which the Egyptian mummy was enclosed, presented to the Boston Medical College by Messrs. Van Lennep & Co. of Smyrna, and now exhibiting at the lyceum of natural history in this city. Having had the curiosity to examine this rare specimen of Egyptian art and mythology, we were agreeably surprised to find that it presented none of those disgusting features, which accompany specimens of preserved human bodies that are to be seen in some of our museums. The present mummy is the only entire one ever exhibited in the United States, and it may be viewed by the most delicate female without exciting the smallest disagreeable feeling. We had intended giving a particular account of this interesting object, both as a matter of curiosity and of science; we have been spared the labour attending this by the able description given of it in the third number of the "*Boston Journal of Philosophy and the Arts*," from the pen of Dr. John C. Warren, professor of anatomy and surgery in Harvard university. This gentleman has devoted his attention to the operation of embalming in ancient and modern times, and besides the able article appearing in the *Boston Journal*, we understand that he is about to publish a separate work on that curious art. The following is the explanation which he gives of the characters on the top of the sarcophagus, of which the annexed plate is a correct representation.

"The mummy presented by Mr. Van Lennep to the Massachusetts General Hospital, was enclosed in a large deal box. On opening this, the outer coffin, or sarcophagus appeared, as represented in the plate. It is a wooden box, seven feet long, and of a breadth proportioned to the length, like the proportions of the human body. The upper part of it is carved, in a very striking and peculiar style, to represent a human head; and, it appears from the authors who have described the customs of the Egyptians, it was intended to be a likeness of the deceased person. The head is covered with a striped cloth or turban, on the upper part of which is painted a globe. The face has the character which has generally been considered as belonging to the Egyptians. The skin is of a reddish colour, the eyes black, the nose broad, but not badly proportioned, mouth well formed. The face is broad and short; it has a very agreeable expression approach-

ing to a smile.—The shoulders are invested with a highly ornamented mantle, on the fore part of which the turban is seen depending. Below the mantle, in the middle is seen the winged globe, by some considered as the sign for eternity: by others, as the emblem of Agathodæmon or Cnubis of the Greek authors, the oldest representation of the divine power admitted by the Egyptians;—and it may therefore be believed to be significant of the immortality of the soul of the deceased, or else to be the symbol of the divine protection. On each side of the globe are seen hieroglyphics. In the second compartment or tablets below the globe, we have the representation of a most singular group, exhibiting the last judgment of the deceased and his reception by various divinities. According to Diodorus the bodies of every person, from the king down, underwent this ceremony. Two and forty judges were collected on the banks of the canal, where the relations appeared; and a boat being prepared, before the body was put in it, any one might bring forward accusations against the deceased, which, being examined by the judges, if found to be true, prevented the body from possessing the honours of a public funeral; but if they were thought false, the accusers were severely punished; then the relations finished their mourning, pronounced the praises of the deceased, and declared him about to enjoy a happy eternity with the pious in the regions of Hades. In the rolls found with mummies, on the coffins and in the tombs, this judgment is almost always pictured by the figure of a balance in the form of a cross, near which two personages are standing, and apparently weighing the merits of the deceased: seeming to officiate as his good and evil genius, each wishing to draw the scale to his own side. Finally the scale of the good genius preponderates; judgment is given in favour of the dead person, and he is then to be introduced to the company of the gods. As a preliminary to this honour, he is invested with some of the insignia of Osiris, if a male, and of Isis, if a female.

"In this tablet, we notice six personages on the left, who are looking to the right, and two persons on the right, looking to the left. Beside the last of these, that is, on the extreme right, is seen the balance in the form of a cross, with a Cerberus as the evil genius sitting on its left, and a hieroglyphic representation of the friendly divinity on the right. The Cerberus is seen on the left; but on the right of the balance appears the friendly divinity in person, bearing the head of a wolf. The figure next the balance without any gar-

ment than a kirtle, is supposed to be that of the deceased, coming from judgment, under the protection of a divinity who has hold of his hand, and seems to have taken him under his protection, in order to present him to the assembly of deities. At the head of these is a serpent, supposed by some to have been regarded as the good angel by the Egyptians. Next follows the great Osiris, the principal deity of the Egyptians, designated by his mitre, and his staff or sceptre, the emblem of power; he has the attitude of receiving the new comer presented to him. After Osiris are seen five other personages, bearing the heads of a dog, a baboon, a hawk, a wolf, respectively, supposed to be representations of the important divinities, Anubis, Macedo, and others. These paintings therefore confirm the account of the judgment after death, transmitted to us by Diodorus Siculus.

"The third tablet consists of hieroglyphic writing, arranged in columns, extending from above downward, as was the manner of the Egyptians.

"The fourth represents the hearse bearing the coffin of the deceased. The hearse was the form of a quadruped, perhaps a lion; a style of furniture very much affected by the Egyptians. The coffin is represented as carved at the head. Below the hearse are four vessels containing resinous and odoriferous substances, employed in embalming. At the head and foot are seen the tutelary hawk, or vulture, with stretched out wings, as if to protect the hearse, and between them is an eye with a tear, the symbol for mourning.

"The 5th tablet consists of hieroglyphics.

"The sixth, placed on the projecting foot of the coffin, exhibits a series of red and white stripes, twenty in number, which may be supposed to indicate the age of the deceased: on the base, supporting these, stands the tutelary hawk, surrounded by hieroglyphics, and among them is distinguished the eye with a tear."

Dr. Warren goes on in the same interesting style to describe the other parts of the coffin, and to give a particular account of the mummy; but our limits will not permit of our making further extracts. The rarity and attraction of the object exhibited, will, we have no doubt, induce the curious, and men of science, to satisfy themselves by personal examination. They will then have a more perfect idea of the subject than they can derive from any written description. We are satisfied that the time spent in viewing this unique exhibition, will be doubly compensated by the rational gratification it is calculated to afford.—*N. Y. Minerva.*

To correspondents.—*Melancthon* will appear in our next; also several other articles prepared for this number.—The convention sermon, and the ordination sermon delivered at Milton, will be inserted as our limits shall permit.—Favours not acknowledged will hereafter be noticed.

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 12.]

DECEMBER, 1823.

[Vol. VII.]

For the Christian Journal.

Bishop Hobart's Address to the Convention of the Diocese of New-York; read at a meeting of said Convention, in Trinity Church, New-York, on Wednesday, October 22, 1823.

Brethren of the Clergy and Laity,

THE frequent recurrence, during the last spring and summer, of the sickness which so seriously interrupted the discharge of my official duties during the preceding year, has prevented much attention to them through the past season. The state of my health is considered by my physicians and friends to require a sea voyage, and a complete relaxation from official cares, by a residence abroad. The provision made by the vestry of the church of which I am rector, and the kind liberality of several of my friends, have enabled me to carry this design into effect, in a manner highly satisfactory and gratifying to myself. And I wish to be permitted, in this way, to express my grateful acknowledgments.

I have to notice the following official acts:—

On Thursday, the 17th of last October, the day following the adjournment of the last convention, I held a confirmation in St. Paul's church, Troy, Rensselaer county; and on the following Sunday, the 20th after Trinity, I administered the same ordinance in St. Peter's church, Albany. On Friday, October 25th, in St. John's chapel, in this city, the Rev. Lawson Carter, missionary at Ogdensburgh, St. Lawrence county, and paria adjacent, was admitted to the holy order of priests. On the 25th Sunday after Trinity, November 24th, in Trinity church, in this city, I admitted Seth W. Beardsley to the order of deacons. He is now the minister of Christ church, Sacket's Harbour, Jefferson county. On the 4th Sunday in Advent, December 22d, in St. Ann's church, Brooklyn, King's county, I admitted to the order of priests, the Rev. James P. F. Clarke, deacon. This gentleman has removed from the churches at Delhi and Waterville, Delaware county, and is now the rector of St. John's church, Canandaigua, Ontario county. On Tuesday, December 31st, I consecrated to the service of Almighty God St. Philip's church, in this city, belonging to a parish composed of coloured persons. The destruction

by fire of the former edifice of this name was mentioned in my last address. The present church is erected on the same foundation, and is a very neat brick building. The prudence of the vestry in insuring the old church, has enabled them, thus speedily, to repair the loss. On Wednesday, January 15th, in St. John's chapel, in this city, I admitted to the order of priesthood, the Rev. Benjamin Dorr, deacon, minister of Trinity church, Lansingburgh, Rensselaer county, and Grace church, Waterford, Saratoga county. On Friday, the 31st of January, I visited Binghamton, Broome county, and consecrated an uncommonly neat and commodious edifice in that village, being the second which has been erected by that congregation within the space of a few years. At the same time Burton H. Hecox was admitted to the order of deacons.

On Quinquagesima Sunday, February 9th, at an ordination held in Christ church, in this city, John Sellon was admitted to the order of deacons, and now officiates in a congregation worshipping in the same edifice; the former congregation having removed to a spacious and commodious edifice, erected by them with great enterprise and zeal, in Anthony-street. It was consecrated by the name of Christ church, on Easter-Even, March 29th.

On Wednesday, May 14th, in St. Paul's chapel, in this city, I admitted Augustus L. Converse to the order of deacons.

I was prevented by sickness from attending the meeting of the General Convention of our church, at Philadelphia, in May last, and from uniting with my brethren in the interesting and gratifying act of admitting to the episcopacy the Rev. John S. Ravenscroft, the first bishop of the church in North-Carolina. I cordially cherish the general expectation of great usefulness to that diocese from his superintendence.

On the first Sunday after Trinity, June 1st, in St. Luke's church, in this city, I admitted Orsamus Smith to the holy order of deacons. On Tuesday, June 17th, I consecrated to the service of Almighty God, St. Thomas's church, Mamaroneck, Westchester county; and on Friday, July 4th, laid the corner stone of the new church in New-Rochelle, in the same county.

In the month of July I made a partial visitation of the diocese; officiating at

Hudson on the 9th, and confirmed 24; at Catskill on the 10th, A. M. and confirmed 19, and at Athens, P. M. and confirmed 30; at Greenville on the 11th, and confirmed 6; at Rensselaerville on the 12th, and confirmed 8; and at Windham on the 13th, and confirmed 23.

Shortly after my return to this city, a renewed attack of sickness prevented me from the discharge of my duty as a trustee and professor in the general theological seminary, at a meeting of the trustees, and an examination of the students, in July. But I heard, with great pleasure, of the approbation of the trustees, and particularly of our venerable presiding bishop, of the proficiency of the students, and of the general affairs of the seminary.

On Wednesday, August 6th, at an ordination held in Trinity church, in this city, I admitted Cornelius R. Duffie to the order of deacons, and the Rev. George W. Doane, deacon, officiating in Trinity church, New-York, to that of priests.

From an earnest wish to accomplish a more extended visitation of the diocese, and with a view to acquire strength for that purpose, I took a journey into Canada, in the month of August, officiating, on my way, at Plattsburgh, Clinton county, and proceeded as far as Quebec, where I received every possible attention from the Right Rev. the bishop of Quebec and his clergy, and from the laity of the church in that city. But on my return, before I reached my own diocese, a third attack of sickness rendered it necessary that I should reach home as speedily as possible.

Since this time, the only events I have to record are the following:—

On Friday, September 19th, I consecrated St. George's church, Hempstead, Queen's county. This building has been erected near the site of the former church, which was built about eighty years ago, and the decayed state of which rendered it necessary to take it down. The present church is of larger dimensions than the former, very neat in its style, and commodious in its arrangements, and reflects great credit on the rector and parish, by whose exertions and liberality its erection has been accomplished.

On the 17th Sunday after Trinity, September 21st, I held an ordination in St. Paul's chapel, in this city, and admitted to the holy order of deacons, Edward K. Fowler, Henry N. Hotchkiss, and Richard Salmon; and to that of priests, the Rev. Phineas L. Whipple, deacon, missionary at Fairfield, Herkimer county, and parts adjacent. Mr. Fowler will immediately commence his ministerial labours in St. John's church, Huntington, Suffolk county, where he had, for some time, been very usefully engaged as a lay reader.

The sentence of suspension on the Rev. Timothy Clowes, LL. D. has been remov-

ed by an instrument, executed by me, in the words following:—

"By John Henry Hobart, Bishop of the Protestant Episcopal Church in the state of New-York.

"The Rev. Timothy Clowes, LL. D. having, in reference to the sentence of suspension by me duly pronounced on him, on the 21st of October, 1817, made full and satisfactory acknowledgment, whereby ecclesiastical discipline, and the honour of the ministry, are sustained, I do hereby revoke the said sentence of suspension, and I do declare that it is revoked, and that the said Rev. Timothy Clowes, LL. D. is restored to the exercise of the functions of the office of a presbyter of this church.

"In testimony whereof I have hereunto set my hand and seal, this 23d day of September, in the year of our Lord 1823, and in the 13th year of my consecration."

The following changes in the diocese are also to be noticed:—

The Rev. Amos G. Baldwin has resigned his mission at Sandy-Hill, Washington county, Stillwater, Saratoga county, and parts adjacent; and has been employed, a great part of the year, in a journey into the western states, as agent for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. The Rev. David Brown has removed from Hyde Park, Dutchess county, and is now missionary at Fredonia, Chataque county, and parts adjacent. The Rev. Nathaniel F. Bruce, M. D. has resigned the charge of St. Paul's church, Red-Bank, Dutchess county, and removed to the West-Indies. The Rev. Nathaniel Huse has resigned the charge of St. Paul's church, Paris, Oneida county, in which the Rev. Algernon S. Hollister, deacon, missionary, supplies occasional service; and is confined to St. Luke's church, Richfield, Otsego county. The Rev. Levi S. Ives, deacon, has resigned his mission at Batavia, Genesee county, and parts adjacent, and removed to Pennsylvania. The Rev. Lucius Smith has succeeded to that mission, having resigned the rectorship of St. Peter's church, Auburn, Cayuga county. The Rev. Richard Bury, deacon, officiates in Christ church, Duanesburgh, Schenectady county. The Rev. William L. Johnson, deacon, has removed to New-Jersey; also the Rev. John Grigg; the latter having resigned the rectorship of St. John's church, Phillipsburgh, Westchester county. The Rev. Milton Wileox, deacon, has left the diocese. The Rev. Palmer Dyer, deacon, has resigned his mission at Manlius, Onondaga county, and parts adjacent. The Rev. William S. Irving, deacon, has been compelled, by ill health, to relinquish his ministrations in

St. Mark's church, Le Roy, Genesee county, and at Avon, Livingston county, and to sail for Europe. The Rev. William Barlow has removed to South-Carolina. The Rev. Manton Eastburn, deacon, has been appointed assistant minister of Christ church, in this city. The Rev. Ravaud Kearney has removed to Maryland; and the Rev. Reuben Hubbard, from that diocese, has become rector of St. James's church, Goshen, Orange county. The Rev. William Shelton, deacon, from Connecticut, is officiating as a missionary at Plattsburgh, Clinton county, and parts adjacent. The Rev. Richard F. Cadle has returned to this diocese, from New-Jersey; but is, at present, officiating, temporarily, in St. John's church, Elizabeth-Town, in the latter diocese. The Rev. John F. Schrader, deacon, of Maryland, has been appointed to officiate in Trinity church, in this city, during my absence.

The following are candidates for orders:—George M. Robinson, Eleazar Williams, Samuel R. Johnson, William H. Bostwick, William C. Meade, Edward Neufville, Lewis Bixley, William R. Whittingham, Danforth Billings, James L. Yvonnelt, Benjamin Holmes, Isaac Low, Henry J. Whitehouse, Charles P. Elliot, Samuel Seabury, Joseph Pierson, Smith Pyne, George Shady.

At a period when there are many infant congregations which require the cherishing aid of missionary labour, it is with deep regret I state that the deficiency of the missionary fund will render necessary a reduction of the number of missionaries, unless efforts are made to increase the contributions for this most valuable object. And I entreat my brethren of the clergy and laity, not, by a relaxation of zeal, to permit congregations that are now rising to importance, to languish or become extinct; and the numerous opportunities that occur of establishing new ones, to be lost.

Exertions are making, agreeably to the provisions adopted at the last convention, for collecting funds for the establishment of a college at Geneva. Having expressed myself so fully and decidedly on this subject, in my last address, I need only now state my increasing sense of the importance of an institution in that influential and interesting section of the country, which will provide the means of education, under the most favourable circumstances, and under the more immediate patronage of our own communion.

In a former address, Henry W. Ducachet, M. D. was ranked among the number of candidates for orders. He has since been rejected by me. The great publicity which has been given to erroneous representations of this act, which would exhibit it as one of tyranny and injustice, and other peculiar circumstances in the case having

a more important operation on the character of our church, and the exercise of its discipline, render it proper for me to lay before you a correct statement of this subject. The ground of rejection was, faults of temper, leading to violent abuse of the characters of individuals. I ascertained this fact from the information of persons of the first respectability, some of them communicants of the church, who had the fullest opportunity of judging of the moral qualifications of this gentleman. But the most decisive evidence appeared in a funeral eulogium on a medical friend, delivered by him, and published, in which the most unwarrantable liberties are taken with the private characters of persons who were obnoxious to him, and a charge, totally unfounded, of having been "a dastardly traducer" of the character of the person whom he was eulogizing, brought against a gentleman of the first standing in society, of great purity of character, and who, for many years, had been an exemplary communicant in the church of the vestry of which he was a member. On the rejection of Dr. Ducachet, means, it is believed, were taken to procure his ordination in other dioceses, but without success. It is certain that application was made by his friends to the bishop of Quebec; who declined ordaining any candidate from the States, unless he should bring satisfactory testimonials from the bishop of the diocese where he had resided. Application was at last made to the bishop of the eastern diocese; to whom, as well as to the members of the standing committee of Rhode-Island, in May last, on their return from the General Convention, I gave an explanation of the causes which led to Dr. Ducachet's rejection. I afterwards received the following letter from my Right Rev. Brother:

"Bristol, July 9th, 1823.

"Right Rev. and dear Sir,

"That perplexing subject, the application of Mr. Ducachet to this diocese to be received as a candidate for orders, is still in agitation; and it is proper that you should be apprised of what is doing, and consulted in whatever steps may be taken. Whether our standing committee will recommend him I know not; nor have I formed any determination respecting my future conduct in the business. To prevent any misunderstanding, it will be proper to state to you my general view of such questions, and to ask a statement of your's, and of this case particularly. A bishop's authority, we know, is confined to his own diocese. It is decidedly my opinion, that a candidate being rejected by one bishop, does not in itself debar him of the right of applying to, and being received by, another; for such a rule might sanction the most intolerable oppression.

It is also my opinion, that if any bishop receives one who has been refused by another, it does not necessarily imply any censure upon the conduct of the bishop who refused. They act independently, each (we must suppose) according to his best judgment, and, of course, as his conscience dictates. Either of them may act injudiciously; or the case may very possibly be so equally balanced, that a wise and impartial judge would hesitate to say which of the two pursued the wiser course. It is also my opinion, and it is evident to all, that the bishop and standing committee who receive the person that has been rejected, take on themselves the whole responsibility. If the person is unworthy, no blame can rest upon those who rejected him. The case is similar to what we daily see in civil causes. If one judge reverses the decision of another, no censure is implied or understood. It is no uncommon thing for a man to bring an action before a court, and lose it; a new trial is granted him, and he gains his cause. In such case no manner of disrespect is shown to the former court. Of course, in the present case you are interested only in the general honour and good of the church. Mr. D. comes here very highly and abundantly recommended. You judge him to be an unfit person. The reasons for it given me verbally by yourself are worthy of serious consideration. But, with deference, I conceive that we ought to have some definite statement in writing of his disqualifications, with the proper proof. His address, delivered on a certain funeral occasion, and published, to which we have been referred, is reprehensible, but is not, in my judgment, sufficient to debar him from the sacred ministry. I have to request, then, that you will address to me, or to Mr. Wheaton, the president of our standing committee, such statement, and such proof, of Mr. Ducachet's unfitness for the holy ministry as you shall think proper. This, I know, is to you an unpleasant business; but to me it is much more so; called, as I probably soon shall be, to decide in a question of such great delicacy and importance.

"Most respectfully your friend and brother,
ALEX. V. GRISWOLD."

Properly appreciating the frankness which dictated this communication, and agreeing in the sentiment that there should be, on so important a subject, a free interchange of opinion, I returned the following answer:—

"August 6th, 1823.

"Right Rev. and dear Sir,

"Your letter of the 9th of July last arrived during my absence on a visitation of part of the diocese, and before I could answer it, on my return, I was seized with an intermittent fever. The information

which I received of what passed among the bishops at the General Convention, induced me to hope that the subject of Mr. Ducachet's application to you for orders would not engross much more of your or my attention. The state of my health must be my apology for my delay in writing to you, and for my not going very fully into the subject. This, however, is the less necessary, as the views which appear to me correct, are stated by our presiding bishop, in the opinion which he read in the house of bishops; and as you may not have a copy of it, I take the liberty of subjoining one, taken from a copy with which Bishop White furnished me:—

"*Question.* Is there any possible case, in which a person refused orders by a bishop, and applying to another bishop for ordination, may justifiably be ordained by him?

"*Answer.* The case is here supposed to be possible; but not under any circumstances, in which such an act would not be an open testimony against either the heterodoxy or the injustice of a brother bishop.

"Let there be supposed two cases, as happening either in the diocese of Bishop Kemp, or in that of Bishop Croes—These Right Rev. Brethren will excuse the attaching of their names to the fictitious cases; because the question is contemplated as having a bearing on a possible application to the writer of this; and because, if either of their dioceses should be passed over, to reach that of Pennsylvania, such a procedure would be considered by him as evidence of the belief of a diversity of sentiment, influencing the administration of ecclesiastical discipline. The suggestion would prevent procedure in the case; although it might not prevent the consulting of bishops on the subject, abstractedly considered, as is done in the present instance.

"Let it be supposed, that in either of the two named dioceses, there should be hereafter a bishop, denying the sacrifice of the cross to have been made for all. Scripture affirms it to have been "for the sins of the whole world;" but he would give the interpretation, that it might have been so extensive, bad such been the will of God. Our church says—"who redeemed me and all mankind;" but this would be interpreted of all sorts of men. Before the bishop there appears a candidate who is rejected, because, not giving satisfactory answers on the specified points, he is considered as a denier of the sovereignty of God; and as excluding the agency of the Holy Spirit, from the giving of a beginning to the work of saving grace: doubtless just causes of rejection, if truly predicated of the person. In the circumstances stated, it may be supposed that the latter of the bishops applied to would enter into a Christian correspondence with his Right Rev. Bro-

ther; not for the discussion of the implicated points, but perhaps for friendly expostulation; and, at any rate, for the ascertaining of facts: and on the latter account, other resources might be had recourse to. If the cause of the rejection should be found to be as stated, there would seem no hindrance to the ordaining of the party; although not even then, without the advice of the standing committee of the diocese, and after taking the advice of some brother bishops.

'Another case. Let the circumstances be as before; except that the rejection is for some act contrary to good morals. Let it be the manifesting of a disposition to intemperate abuse of character: than which there can scarcely be a fault more tending to the disgrace of the Christian ministry. If it should not bring down personal vengeance on the minister; there will be the sting of professed forbearance, because of the sacred profession of the offender. One would hope that no standing committee would sign the requisite testimonial in favour of such a person. If this should be done, it might further be hoped, that the standing committee of the diocese applied to, would not strain their consciences to the same extent. But we will suppose both of these events to have happened. The opinion entertained is, that the bishop applied to should disregard them both, and not take on himself the heavy responsibility which would result from his compliance. Let the above case be so varied, as that, in the estimation of the second bishop applied to, the offence is resolvable into an act of indiscretion, not evidencing malignity of mind. That this is possible, cannot be denied. But how great should be the caution of predicating an ordination on the ground of the unreasonable severity, and, as would be alleged, the tyranny, of another bishop! If, however, the extreme case should happen, and if it should be continued, after reasonable time and endeavour for conciliation; no doubt the majority, or rather all the rest, of the bishops, would express such sentiments concerning it, as would make the course of conduct clear to the bishop applied to, and justify his compliance with the request made.

'W. W.'

"Agreeably to the principles laid down in the opinion referred to, I should consider it my duty to act in any particular case which might come before me. If an application should be made to me to ordain a candidate rejected in the eastern diocese, I should not proceed, because, as suggested by Bishop White, this measure would imply a belief that there was some 'diversity of sentiment,' which, in the opinion of the candidate, would render his application more likely to succeed with me than with the bishop of Connecticut,

to whom, as the nearest bishop, it would be natural and proper that the candidate should apply. If the case of a candidate rejected by an *adjoining* bishop, should come before me, I should not think proper to ordain him, unless I were satisfied of the 'heterodoxy or injustice of my brother bishop' in rejecting him. I conceive that *only* in an *extreme* case of this kind, would I be justifiable in ordaining a person rejected by another bishop, and not then, without 'consulting my brother bishops.' I should in the first instance, inquire of the bishop who had rejected the candidate, 'whether' (in the words of the canon) 'any just cause exists why the candidate should not be ordained.' If he answered in the affirmative—if, for example, he stated, that after full inquiry, he was satisfied that the candidate did not possess 'the qualifications which would render him apt and meet to exercise the ministry;' that his temper and disposition led him to language and conduct so violent as to expose him to just censure; and that his temper had been particularly displayed in an 'intemperate abuse of character;' I should immediately refuse to act in the case, satisfied that I could not ordain the candidate without hearing an 'open testimony' against the 'severity and injustice of my brother bishop;' and of this 'severity and injustice,' I must have strong and full evidence, before I should consider myself justifiable in ordaining the person whom he had rejected. His general assurance that he had full and satisfactory evidence of the moral unfitness of the candidate would satisfy me, unless there were clear and decisive proof to invalidate an assurance to which, from every consideration, I was bound to give full credit. But if my brother bishop went further, and laid before me, as proof of the disposition of the person whom he had rejected, to an 'intemperate abuse of character,' a pamphlet, containing the severest charges against individuals, amounting, if false, to *slander*, and at the same time assured me, that he was satisfied, by full evidence, that at least some of these charges, and particularly the most exceptionable charge, were false, I should be still more fortified in my determination to reject the application of the candidate; as by not doing so, I should consider myself as impeaching the veracity, and the mental capacity, and the purity of intention, as well as the justice of my brother bishop, by the supposition that he had not this evidence, as he asserted, or that he was incapable of estimating the force of evidence; or had judged and decided corruptly and unjustly. To require from him a detail of the evidence, I should think unreasonable and improper. Unreasonable, because it might be impossible to present this detail, as cases may readily be conceived, where in-

dividuals, on whose information and testimony the judgment of the bishop may be founded, would not consent to come forward in a public manner: and improper, because, by this procedure, I should bring my brother bishop, and the person rejected by him, before my tribunal, and, by my decision, determine on the correctness of the conduct of the parties. And if I should decide in favour of the bishop, and against the other party, he might, by the precedent which I should establish, apply to all the other bishops, and thus cite the bishop who had refused him orders, before their tribunals successively. Having full confidence in the capacity and integrity of my brother bishop, I should think, that however he might err in matters of opinion, in regard to matters of fact, as in this case, to the moral fitness of the candidate, determined by facts of which he became possessed, and of which he could judge much better than myself, I ought to respect his decision. At any rate, conceiving that the canons, instead of favouring these applications from rejected candidates, rather guard against them, and that though injustice might possibly be done, yet this possible case ought not to weigh against the certainty of the weakening of ecclesiastical discipline, and of the injury to the character, reputation, and influence of my brother bishop, I should think it decidedly the safest course not to ordain the candidate.

"I have thus, Right Rev. and dear Sir, with that frankness which you have invited by your friendly and frank communication to me, stated my views on this unpleasant business. The case above supposed is that of Dr. Ducachet. The ground of rejecting the supposed candidate, as I stated to you, and to some members of your standing committee, is the ground on which I rejected Dr. D. The testimony on which I formed my judgment, is the testimony of most respectable individuals, some of whom are the personal friends of Dr. D.—though they think him very unfit for the ministry. But more particularly, my judgment was decided by the published address, not on account merely of what some considered as reprehensible *language*, but of the matter, which amounts in one case more particularly, to gross *slander*. The individual whom he charges with being 'a dastardly traducer of Dr. Dykeman's character,' and holds up as deserving of 'public execration,' is a most respectable and exemplary man, a member of our vestry, and long a communicant of our church—and I now repeat to you the assurance, that there is no ground whatsoever for this charge. This assurance is founded on a minute knowledge of the circumstances of the case. The considerations, that this attack on character was without any provocation, that Dr. Ducachet had with-

drawn from the medical profession, and become a candidate for orders, and that the circumstances on which he professes to found the charge, took place nearly three years before the delivery of the address or eulogium, much aggravate the offence. To require me to exhibit 'proof' of all this, would, I humbly conceive, be liable to the objections which I have stated in the supposed case; and would, indeed, from the reluctance of individuals to come forward, be perhaps impracticable. And I do further respectfully suggest, whether, if credit cannot be given to the declarations of a bishop, as to the grounds on which he has acted in rejecting a candidate, and the facts on which his decision is founded, there is not an entire end to confidence and harmony between the bishops. The power of ordination is a discretionary power, for the exercise of which a bishop is responsible to God and to the church. The act of ordination is an admission to privileges which no individual has a right to claim—analogous to admission to the legal or medical profession, or to membership in any society, which may be, and is, refused to individuals, on satisfactory evidence of unfitness, without the forms of a trial.

"The act of a bishop in ordaining a rejected candidate is not an *independent* act, affecting only himself, inasmuch as it must fix 'heterodoxy or injustice on a brother bishop. The reversal of the sentence of one court by another, is in a process of law, not contemplated in cases of ordination. But even here, I should suppose, that if a judge or jury pronounced a judgment or verdict, relative not to *legal points*, but to *matters of fact*, on evidence laid before them, and another judge or jury, on the same evidence, pronounced a different decision—the latter would be considered as a crimination of the former.

"With regard to the high and abundant recommendations of Dr. D. I would only remind yourself, and the standing committee, of the ease with which testimonials may be procured, and of the circumstance that the testimony of a hundred persons to the general good character of an individual, could not invalidate the testimony of two, to his guilt, in any particular case. The persons who met with Dr. D. on religious occasions, where he would be on his guard, could not have had an opportunity of judging of the faults of his temper, disqualifying him for the ministry. I can only say that gentlemen of the most respectable character and standing, who know Dr. D. have expressed to me, not merely a cold, but the warmest, approbation of the course which I have pursued. One gentleman, of judgment and discrimination, who, by the representation made to him, became somewhat interested in Dr. D.'s favour, and consented

to a personal interview with him, informed a friend of mine, that he thought no explanation or justification on my part necessary; he was perfectly satisfied, from the language and conduct of Dr. D. on that occasion, that I had done right in refusing him orders.

"In the event of Dr. D.'s receiving orders, I shall find myself placed in a most unpleasant predicament. Unwearied pains, have been taken to circulate extensively imputations on me of severity, of tyranny, and of injustice, in relation to Dr. D. I have submitted in silence, trusting for my vindication to the gradual progress of truth. But should these imputations receive sanction, (as they certainly will, though *unintentionally* on his part,) by the ordination of Dr. D. by another bishop, they will become much more serious in their import, and in their influence, on my personal and official character and reputation.

"I deprecate this measure even more on account of the effect which it will have, as a precedent, on the church—weakening the legitimate exercise of episcopal authority, and leading to an interruption of that confidence and harmony among the bishops, so essential to their dignity and usefulness, and to the honour and peace of the church.

"I must beg you to have the goodness to lay this letter before the standing committee.

"And I remain, Right Rev. and dear Sir,

"Very respectfully and truly

"Your friend and brother,

"J. H. HOBART."

On my return from my journey, the last of August, I heard a report that Dr. Ducachet was admitted as a candidate for orders in the state of Rhode-Island; and I concluded to address the following letter to the Right Rev. Bishop Griswold, in whose diocese that state is situated:—

"New-York, Sept. 9th, 1823.

"Right Rev. and dear Sir,

"I wrote to you from Quebec, informing you that the bishop of Quebec, through his son, Archdeacon Mountain, in answer to inquiries from Dr. Ducachet's friends in that place, whether a candidate for orders from the States would receive ordination from him, returned for answer—Not unless he produced satisfactory testimonials, or letters dismissory from the bishop under whom he was a candidate.

"I have been informed, since my return to this city, that Dr. Ducachet has written to his friends here, that the standing committee of Rhode-Island had recommended him as a candidate for orders—and that he expects to receive ordination in a few months. There must, I presume, be some mistake in this; as it does not follow from the recommendation of the standing committee, that you have admitted him as a

candidate—and even in this case, a year must elapse before he can receive ordination, and, as I am satisfied, he will not be able to produce an *unimpeached* character for piety, good morals, and orderly conduct, for three years last past.

"In my letter to you I omitted to notice your remark that Dr. Ducachet comes 'very highly and abundantly recommended.'

"You know how easy it is, from the indifference of many in such case, or from compassion, or from a desire to escape from importunity, or from false representations, to obtain testimonials. Against these, however, I should suppose, my declaration, that I receive testimony the most respectable of Dr. Ducachet's unfitness, and particularly the fact of a slanderous publication by him, would have decided weight. A deliberate, and unprovoked, and slanderous attack on respectable individuals, evidencing in connexion with other facts, 'a disposition to intemperate abuse of character,' is surely a fault, (I use the language of our venerable presiding bishop,) 'than which there can scarcely be one more tending to the disgrace of the Christian ministry?' and let me be permitted to go on with his opinion—'One would hope that no standing committee would sign the requisite testimonial in favour of such a person. If this should be done, it might further be hoped, that the standing committee of the diocese applied to, would not strain their consciences to the same extent. But we will suppose both of these events to have happened. The opinion entertained is, that the bishop applied to should disregard them both, and not take on himself the heavy responsibility which would result from his compliance.'

"I have not seen the testimonials to which you allude: But I presume they are signed by the religious companions and friends of Dr. Ducachet, in whose society, he probably has been careful never to exhibit those violent tempers which he has elsewhere displayed—and by others, whose signatures have been obtained by the assiduous application and misrepresentations of interested individuals. Where is the person who, by certain arts, cannot obtain from some person, or from some quarter, his testimonials of character?

"Allow me, Right Rev. and dear Sir, to suppose it scarcely possible, that a candidate for orders, rejected by one bishop, on the ground of 'moral unfitness, arising from a disposition to intemperate abuse of character,' should be received as a candidate by another, on whom, as there were other bishops, more contiguous to the residence of the candidate, there was no particular call to attend to his case—that this should be done, in deviation from the prudent and judicious course pointed out, in an opinion delivered at the request of this

bishop, by the presiding bishop; in opposition to the earnest and solemn representations of the bishop who rejected the candidate, that this measure was the result of serious deliberation and inquiry, and of satisfactory testimony of impartial individuals, who had the fullest opportunity of judging of his dispositions and character—and in disregard of the fact, that an eulogium, delivered and published by him, in departure from his appropriate character as a candidate for the ministry, contained not merely unprovoked and unmerited invective, but slanderous charges against respectable individuals.

"If Dr. Ducachet be admitted as a candidate for orders in the eastern diocese, then it will be impossible to prevent the community from drawing the conclusion, that the charges of 'injustice and intolerable oppression,' 'of unreasonable severity and tyranny,' which have been industriously and extensively circulated against me, have received the high sanction of the ecclesiastical authority of the diocese; the episcopal character and office will be lowered in public estimation—distrust and division will, in the present instance, and hereafter, if the precedent should be followed, be introduced among those who, from their eminent stations in the church, it is of peculiar importance, should exhibit, in the exercise of discipline especially, unity of counsel, and mutual confidence and cooperation—and then, the guards with which the canons of the church have so solicitously surrounded the door of entrance into the ministry, will be materially weakened. It is the result on the general interests of our church, which, even more than its effects as to my personal and official character, excites, with respect to this measure, my deepest solicitude.

"I expected to proceed from Canada on a visitation of the diocese; but the morning I left Quebec, I was attacked with fever, for the third time this summer, and was induced to make the best of my way home. The state of my health, in the opinion of my physicians and friends, renders highly expedient a sea voyage, and a respite from official cares and labours. I accordingly expect to sail for England on the 24th of this month. I must previously prepare my address to our convention, exhibiting an account of my proceedings, among which, I must, of course, mention my rejection of Dr. Ducachet, as a candidate for orders. I shall, therefore, esteem it a great favour, if you will, as early as convenient, acquaint me with your determination as to this case, and if he be admitted as a candidate, at what time it is proposed to ordain him. I remain,

"Right Rev. and dear Sir,

"Sincerely your friend and brother,

"J. H. HOBART.

"The Right Rev. Bishop Griswold."

To this letter I have received no reply: in consequence, I presume, of the absence of my Right Rev. Brother, on a visitation of his diocese. I have heard that Dr. Ducachet is licensed by him as a Lay-Reader; which would seem to establish the fact of his admission as a candidate for orders.

I have thought it my duty, Brethren, to make this communication to you, as well from a wish to correct very erroneous representations which prevail on the business to which it relates, as with the view, if this should be the last time I address you, of recording my sentiments on a point, which, considered as a precedent, I regard as among the most important, in reference to the purity of the ministry, the honour and harmony of the Episcopacy, the efficiency of discipline, the prosperity of the Church, and the high interests of evangelical religion, that could possibly occur.

At the moment of commencing what, I trust, will, through the blessing of Providence, be only a temporary separation from my diocese, I cannot refrain from expressing my liveliest sensibility to the confidence with which my Brethren of the Clergy and Laity have honoured me, and to the prompt and united support which they have given to my exertions to advance the interests of the Kingdom of our Lord. To this confidence and support, under God, must be principally attributed whatever degree of success may have followed these exertions. In imploring for the Clergy and the congregations of the diocese, the blessing of Almighty God, I trust I may hope for their prayers for myself.

JOHN HENRY HOBART.

New-York, September 23d, 1823.

To the Editor of the Christian Journal.

REMARKS ON ROMANS xiv. 23. *Whatsoever is not of faith is sin.*

In the October number of the Journal there were some observations made on this passage of St. Paul. Since that time I have met with a very full and clear exposition of this text, in an old author of the 17th century, which may be interesting to some of your readers. The remarks are from a book, that owed its origin to the unsettled state of religious opinions in England during the Commonwealth, and after the accession of Charles II. Its title is consonant with the character of the times in which it was written: and, as it was printed under the patronage of the bishop of

London, it is thus stamped with the true marks of orthodoxy. There could scarcely have been a title better suited to the period in which it was published, than that which it bears: "The true Liberty and Dominion of Conscience vindicated from the Usurpations and Abuses of Opinion and Persuasion."*

"It is clear," says the author, "that to know is of the essence of conscience, so that there can be no conscience without it. Now *scientia est de certis et indubitatis*, all knowledge is of certain and undoubted things; and this certainty, which is the foundation of knowledge, is grounded either upon the demonstration of sense, reason, or divine revelation; and whatever I know, it is because I have a certainty that it is such in its own nature; either from the evidence of sense, which cannot deceive me, or from clear and plain reason, or else from a positive divine revelation; which proceeds from him, who therefore will not, because he cannot deceive me, being Truth itself: and therefore if the things I would know be either in their own nature uncertain, as are all future contingencies, and many past actions of former ages, about which I want sufficient means of a certain information, I can have no knowledge of them; and by consequence, no obligation upon my mind, to believe them, or act according to them. But wheresoever there is a certainty of knowledge, either from sense, reason, or divine revelation, there my mind is not left at liberty; but has an obligation laid upon it, to act, or not to act, according to the commands of that knowledge. And that this is not my private opinion, but agreeable to the greatest truth, let the most learned apostle St. Paul give his testimony, in that well known place—*Whatever is not of faith, is sin*. For by "*faith*" there cannot be meant that supernatural gift and grace of believing to salvation, because every thing to be known or done, is not the object of that faith: and, therefore, as appears by the *fifth verse*,† by "*faith*," there he understands that *πληροφορία*, that full assurance of a man's own mind, which

is no other thing but the result of a certainty of knowledge of what he ought to do, and is properly opposed to doubting and wavering of a man's mind, occasioned by the want of knowledge; and therefore he tells us, it is a damnable sin to do that which I doubt I ought not: "For," saith he, "he that doubteth is damned if he eat, because it is not of faith;" that is, of a full assurance of knowledge that what he does is lawful: for to such a person, till he have a full assurance from a certain knowledge that it is not, it is sin, because for aught he knows it may be so; and the rule tells him he is to abstain from the very appearance of evil; and reason tells him, *tutum est errare à dextra*, it is the best to err on the right hand, by abstaining from that, which I am not fully assured of, but it may be sinful: and for this very reason the same apostle tells us, that the occasion of those mistakes in the church, about eating those things offered in sacrifice to idols, proceeded from a want of this knowledge: "Howbeit," saith he, "there is not in every man this knowledge;" and, for want of this, he tells them, "their consciences were weak;" that is, their minds were doubtful, and some were of one persuasion, others of another about it." Chap. v. p. 32—34.

The word "*faith*" is used in a still different sense in the third chapter of 2d Thessalonians; where it is said, that *all men have not faith*. From the context it is evident, that the true sense is, "that all men are not trust-worthy." From an examination of the context, the scope of the writer, and parallel passages, we may often learn the meaning of a text of scripture; whereas, by taking our previous opinions as a standard, and measuring all things thereby, we shall frequently fall into error.

From what is stated in the above remarks, and in those made in the preceding paper on this passage, it is evident that *πιστις* does not always refer to "the supernatural gift and grace of believing to salvation." Hence also we may learn to be extremely careful how we wrest from their proper bearing texts of scripture, in order to apply them to the support of any peculiar doctrines we may have chanced to espouse. L. J.

* Second edition. London. 1678.

† "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

For the Christian Journal.

To the Managers of the Education Society in Maryland and Virginia.

A FRIEND to theological education would respectfully ask leave to make some remarks on your late address which appeared in the Washington Repository. With deference he would submit to your consideration some of the sentiments excited by that address, in the hope that, offered as he trusts they are with right views and in a proper temper, they will subserve that object, in which the friends of our church are unanimously interested, as, under God, the best means for her preservation and advancement. You style yourselves "The Managers of the Education Society for the dioceses of Maryland and Virginia." A lover of concord would have been alarmed at this, supposing that those respectable dioceses entertained opinions unfavourable to the general seminary, and indeed had made a union for the purpose of opposing the general union of our dioceses, at least so far as the education of candidates for the ministry was concerned. But what are the facts? The conventions of Virginia and Maryland are in no way concerned in creating or patronizing the education society which you represent. In 1822, the Maryland convention resolved to form a diocesan seminary, but in 1823 annulled all proceedings on the subject, and thus emphatically declared their approbation of the general seminary. Virginia, in an address recommending the endowment of a professorship at William and Mary college, expressly avowed her approbation of the general seminary. But is not your preface calculated to convey a different impression? Does it appear on the face of your appeal, that you represent a private association, in which the ecclesiastical authority have no concern? On the contrary, would not an uninformed reader suppose that you were acting under the authority of the dioceses in which you live; and of course infer that those dioceses were engaged in an undertaking disapproved by the general convention, and calculated to interfere with the claims of the general theological seminary? That on this

subject the dioceses you name and the general convention do differ in opinion, (which is not the fact, as a recurrence to their journals will prove,) is intimated throughout your whole address. Thus—you speak of "the prosperity of the church of Christ, and of that section especially with which you are particularly connected;" as if the benefit of the section called for measures not approved by the whole body. You call it "The Society of (not in) Maryland and Virginia for the education," &c. Having thus prepared the way, you come forth more boldly against the general seminary: "There are many important exigences which a general institution, and that in allusion especially, can never meet."

You object, first, to any general institution; but you have not favoured us with your reasons. You decide against the supreme council of our church, in favour of diocesan rather than a general seminary, without stating the grounds of that decision. The arguments which weighed with the general convention, such as the unity of faith, the unity of affection—the poverty of the church not admitting at present of more than one well endowed seminary—the scarcity of clergymen rendering it inexpedient to call them to various seminaries from their important parochial avocations, when one college of professors would be sufficient—the claims of missionary and other objects on our church, which ought not to be put aside for creating several seminaries, when one was sufficient, considering that the whole number of candidates for our church do not exceed seventy—the facts that Virginia and Maryland have now no more than at most fifteen candidates: and shall a seminary, with its expensive library, class of professors, &c. be created for the accommodation of so few individuals?

Considerations like these you have not stopped to notice, as the general convention did for several successive sessions; but presuming them to be without force—presuming that your readers would be satisfied that better arguments could be offered for a diocesan seminary, you leave them with a strong assertion backed by one argu-

ment.—You have offered a reason, only one; let us look into it:—"There seems a peculiar fitness that candidates should be trained upon the theatre on which they are hereafter to act, and thus become assimilated in habits and manners with the people among whom they are destined to officiate." This argument supposes an essential difference in the manners and habits of different sections of our country; which might be questioned. The difference is rather between city and country: the manners prevailing in our cities being more nearly assimilated, however remote from each other, than those which prevail in a city and the country of the same state. But will it be said that candidates are to be educated in a city, and others in the country, with a view to their future usefulness?

But admit the difference asserted—Is it supposed that a candidate leaving home for two or three years will so change the manners he has acquired during twenty years, that he will be as a stranger on his return? If so, will he not in the next three years recover his old habits, and thus overcome the evil anticipated? Are not many of the clergy now at the south, emigrants in middle life from the north? Have they found it impracticable to conform to the customs around them? Has the usefulness of any minister been interrupted by his not having been educated in the state in which he officiates? But does not the argument prove too much? Would it not require that a candidate should be educated in the parish which he is to fill? And who can predict that? Who will undertake to say that the churches in the different dioceses will be hereafter filled by persons educated in those dioceses respectively? Would it be expedient, if practicable, to prevent an interchange,—to say that each diocese should be provided for by natives in preference to others? The only argument offered for a home education then proceeds upon wrong premises, viz. essential and unchangeable differences of habits and manners. It contemplates an impracticable object, viz. the confining each diocese in their choice of clergymen. It is unsound, as it supposes a change of habits and man-

ners would be the result of two or three years absence from home.

But as you object to any general seminary, so you object especially to that "in allusion," viz. the present seminary at New-York. You have not noticed the reasons which the general convention so deliberately and piously weighed, and which resulted in the present location: such as the securing of Mr. Sherred's legacy—the prospect of farther pecuniary assistance from the wealthy episcopalians of New-York—the fact that there are more candidates for the ministry in that than in any other diocese—the peculiar facilities of intercourse between the great metropolis and every part of our country—the knowledge that some of the professors who would act without salary could be had in New-York—and the avoiding of a collision which the legacy of Sherred would probably have created, had any other course been adopted:—these, and the like considerations, you overlook, and overthrow them all by the "remoteness of New-York, and the necessary expenses of a residence there."—As to the last objection—rejoice with me, it no longer exists. The trustees have reduced the expenses of board to two dollars and fifty cents per week. The education continues to be gratuitous.—Can a candidate be provided for more economically at Alexandria, or any where? Does your society engage to board its pupils for the same sum? The salary appropriated for your professor cannot, I suppose, be less than one thousand dollars. This would maintain six or seven of your candidates at the general seminary, and they may be such as without your assistance cannot go to any seminary. The expense of your *second* seminary, which is not needed, would afford gratuitous support to probably all the candidates now in Maryland, if they should go to the general seminary. The rigid economy which you state that you are compelled to observe, would surely recommend that, as education can be had *gratis*, you should avail yourselves of it for your beneficiaries, rather than pay for it. Your funds being applied to provide education, where are your beneficiaries to obtain maintenance? whereas, if you

would maintain them, the general seminary would relieve you entirely from the expense of the instruction. Permit me to add, that this is the course adopted by all our education societies, your own excepted.

The expensiveness of New-York has been remarked by our friends in New-England; but such an objection from the District of Columbia has surprised me. If Alexandria be a cheaper place than New-York, I can only say the inn-keepers have made my experience different. Searching for a cheap location, no man would ever dream of the District, whatever he might think of New-York island.

You speak of the remoteness of New-York from some parts of our country. This objection is tangible only as it implies the expense of going thither. But this is not a correct implication. The general seminary could be in no place in which it would be so easily and so cheaply accessible as at New-York. The candidates in the eastern parts of Virginia and Maryland could go to New-York with less expense than they could to Alexandria. A majority of the candidates in these dioceses would, as it respects the time of a journey and the expense of it, find New-York at least as convenient as the District of Columbia. And in reference to the more southern, or the western or eastern states, the facilities of intercourse with New-York are greater than with any other place that could be named. You observe that diocesan seminaries are not considered hostile to the general seminary. There may be no hostile intention, but the effects cannot be otherwise than hostile. The funds and the pupils which would have gone to the general seminary, are of course diverted from it by diocesan seminaries. And if Maryland, so near to New-York, has a seminary, why may not every other diocese? and then the *general* seminary becomes so only in name. It need be no longer kept up. No course could be adopted more hostile to the general seminary, than that which we are now considering. The resolution of 1820, authorizing diocesan seminaries, had reference to a particular state of things then existing. A new constitution was

formed in 1821. The house of bishops did not renew the resolution. It is virtually abrogated. The report of the trustees, sanctioned by both houses in 1823, is a strong declaration on their part in favour of one general seminary, and a virtual disapprobation of any attempts, at least for the present, to institute any other. Your society was formed in 1818,—not to create a seminary—not to maintain a professor—but to give to candidates “the necessary assistance for the prosecution of their studies.” Societies similar to yours exist in other dioceses. They are important auxiliaries to the general seminary. Their object is not to furnish means of education, but means of maintenance. It is travelling out of their sphere to institute seminaries; and if a member, I should not hesitate to resist the appropriation of funds for a professor’s salary, as an unconstitutional measure.

It is contradicted by the letter as well as the spirit of your association. You say you have numerous and urgent applications from indigent young men for assistance. Will you reply to them, We have applied our funds to the support of a professor? Can they avail themselves of this professor? Would it not have been more useful to divide the money among them? which would have enabled them, for a time at least, to have attended at the general seminary, or to locate themselves near to some parish clergyman, who could in some measure guide their studies.

All which is respectfully submitted.

MELANCTHON.

For the Christian Journal.

Messrs. Editors,

It has somewhere been remarked, that periodical publications are, to the literary and religious republic, what the circulating blood is to the human body: they preserve its pristine vigour, renew its vital warmth, and stimulate it to exertion. A spirit of inquiry and research is promoted by the diffuse circulation of such publications; while, at the same time, the variety of sentiments therein maintained, afford the public matter of deliberation and choice.

These are the most prominent of the

advantages afforded by such publications in general: but when promulgated as abettors in the dissemination of religious principle, their effects are much more powerful and permanent: many are accustomed to peruse a "repository," or a "magazine," in which religious tenets are inculcated and defended, who would never be persuaded to turn over the pages of a ponderous folio on theology, or even thoroughly to examine a set of articles, or a confession of faith. Thus they insensibly imbibe the spirit of the work which they may be accustomed to peruse, and are instructed in the ground-work of their profession, and established in their opinions. Others, who may have conceived some dislike to the tenets of any particular profession of faith, and would be unwilling properly to examine the points of controversy in works expressly on the subject, would, by means of this interesting form, be induced to examine that for themselves, which otherwise they would have been content to reject as the report (possibly misrepresentation) of others, and probably at length espouse the very cause they formerly detested.

These advantages, and others perhaps more important, have been long perceived, and cultivated, by sectarians of every class, who have never failed most assiduously to disseminate their opinions by means of periodical publications decidedly espousing their cause. If then such advantages are attendant on this class of writings—if they are so largely used by others in support of principles which we believe to be less agreeable to primitive discipline and doctrine, is it not incumbent upon *churchmen* to endeavour, as much as in them lies, by this means to spread the pure and primitive worship of our church? Should they not, while sectarians are daily by this, among other methods, endeavouring to undermine her solid foundations, be at least *equally* active in her defence? They have this additional encouragement to the exertion, that our church has no need of dissimulations and equivocations to support her doctrines, as at all times it has been her principal interest and endeavour to be known as *she is*, and for

what she is. With her, to be known is to prosper.

The foregoing reflections were occasioned by intelligence—it is feared but too correct—that two of these valuable aids of our church were about to be discontinued for want of support. Can it be that the members of our church will suffer these, her acknowledged defenders and supporters, to languish and expire for want of encouragement? Is it possible that among her numerous clergy, most respectable for talent and learning, none can be found who will devote a scanty portion of their time and talent to this popular mode of inculcating the articles of that faith and worship which they have engaged with their utmost abilities to support? or is it that her lay members have so little relish for her doctrine, or so little zeal for her support, that they will withhold their mite of pecuniary assistance, for which, it is to be supposed, an ample remuneration will be afforded? We would fain hope for better things: we would fain believe that some more creditable causes have occasioned this melancholy deficiency, but are unable to satisfy ourselves in any manner. R. U.

Brief sketch of the Christian Religion.

To the Editor of the Christian Guardian.

SIR,

THE following brief sketch of the Christian religion is a copy of a manuscript now in my possession; which I believe has never been printed. Though made as concise as possible, it is intended to include the chief peculiarities of the Christian revelation. The arguments which support that revelation, and which require us to bow to it with implicit submission, are here supposed to be known and admitted. It is not expected, that this brief sketch will either produce conviction in the mind, or promote vital religion in the heart, unless the references be carefully consulted with humble, fervent, and persevering prayer for divine teaching.

1. The fall of man, and the inherent depravity of the human race consequent on that fall, (Gen. i. 27; Eccles. vii. 29; Rom. v. 12; Article ix.) a depravity involving so much mental dark-

ness, (Eph. iv. 18,) moral impotence (Rom. v. 6,) and actual guilt, (Rom. iii. 9, 12, 19) as cannot by any efforts of man, be overcome (Ps. xlix. 7, 9; Hos. xiii. 9; Titus iii. 5; 2 Tim. i. 9; Article x.) For man thus lost and helpless there is,

2. A Saviour provided, (John iii. 16, 17; xiv. 6; 1 John iv. 9,) whose atonement by death upon the cross possesses sufficient virtue to absolve from all guilt, (compare Heb. x. 4, 10, with ix. 14; 1 John i. 7; ii. 1, 2,) and whose grace has sufficient energy to destroy the natural enmity of the carnal mind, and to make fallen man partaker of that new and divine nature, without which no man can see the Lord (John iii. 3, 5; Heb. xii. 14; 2 Pet. i. 3, 4.)

It may be proper to observe, that this all sufficient Saviour, (Isa. lxiii. 1; 1 Cor. i. 30; Heb. vii. 25,) uniting in his own person the divine and human natures, (John i. 1, 14, 16; Phil. ii. 6, 8,) possesses, in consequence of the former, the power to become substitute for the guilty, (John x. 15, 18;) whilst his human nature enabled him to make atonement in that nature which sinned, and to sympathize in the trials of those whom he has undertaken to redeem (Heb. ii. 10, 14, 18; iv. 15.) Such a Saviour provided, we learn,

3. The necessity of a personal interest in him, in order to our acceptance with God, (Acts iii. 18, 23; iv. 12; John iii. 18, 36; 1 John v. 12; Article xviii.) a blessing which cannot be obtained by any works of righteousness, because none are in our power (Gal. iii. 21, 22; collect, second Sunday in Lent—nineteenth Sunday after Trinity; homily for Whitsunday;) nor by any qualifications of which we can possess ourselves to make us fit objects of the divine favour; because the Saviour was promised on the ground both of man's actual exposure to condemnation, (Gal. iii. 10,) and of his total inability in any way to save himself (Luke xix. 10; Rom. iii. 20; viii. 3.) Even the plea of sincere, instead of perfect obedience, in point of justification before God, is an acknowledgment of defect which destroys all claim to eternal life, since it is written, that he who offends in one point is guilty of all, (James

ii. 10,) and the holiness of God is such as to forbid his receding from the strictness of the requirement, "Do this and live" (Gal. iii. 11, 12; Rom. xi. 6.) A personal interest in the Saviour, whereby are insured to us every spiritual and eternal blessing, is therefore the effect alone,

4. Of faith, (Rom. iv. 5—10; Acts xiii. 38, 39; Gal. iii. 26; Article xi.) which faith is the gift of God (Eph. ii. 8; Phil. i. 29; Heb. xii. 2,) yet acquired in hearing and reading God's word, (Rom. x. 11, 17,) and in answer to humble, persevering prayer (Mark ix. 24; Luke xvii. 5.) This faith, wrought in us by the spirit of God, (2 Cor. iv. 13,) gives,

5. Pardon of sin and peace of conscience, (Rom. v. 1; Isaiah lvii. 21; Eph. i. 6, 7,) because it leads us to rely on the finished work of the Saviour; and teaches us to seek our peace where God finds satisfaction made to his justice in that obedience unto death of the Lord Jesus, which forms a perfect expiation of our transgressions of his holy, just, and immutable law, and establishes that law in all its spirituality and extent, as an equitable rule in the moral government of his creatures (Rom. iii. 23—31; Isaiah xlii. 21; 2 Cor. v. 21.)

7. Holiness of heart and life, as produced by the Holy Spirit, the purchase, the promise, the gift of the Saviour, (Luke xi. 13; John xvi. 7, 14; Rom. viii. 9; Eph. i. 13,) the great design of whose agency is to enlighten the mind, (1 Cor. ii. 10—14; Eph. i. 18; Whitsunday collect;) to renew the heart, (Ezek. xxxvi. 26, 27; collect for Christmas day;) to regulate the conduct, (Rom. viii. 1; iv. 14; collect, ninth Sunday after Trinity;) and thus to prepare us for glory (Rom. viii. 23; xiv. 19; Gal. vi. 8; Col. i. 8—12; Art. xvii.; collect, Sunday after Ascension day.)

Such, it is presumed, forms a correct though brief statement of Christianity, as comprehending the great doctrines of original and actual sin, justification by faith, regeneration by the Holy Spirit, adoption into the family of God, personal progressive sanctification, full and eternal salvation.

According, then, to this view of di-

wine truth, the Christian indeed must be a peculiar character: he must have been humbled under a sense of his guilt and depravity, (Rom. vii. 9, 24;) he must have fled from the wrath to come for refuge to the hope set before him in the atonement, intercession, and grace of the Lord Jesus Christ, (Heb. vii. 18; 1 Pet. ii. 24, 25;) he must have seen the equity of the requirement to become a new creature, (Rev. xxi. 27; Ezek. xviii. 31, 32; Rom. xii. 1, 2; 2 Cor. v. 17;) and felt his need of the Holy Spirit (Eph. ii. 1, 5; John vi. 68; Rom. vi. 4, 14.) He must have sought these blessings by earnest and instant prayer, in patient meditation on the word of God, and in the diligent use of all the means of grace; and having obtained pardon, peace and strength, he is induced and enabled to run the way of God's commands with alacrity and perseverance; not as one who like a bondservant is working for a reward; but as one who like a child to a tender parent is actuated by the most ingenuous dispositions. His life is a life of penitence, faith, and love. His penitence is daily excited by a sense of his deficiencies both in the inward graces of the soul, and the outward tenour of his conduct; his faith is kept in exercise by a daily need of pardoning mercy and sanctification; and his love prompts the inquiry, What shall I render unto the Lord for all his benefits done to me, in the pardon of sin, in the gift of his Spirit, in the sense of his favour, in the hope of his glory? An inquiry which leads him to renounce the maxims of the world as if at variance with the will of his heavenly Father, which prepares him to pass "through honour and dishonour, through evil report and good report," in the performance of every good work; and which fills him with all those graces and fruits of righteousness whereby the moral image of the Saviour is reflected in his people, the honour and glory of God promoted in the world, the souls of his fellow-creatures benefited, and a meetness for the inheritance of the saints in light matured, and perfected. So that, notwithstanding the constant struggle against sin and corruption within him, and his natural weakness and insufficiency, and

his total renunciation of all dependence on himself, and all claim of merit in any of his services, he actually is the only character distinguished for real piety and usefulness. Where nothing of this character is formed, there can be no hope of salvation; and every consideration which the shortness of time and the nearness and duration of eternity can excite, urges an immediate compliance with the divine admonition, "Seek ye the Lord while he may be found, call upon him while he is near."

May God grant that this may be productive of beneficial effects in awakening some careless sinner to the way of the Lord!

I remain, sir, your most obedient
humble servant, MONITEUR.

From the Portsmouth Journal.

— the sovereignest thing 't the world
Is 'permaecy for an inward bruise.—*Shaks.*

MR. EDITOR—I am told it is the boast of the common law, that there is no wrong without a remedy. As you are supposed to have some knowledge of the laws under which we live, I take the liberty of laying before you the following case, to which I crave your immediate attention. The grievance, of which I complain, is the unrelenting persecution of my good-natured friends, in the way of *medical advice*. It has already reduced me to a skeleton, and if I have no relief, it will, in three weeks more, bring me to the grave.

I am—or rather a month ago I was—a young man in good health and cheerful spirits. It is true, I was never robust and athletic: but on the other hand, I have seldom been visited with sickness. I am engaged in a business which gives me a comfortable support, and leaves me some leisure for the cultivation of letters, and the enjoyment of society. I passed my days in a state of enviable happiness, till one fatal morning some of my kind friends fancied that I *looked sick*.—From that hour my days were numbered. I am even now hastening to the tomb.

On one of the bright mornings which we had in June, and after a warm night, I rose from bed somewhat languid, and a little paler than usual. After sipping

a cup of tea for breakfast, I was walking slowly through Market-street, with my hands behind me, enjoying the pure breeze which was beginning to blow from the northwest; when I was met by two friends, who stopped and exchanged with me the compliments of the day. Methinks you look a little pale, said one; you had better try a *cold bath*. Nothing invigorates the frame like a salt-water bath.

Provided it be a *shower bath*, interrupted the other. But in my opinion nothing is so fatal to health as plunging the whole body into cold water. It checks perspiration—impairs digestion—produces cramp—and——

Good morning, I exclaimed, rather abruptly; I believe I shall try neither at present.

Continuing my walk a few minutes longer, I called at the house of a friend, with whom I was in habits of familiar intercourse. I found him at breakfast with his family. His wife, a fine motherly looking woman, with a large shawl thrown over her shoulders to protect her from the morning air, was pouring out the coffee; while the eldest daughter was watching a little urchin, whose ruddy cheeks and laughing blue eyes showed how much comfort he derived from the huge bowl of bread and milk he was in the very act of devouring. In the simplicity of my heart, I related the conversation I just had in the street.

My friend shook his head slowly, and fixing his eyes upon me with a very solemn expression: "There is something in it. You are sick, my dear fellow. You must *ride on horseback*."

You must drink *pearl ash and cider* in the morning to give you an appetite, added his wife.

You should drink *milk*, exclaimed the daughter, looking significantly at the chubby cheeks of her little brother.

Tansy and wormwood pounded together, is a thousand times better, said a maiden aunt—at the same time laying down her knitting. Take a little *tansy*.

Spearmint is better, interrupted the mother anxiously.

A little *tansy*, I say, and *fresh rue*, resumed the aunt—Yes, and *catnip*, said the daughter; aunt Dorothy always uses *catnip*.

My dear ladies, I exclaimed, spare me, I am not sick, and——

Come, said my friend, who had now finished his breakfast, and perceiving that I had with difficulty kept my countenance during these various prescriptions—I will walk with you: and taking me by the arm, we set forth together.

"How are you, my good fellow?" was the rough salutation of the first man we met. It was captain X. My friend replied to his greeting very cordially: but shook his head as he looked at me.

Aye—I see how it is, said capt. X.—Poor fellow—consumptive. But never mind, *take a voyage*, and all will be well.

I thanked him for his kindness, and passed on: and for the first time in my life began to fancy that I felt something that was a little like a pain in my side—but I was not certain.

A few steps onward we met Mr. Q. long, lank, and lean, the very image of famine. He accosted us with a languid bow, and glancing his eyes at me,—“A fine morning this, sir, especially for those who, like you and I, are *dying of dyspepsia*”

Dyspepsia! sir—I never had it my life.

Ah, I understand. You are a *bou vivant*, and you cannot bear to be deprived of the pleasures of the table. But you must come to it. You must take *prepared chalk and rhubarb* every morning for breakfast, and drink *liquid magnesia* instead of coffee. At dinner, you must eat only an ounce of *beef* and half a cracker; but at supper you may indulge freely in *lime water*. Lewis Cornaro, sir—

Was a model beyond my imitation, I exclaimed somewhat pettishly—and passed on.

I was by this time near the door of Mr. B.—and seeing the bright eyes of Mary at the parlour window, I ventured, though it was early, to make a call upon her. As I turned to the door, a chaise that was passing raised a cloud of dust, that filled for a moment my eyes and throat. I entered the room with a slight cough.

Ah, that cough of your's, said Mary's mother—it will bring you to the grave.

Nothing but the dust, said I.

This answer seemed to awaken all her sympathy. She said something about the flattering nature of certain disorders, and proceeded at once to get me a dose of *Balsam Tolu*. Her kindness was so importunate, that resistance was vain; I took the glass, and was in the very act of raising it to my lips, when the door opened, and three ladies entered, two of them with black hoods, and the third with spectacles.

I am a lost man! I muttered to myself. But Mary was near, and I thought I read in her eyes some hope of life.

One of the black hooded ladies immediately addressed me. You do well to take care of yourself, sir. You look as if your lungs were affected. Have you ever tried onion tea?

Never, madam; I am not sick, and I detest onions. Ah, you must not be too squeamish, where health is at stake. Three tumblers of *onion tea*, taken hot, every forenoon, at 11 o'clock, would soon relieve you. There is no trouble in it.—Take only a peck of onions—

And make them into a *good poultice*, interrupted the other black hood, and wear them upon your breast all the time, and you will soon be well. Nothing opens the pores, and relieves a cough, like an *onion poultice*.

I turned a despairing eye upon Mary. An onion poultice, and a morning call! Shade of *Æsculapius*!—

If you talk of poultices, said she with the spectacles, my prescription is *buttercups and vinegar*. Take a handful of buttercups—

And drink *rosemary and honey*, said the first black hood.

That is good, said the second, but *butter and molasses* is better.

Or *flaxseed tea*, said Mary's mother.

Or *wheat-bran*, said Mary, with boiling water poured over it, and sweetened with loaf-sugar. You love *wheat-bran*, I know.

There was a little archness in her manner that led me to suspect she was not above half serious. I made her a lowly bow, in token of acknowledgment.

As I slowly raised my head, I perceived that the lady with spectacles was regarding me very earnestly.

Poor young man! how feeble! you

must wear a *plaster* upon your back—
A little *burgundy-pitch*—

Or a *back-board*, said Mary, laughing.

Dont sport with human life, said the second black hood, gravely. Your friend here must be careful, or he is not long for this world. But if he follow my prescriptions—

If he will follow *mine*, interrupted Spectacles—Take a wine glass of *Cayenne pepper* and a *pint of alcohol*.

—And by all means *bottles of boiling water* at your feet when you go to bed, said Mary's mother—

—And a *flannel night-cap*, said Mary.

Double flannel, said the first black hood; or a petticoat would be better still.

And a *pair of stockings* round your neck, said the second hood.

Woollen stockings, added Mary.

And drink during the night about two gallons of *boiling cider*, said Spectacles, solemnly.

And a spoonful of *tobacco tea* every ten minutes, said Mary.

Child, child! said Spectacles sharply, you talk foolishly.

A poultice of *burdock leaves* for the feet—

No—*rye meal and cider*, interrupted the second hood.

No, no—*mustard seed and vinegar*, said the third, eagerly. I remember that—

Human patience could endure no more. I started from my seat, made a hurried bow, and left the house with so much precipitation, that as I passed over the steps I stumbled and nearly fell.

Have you sprained yourself? said a gentleman who was passing. If you have, take a little *opodeldoc*—

Chemical embrocation, said she with the spectacles, running to the door.

Rub it with *flannel*, said the first black hood, pressing behind her.

Take a *painful of wheat bran*, said the second, coming out on the steps; mix it with boiling water, stir it well with a mould candle, and—

Take a walk with me to Newcastle this afternoon, said Mary.

This, Mr. Editor, is but one forenoon of my miserable life. Go where I will,

I hear nothing but potions and plasters, flannel gowns, burdock, and mullen. My very night dreams are disturbed. It was only last night I thought our majestic river was converted into a stream of catnip tea, while the blessed stars above us were suddenly changed into calomel pills.

If there be a remedy—alas, I sicken at the word—let it be administered speedily. Yours in extremis,

WILFRED.

Abstract of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a General Convention, held in St. Peter's Church, Philadelphia, from the 20th to the 26th of May, inclusive, 1823.

See pages 307, 321.

On motion, *resolved*, that the next meeting of this convention shall take place on the first Tuesday in November, 1826, at half past 10 o'clock A. M.

Resolved, 2d, that the next meeting of this convention shall be held in the city of Philadelphia.

Resolved, in order that the contingent expenses of the General Convention may be defrayed, that it be recommended to the several diocesan or state conventions, to forward to the secretary of the house of clerical and lay deputies, at each meeting of said convention, 75 cents for each clergyman within said diocese or state.

The committee on the theological seminary made the following report; which was read and unanimously accepted.

The committee of the house of clerical and lay deputies, to whom was referred all matters relating to the theological seminary, having had under consideration the report of the trustees, and other papers referred to them by the house, respectfully report—

That they have directed their attention to the mode of education pursued in the seminary, the state of its finances, the number of trustees which it will be proper for this convention to appoint, the impediments which retard its pro-

gress, and the means of rendering it more extensively useful to the church.

With respect to the mode of education pursued in the seminary, your committee refer the house, with great satisfaction, to the able and luminous report of the trustees to the convention. The course pursued is, in the opinion of your committee, expanded and liberal in its character, well fitted to render the students able ministers of the New Testament, and to train them up in religious habits, as well as in sound learning.

Your committee regret that they cannot speak with equal approbation of the report respecting the finances. They have not been able, in all cases, to determine whether the sums mentioned as subscribed, have been paid; and they have reason to believe that the expenses of the institution exceed its income. They wish to invite the notice of the convention to this alarming fact, which, they surely need not add, must produce the ruin of the seminary, if measures to counteract the evil be not speedily adopted.

The want of precision in the financial report involves a further difficulty with respect to the choice of trustees; your committee being unable to determine the exact amount which has been actually paid, or secured to be paid, by the several dioceses. It does not appear that any monies have been actually received, excepting from the states of Massachusetts, New-York, Pennsylvania, and South-Carolina. The amount received from Massachusetts, Pennsylvania, and South-Carolina, is defined, because it has been contributed in money; that from New-York is not equally so, from the nature and condition of the property. There are two questions which it seems proper to meet at the outset, in order to prevent future difficulty: these are, whether all property given by individuals not connected with other dioceses, is to be considered as belonging to that in which the seminary is established; and whether, in case an individual removes from one diocese to another, the amount contributed by him is also to be transferred. Your committee are of opinion that the sums subscribed and paid in each diocese,

ought not to be affected by the removal of the individual donor, but should be considered for ever as a portion of the property contributed by that diocese. And in order to prevent any present or future difficulties in the choice of trustees, your committee beg leave to recommend, that the nominations transmitted to this convention by the several state conventions, be now received without discussion; but that a canon be formed, requiring the several state conventions, in future, to send a proper certificate, exhibiting an exact inventory of the number of clergy, and of the amount of property paid, or secured to be paid, in each diocese; and that, in default of such certificate, any nomination of such diocese shall not be confirmed by the general convention.

While on this subject, it is proper to add, that your committee have been informed, that the diocese of North-Carolina, with a zeal which deserves the praise and imitation of our whole church, have subscribed a large sum towards the foundation of a professorship, of which no notice appears to have been given to the trustees.

The committee were induced to consider the impediments which retard the progress of the seminary, in consequence of noticing the fact, reported to this house by the committee on the state of the church, that there are sixty candidates for the ministry in the Atlantic states alone, of which number there are but eighteen at present in the seminary. Why this vast disparity? Your committee are unable to assign more than two causes; some feelings yet remaining of a sectional character, and the want of means for supporting indigent students.

There appears to be some apprehension on the part of the more distant and less wealthy dioceses, that the students of the seminary will be induced to desert their proper field of future labour, under the idea of having greater advantages in the vicinity of the seminary. If such an apprehension does exist, your committee are persuaded that the silent influence of time will destroy the illusion. There are no facts, as yet, by which it can be supported; and the love of country, and the influence of early

habits, will gradually create, throughout the union, an indigenous clergy. There is no more reason to apprehend that candidates for orders, educated at the general theological seminary, will not return to their respective dioceses, than that students educated in the northern colleges should thereby be alienated from home. If there be any danger, it is more to be apprehended in the northern section of our country, than in the southern. It may, however, be effectually guarded against, by making the students candidates for orders in their respective dioceses, by greater exertions to support the clergy, which will diminish inducements to emigration, and by enforcing the already existing regulations, which require deacons to be under the direction of the bishops who ordain them.

Your committee cannot but contemplate with pleasure, the delightful prospect of having a general seminary, whither, like the temple of Jerusalem, the tribes of the Lord will go up to testify unto Israel; and they anticipate, with full confidence, that happy period when the north and the south will give up, and the east and the west will not keep back. On this account, as well as for other reasons, hereafter to be mentioned, your committee notice with pleasure, the indication, in the report of the trustees, of a disposition to abolish the branch school at Geneva; and they beg leave to recommend an expression of the sense of this house, approving of that measure.

The second cause which has hitherto prevented the increase of the seminary, will best be considered by adverting to the means to be employed, of rendering it more extensively useful to the church.

And on this head, your committee are decidedly of opinion, that provision should be made, as soon as possible, for placing the students in a situation more retired from the noise, and business, and corrupting pleasures of the world; that the expenses of the institution should be diminished by the most prudent and undeviating economy; that the office of librarian should be given to some indigent student, a provision which may also perhaps be extended, so as to embrace the office of janitor;

that means be taken for the establishment of commons, and for furnishing the apartments of students, which may be done at a small expense, by donations of furniture by the pious and charitable members of our church; and that it be earnestly recommended to the several dioceses to form more scholarships. The prosperity of our church depends much, under the divine blessing, upon the support given to this institution. Without it, our missionary society, it will evidently be seen, must be ineffectual: and a fact stated by the bishop of Ohio affords a striking evidence of this truth. He has now, for nearly two years, had in his hands, it is believed, about \$ 3000 for the support of missionaries, and has not been able to obtain them. The harvest truly is plenteous, but it may emphatically be added, that the labourers are few.

By order of the committee,

SAMUEL F. JARVIS, chairman.

The following resolutions were adopted:—

Resolved, 1st, that the members of this convention be, and they hereby are, respectfully requested to assist the agent or agents of the general theological seminary, in his or their endeavours to collect subscriptions in their respective dioceses.

Resolved, 2d, that it is hereby respectfully recommended to the board of trustees of said seminary, to persevere in the measures they have adopted, and to adopt all such other measures as may seem best for augmenting the funds of the seminary; also to adopt some system of finance, whereby a portion of the income shall be added yearly to the capital, so that the said capital may accumulate, until it be fully adequate to the purposes of the seminary; that it also be recommended to the board of trustees, to endeavour to reduce the expenses to which the students are now liable for board and maintenance; that it be also recommended to the said board, to reduce the expenses of the seminary, by abolishing the branch school at Geneva, and by any other measures that may be adopted, so that the said expenses may not, at any time, exceed the clear income of the funds of the seminary.

Resolved, that a joint committee, to consist of such a number of bishops as the house of bishops shall appoint, and five members of this house, be appointed, whose duty it shall be to inquire and report to the next general convention,

How many, and what colleges in the United States admit clergymen of the Protestant Episcopal Church to be eligible to professorships in their respective faculties;—

How many, and which of these institutions have clergymen of this church now employed as professors;—

How many, and which of said colleges have adopted a system for the religious instruction of youth; and as far as possible, to ascertain what such systems are;—

How many, and which of said colleges are so situated as to permit their students to attend divine worship in a Protestant Episcopal church or chapel:

And that said committee be instructed to inquire into, and report on the practicability of establishing a seminary or seminaries, for the education of youth, under the influence and authority of members of the Protestant Episcopal Church.

The following gentlemen compose the committee:—The right reverend bishops White, Bowen, and Brownell; Mr. Kean, the rev. Dr. Wharton, the rev. Mr. Baldwin, the rev. Mr. Hooper, and Mr. Wilkins

Resolved, in order that the number of trustees to which each diocese is entitled, according to the third article of the constitution of the general theological seminary, may be readily and accurately ascertained, that it be required that a certificate, stating the exact number of clergymen in the diocese, and the amount of funds paid, or secured to be paid therein, be signed by the president or secretary of each diocesan or state convention, and transmitted, with the nomination of trustees, to the general convention; and without such certificate, the nomination shall not be confirmed.

The following gentlemen, having been nominated by their respective dioceses, were appointed trustees of the general theological seminary:—

Vermont, the rev. Abraham Bronson.

—*Massachusetts*, the rev. Samuel F. Jarvis, D. D. the rev. James Morse, Gardiner Green, David Sears, George Sullivan —*Rhode-Island*, the rev. Salmon Wheaton, the rev. Nathan B. Crocker. —*Connecticut*, the rev. Daniel Burhans, the rev. Tillotson Bronson, D. D. the rev. Harry Crosswell, Samuel W. Johnson, Nathan Smith, Richard Adams. —*New-York*, the rev. William Harris, D. D. the rev. David Butler, the rev. Thomas Lyell, D. D. the rev. Wm. Berrian, the rev. John M'Vickar, the rev. James Milnor, D. D. the rev. Wm. Creighton, the rev. H. U. Onderdonk, M. D. the rev. Jonathan M. Wainwright, the rev. Henry Anthon, the rev. Lucius Smith, Wright Post, Nehemiah Rogers, J. Wells, T. L. Ogden, I. Lawrence, D. S. Jones, H. M'Farlan, T. S. Townsend, Edward R. Jones, Stephen Warren, Robert Troup, Philip S. Van Rensselaer. —*New-Jersey*, the rev. John Crocs, jun. Peter Kean. —*Pennsylvania*, the rev. Jackson Kemper, the rev. George Boyd, the rev. Gregory T. Bedell, the rev. James Montgomery, the rev. Benj. Allen, Wm. Tilghman, John Read. —*Maryland*, the rev. Wm. E. Wyatt, D. D. the rev. John P. K. Henshaw, the rev. John Johns, Nicholas Brice, Tench Tilghman, John C. Herbert, John B. Eccleston. —*Virginia*, the rev. Wm. H. Wilmer, D. D. the rev. Wm. Meade, the rev. Edward C. McGuire, Wm. Mayo, Hugh Mercer. —*North-Carolina*, the rev. Adam Empie, Duncan Cameron. —*South-Carolina*, the rev. Christoph. E. Gadsden, D. D. the rev. Paul T. Gervais, the rev. Christian Hanckle, the Rev. Allston Gibbes, Wm. Heyward, Benjamin Huger, Wm. Clarkson, Thomas Lowndes.

A communication, on the subject of the theological seminary, was received by the house of bishops from the standing committee of the diocese of South-Carolina: whereupon it was resolved, that the house of bishops have received, with much satisfaction, the communication from the standing committee of the diocese of South-Carolina, on the subject of the theological seminary, and that we duly appreciate the zeal and liberality which that diocese has manifested in favour of the institution.

The following resolutions were adopted in the house of bishops:—

Resolved, that this house entertain a gratifying sense of the fidelity with which the trustees and the faculty of the general theological seminary have executed the trust committed to them, and respectively fulfilled the duties of their appointment: and while they deeply regret that no other provision than such as is yet inadequate to the permanent success of the design, has hitherto been obtained for it of the members of our church, they still contemplate it with hope, and affectionately commend it to the liberality and patronage of their brethren, both of the clergy and of the laity, as a means of increase to the number of well qualified ministers of the gospel in this church.

Resolved, further, as the opinion of this house, that the general theological seminary, having been established by the whole body of this church, in general convention, seems peculiarly to demand the concurrent solitudes and exertions to be concentrated on it, of all its members; inasmuch as this institution, when possessing the combined and efficient support of the whole church, must be the most effectual means, under providence, of perpetuating the unity of the church in the bond of peace.

At the rising of the convention, the two houses united in singing the 133d psalm; and appropriate prayers from the liturgy were read by the presiding bishop, who closed the exercises with the benediction.

Canons passed in this Convention.

Canon I. *Regulating the admission of persons as candidates for holy orders, &c.*

Every person who desires to become a candidate for orders in this church, shall obtain admission from the bishop, or such body as the church in the diocese or state in which he intends to apply, may appoint, at least one year before his ordination. The first paragraph of the 17th canon of 1808, is hereby repealed.

Canon II. *Prescribing the mode of publishing authorized editions of the standard Bible of this church.*

The bishop of this church, in any state or diocese, or, where there is no

bishop, the standing committee, is authorized to appoint, from time to time, some suitable person or persons, to compare and correct all new editions of the Bible by the standard edition, agreed upon by the general convention. And a certificate of their having been so compared and corrected, shall be published with said book.*

The next general convention will be held in the city of Philadelphia, on the first Tuesday in November, 1826.

The list of clergy attached to the above journal contains the following numbers:—Maine 2, New-Hampshire 3, Massachusetts 20, Vermont 7, Rhode-Island 7, Connecticut 47, New-York 93, New-Jersey 14, Pennsylvania 37, Delaware 3, Maryland 45, Virginia 34, North-Carolina 9, South-Carolina 28, Ohio 7, Georgia 4: total 360; of whom ten are bishops, respectively, of the eastern diocese, composed of the states of Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island; of Connecticut, of New-York, of New-Jersey, of Pennsylvania, of Maryland, of Virginia, of North-Carolina, of South-Carolina, and of Ohio.

In a future number we shall probably insert the interesting report of the faculty of the theological seminary to the board of trustees, by them submitted to the convention, and appended to the above journal.

From the New-York Evening Post.

Bensley's Steam Printing Press.

We copy the following article from the 33d No. of a new Literary and Scientific Journal, published in London, entitled "The Adventurer of the Nineteenth Century."

Printing—The noble art, which has produced so much good and so much evil to mankind, is indebted, some think,

to the East for its invention; probably in allusion to the engraved tablets used to this day in China, which have been ascribed to an earlier period even than the commencement of the Christian era. The discovery of the European mode of printing is claimed by three continental cities, Haarlem, Mentz, and Strasbourg. The good people of Haarlem (who seem to have gained most credit) assert on the authority of one Junius, that Laurentius, the son of the custos of the cathedral of that city, is the man we are to consider as the spring and source of the great art. He relates that Laurentius, about 1430, walking in a wood near Haarlem, began at first to cut letters upon the rind of a beech tree; which for fancy's sake, being impressed on paper, he printed one or two lines as a specimen for his grandchildren to follow. This having happily succeeded, he meditated greater things, and with his son-in-law, Peter, invented a more glutinous writing ink than that heretofore used, and then formed whole pages of wood, and cut letters upon them. Junius says, he had seen (1558) some specimens of the printing by these blocks, in a work entitled, *Speculum nostræ salutis*, printed only on one side of the paper, with the backs of the leaves pasted together, that they might not by their nakedness betray their deformity. These birchen pages or tablets he afterwards exchanged for leaden ones, and then again for a mixture of tin and lead, as a less flexible and a more durable substance; of the remains of which types, when the letters were worn away, their old wine pots were cast which are to this hour preserved in a house at Haarlem, that belonged to the great grandson of Laurentius, a man of great respectability. The art was soon generally talked of, admirers increased, and the inventor found himself able to employ a great number of hands in the first display of his discovery. Among the workmen he engaged was one Julin Faust, who, notwithstanding he was bound by oath not to reveal the secret, had no sooner learned the method of joining the letters, and casting the types, than, on Christmas eve, 1439, he seized the whole *materiel* of his master's shop, and

* The following resolution was ordered to accompany this canon:—Resolved, by the two houses of convention, that it be recommended to every future convention, to appoint a joint committee, to whom there may be communicated all errors, if any, in editions of the Bible printed under the operation of the second canon of this convention; such errors to be notified on the journal of the convention, to which they may at any time be presented by the joint committee.

with one accomplice, fled to Amsterdam, thence to Cologne, and at last settled at Mentz. Here he remained in security, and, with his purloined tools, printed the 'Doctrinale' of Alexander Galius, and the 'Tracts' of Peter of Spain. Laurentius had now, instead of cutting into the tablets, cast the letters by themselves, and placed them, by means of ligatures, on the page. Some historians assert that these letters were always of wood. A workman named Geinsfleisch, also stole some of the type, and settled at Mentz, which accounts for the claim of that city: he was assisted there by one Fust, a wealthy person, who together with John Meidenbachius, had a share in the business, and in 1444 they were joined by Gutenberg from Strasbourg, who had gained all his information from Laurentius' men, thus at once showing that this city had no claim to originality. This party soon invented the cut metal types, and in 1450 the first edition of the bible came forth, having been nearly eight years in the completion. Soon after, Peter Schæffer rendered the art comparatively perfect, by finding out a mode of casting the letters in moulds or matrices, thus saving the labour of cutting them out of the solid metal: for which discovery Fust gave him his daughter in marriage. All the parties connected with these printers were sworn to secrecy; but the sacking of Mentz, like the confusion of tongues at Babel, spread the art over the whole continent. The first book printed with the improved type was 'Durandi Rationale,' in 1459: at which time, however, it seems they had only *cast* letters of a certain size, the larger ones being *cut*. Vellum, too, was more printed on than paper at first; but about 1470 the latter came into general use.—From this period the art made a rapid progress in the principal towns of Europe. In 1490, it reached Constantinople; and by the middle of the next century it had extended to Africa and America. About 1560 it was introduced into Russia, where it was for political purposes speedily suppressed: and even now may be considered but in its cradle.

With respect to England, it was a

constant opinion, delivered down by our historians, that the art of printing was first practised by William Caxton, a mercer and citizen of London, who, by his travels, informed himself of the process, and established a press soon after 1471; but a book has been discovered, bearing the date of 1468, printed at Oxford, and now deposited in the public library at Cambridge, which has robbed Caxton of a glory he had long possessed, and Oxford has ever since carried the honour of the first press. It appears from an ancient record in Lambeth palace, that Henry the sixth sent Mr. Tumour, his master of the robes, with Mr. Caxton, to Haarlem, to induce one of Gutenberg's men secretly to come to England: one Corcellis was at length bribed, and conveyed from Holland forthwith to Oxford, where a military guard was put over him, that he might not effect his escape before he had fulfilled his agreement. So that printing began at Oxford; and this before there was either press or printer in France, Spain, Italy, or Germany, save in the city of Mentz. The king then set up a press at St. Alban's, and another at Westminster, his majesty himself having the emoluments arising from all the books in the kingdom printed. In the latter press, it seems, Mr. Caxton was engaged. Before 1465, the uniform character was the old Gothic or German, whence our *black letter* was formed; but in that year an edition of Lactantius was published in a kind of semi-gothic, of great elegance for that day, and approaching nearly to the present Roman type; which last was first used at Rome in 1467. Towards 1500, Aldus invented the Italic character, but especially distinguished himself by the beauty of his Greek works; for, previously to his time, it was a common practice to mix up all such English letters with the type, as were similar to the characters of that language. From this period, up to the close of the last century, printing has gradually improved, especially in France and this country: but England bears the palm at the present moment; and we are now brought to speak of the rapid approach the art is making to perfection. The steam presses es-

tablished within the last few years by M. Koing, a German printer, have promised to effect all that science can desire; and it is with great pleasure we draw the attention of our readers to the one by which the *Adventurer* is printed; which is allowed by all conversant with the subject, to be one of the first of the few yet constructed, as regards its simplicity, its powers, and its execution.

M. Koing, it appears, after applying in vain to the continental printers to support his project, came to this land, where real merit is rarely overlooked, and at last found a friend in Mr. Bensley. That gentleman, (the father of Mr. B. Bensley, the proprietor of the steam presses,) introduced him to Mr. R. Taylor; and this trio persevered amidst unforeseen perplexities, which were doubtless not diminished by the parties' deficiency in practical mechanical knowledge.—Cylindrical printing was at length thought of, and, after some two or three years, a small machine was brought forth, by which, instead of the printing being produced by a flat impression, as in the common press, the sheet passed between a large roller, and the types, still flat: while in the place of the old balls which were beat upon the type to give it ink, skins were strained round smaller rollers, over which the ink spread itself, and under which the form (or frame in which the letters are fixed) passed to the printing cylinder. This led to two much improved and larger machines, by which the *Times* newspaper is printed: these, as well as the one before named, could print only one side of the paper at a time. Soon after, one was erected for Messrs. Bensley, much improved in its construction, and printing both sides by one passage through the machine; it merely requiring the sheet to be put into the feeder, from which it is carried along and delivered to the receiver *perfected*! This machine, though still complex, had other advantages than those stated; among which may be mentioned what is termed *registering*, or causing the pages to fall precisely on the back of each other.—The inking rollers were now to be improved, and instead of having the strained skins over them, they not presenting a sur-

face sufficiently smooth, an elastic preparation of glue, &c. was tried upon them, and eventually succeeded. A yet superior press having been finished by Mr. Dryden, the engineer, the inking apparatus was applied to Mr. Bensley's machine, by which no less than forty wheels were removed: thus simplified it was used till the destruction of the establishment by fire in 1819. This comparatively massive and complicated erection has, however, been succeeded by a large and highly superior machine, built on the most improved plan; and whereas the last described contained upwards of an hundred wheels, the one by which the *Adventurer* is printed, has in it only *ten*, and accomplishes with that reduced number, in point of quantity, exactly the same object, and in regard to quality far exceeds any former productions of steam presses. The last mentioned machine throws off from 800 to 1000 sheets, printed on both sides, within the hour.—Mr. Bensley has other presses, by one of which the *Morning Chronicle* and other newspapers are printed: it strikes but one side of the paper at a time, at the rate of from 1600 to 2000 per hour, and is adapted to newspapers, which always, to save time, have one side worked off while the other is preparing.

Thus have we watched the progress of the art which, we repeat, hath been so fertile in both good and evil; which hath not only had so large a share in promoting the happiness and misery of man here, but also in giving birth to that moral excellence and defection, which have reference to another mode of existence for reward and punishment. We have seen it struggling into being in the bark of a tree, as if nature had been willing to release man from his responsibility: we observe man, daring and free-willed man, scorning the tender offer, and taking again the burden on his own shoulders. We have witnessed its gradual approach to what may be termed perfection, through a period of four centuries: and since it is now a far easier task to print books than to write them, it surely behoves those intrusted with the welfare and happiness of millions, so to watch over this powerful instrument of good and

evil, that its liberty degenerate not into licentiousness, and that while advancing the interests of literature and of science, it overlook not those of religion and virtue.

An accurate engraving of the above press may be seen at the office of the Evening Post.

From the same.

The Boa Constrictor.

WE lately copied an article from the Salem Gazette, which mentioned that the skin of a young serpent of the species of Boa, six feet four inches in length, had been deposited in the East-India museum in that town. When this reptile arrives at its full growth, it sometimes measures upwards of thirty feet in length, and is said to be a favourite food with the natives of some countries. A living one was lately exhibited in London, which measured about eighteen feet. In the narrative of the wreck of the British frigate *Alcáste*, by McLeod, the surgeon of that vessel, is an account of a Boa Constrictor of great interest.

This Boa was a native of Borneo, and had been sent to Batavia, where he was embarked. "He was brought on board shut up in a wooden crib or cage, the bars of which were sufficiently close to prevent his escape; and it had a sliding door, for the purpose of admitting the articles on which it was to subsist: the dimensions of the crib were about four feet high, and about five feet square, a space sufficiently large to allow him to coil himself round the cage. The live stock for his use during the passage, consisting of six goats of an ordinary size, were sent with him on board, five being considered as a full allowance for as many months. At an early period of the voyage we had an exhibition of his talent in the way of eating, which was publicly performed on the quarter-deck, upon which he was brought. The sliding-door being opened, one of the goats was thrust in, and the door of the cage shut. The poor goat, as if instantly aware of all the horrors of its perilous situation, immediately began to utter the most piercing and distressing cries, butting instinctively, at the same time, with its head towards the serpent, in self-defence.

"The snake, which at first appeared scarcely to notice the poor animal, soon began to stir a little; and, turning his head in the direction of the goat, it at length fixed a deadly and malignant eye on the trembling victim, whose agony and terror seemed to increase; for previous to the snake seizing its prey, it shook in every limb, but still continuing its unavailing show of attack, by butting at the serpent, who now became sufficiently animated to prepare for the banquet. The first operation was that of darting out his forked tongue, and at the same time rearing a little his head; then suddenly seizing the goat by the fore leg with his mouth, and throwing him down, he was encircled in an instant in his horrid folds. So quick, indeed, and so instantaneous was the act, that it was impossible for the eye to follow the rapid convulsion of his elongated body. It was not a regular screw-like turn that was formed, but resembling rather a knot, one part of the body overlaying the other, as if to add weight to the muscular pressure, the more effectually to crush his object. During this time he continued to grasp with his mouth, though it appeared an unnecessary precaution, that part of the animal which he had first seized. The poor goat, in the mean time, continued its feeble and half-stifled cries for some minutes, but they soon became more and more faint, and at last it expired. The snake, however, retained it for a considerable time in its grasp, after it was apparently motionless. He then began slowly and cautiously to unfold himself, till the goat fell dead from his monstrous embrace, when he began to prepare himself for the feast. Placing his mouth in front of the head of the dead animal, he commenced by lubricating with his saliva that part of the goat; and then taking its muzzle into his mouth, which had, and indeed always has, the appearance of a raw lacerated wound, he sucked it in, as far as the horns would allow. These protuberances opposed some little difficulty, not so much from their extent, as from their points; however, they also, in a very short time, disappeared; that is to say, externally; but their progress was still to be traced very distinctly on

the outside, threatening every moment to protrude through the skin. The victim had now descended as far as the shoulders; and it was an astonishing sight to observe the extraordinary action of the snake's muscles when stretched to such an unnatural extent; an extent which must have utterly destroyed all muscular power in any animal that was not, like itself, endowed with very peculiar faculties of expansion and action at the same time. When his head and neck had no other appearance than that of a serpent's skin, stuffed almost to bursting, still the workings of the muscles were evident, and his power of suction, as it is erroneously called, unabated; it was, in fact, the effect of a contractile muscular power, assisted by two rows of strong hooked teeth. With all this, he must be so formed, as to be able to suspend, for a time, his respiration; for it is impossible to conceive that the process of breathing could be carried on while the mouth and throat were so completely stuffed and expanded by the body of the goat, and the lungs themselves (admitting the trachea to be ever so hard) compressed, as they must have been, by its passage downwards.

"The whole operation of completely gorging the goat, occupied about two hours and twenty minutes; at the end of which time the tumefaction was confined to the middle part of the body, or stomach, the superior parts, which had been so much distended, having resumed their natural dimensions. He now coiled himself up again, and laid quietly in his usual torpid state for about three weeks or a month, when, his last meal appearing to be completely digested and dissolved, he was presented with another goat, which he devoured with equal facility. It would appear that almost all he swallows is converted into nutrition, for a small quantity of calcareous matter, (and that perhaps not a tenth part of the bones of the animal,) with occasionally some of the hairs, seemed to compose his general feces; and this may account for these animals being able to remain so long without a supply of food. He had more difficulty in killing a fowl than a larger animal, the former being too small for his grasp.

"As the ship approached the Cape of Good Hope, this animal began to droop, as was then supposed, from the increasing coldness of the weather, which may probably have had its influence, and he refused to kill some fowls which were offered to him. Between the Cape and St. Helena, he was found dead in his cage; and, on dissection, the coats of his stomach were discovered to be excoriated and perforated by worms. Nothing remained of the goat except one of the horns, every other part being dissolved."

Theological Seminary.

The annual address on occasion of the re-opening, after vacation of the general theological seminary of the Protestant Episcopal Church in the United States, was delivered in Trinity church, in this city, on Thursday evening, the 13th of November, by the Rev Bird Wilson, D. D. professor of systematic divinity. The evening prayer was read by the Rev. John C. Rudd, D. D. rector of St. John's church, Elizabeth-Town, New-Jersey. We are happy to learn that a copy of the address has been requested, and is given for publication.

Height of Mountains.

The memoirs of the academy of Turin contains details of the ascent of two Italians to the top of Mont Rosa, which M. Saussure, after many fruitless attempts to reach it, declared to be inaccessible. The result is, that Mont Rosa has been ascertained to be the highest mountain in Europe, its summit being 15,600 feet above the level of the sea. Formerly Mont Blanc, rising 14,793 feet, was considered the highest.—*New-York Evening Post.*

Remarkable Occurrence.

The Quebec Gazette contains an article under date of Three Rivers, Sep. 2, stating, that "on the 28th of last month, about three o'clock in the afternoon, the inhabitants of the village of Hayotte, in the parish of Champlain, were alarmed by the following extraordinary occurrence:—A tract of land, containing a superficies of 207 arpents, was suddenly moved five or six arpents (about 360 yards) from the water's edge, and pre-

cipitated into the river Champlain, overwhelming in its progress barns, houses, trees, and whatever else lay in its course. The earth thus removed dammed up the river for a distance of 26 arpents. The effect was instantaneous, and accompanied by an appalling sound; a dense vapour, as of pitch and sulphur, filled the atmosphere, oppressing those who witnessed this awful convulsion almost to suffocation. A man named Dube, who was on the ground at the time, was removed with it to a considerable distance, and buried up to the neck; he was extricated without receiving any serious injury. The course of the river being thus obstructed, the waters swelled to a great height.—The above named Dube has lost an island which he had on the river. Another inhabitant, named Hamelin, has also suffered a loss of land, wheat, and hay; and a third, named Francis Gossett, has had his hay and grain destroyed. The investigation of this singular phenomenon may well engage the attention of the philosophic inquirer. Various causes are at present assigned for it, such as the effect of a volcanic eruption, or an earthquake; and by others it is supposed to have been produced by the water having insinuated itself between the strata of clay and the subjacent bed of sand."

The new Pope.

Cardinal Della Genga was elected Pope on the 27th of Sept. and has taken the title of Leo XII. He is an Italian. He was nuncio during 14 years in the electorates of the Rhine. At the period of the persecutions exercised by Bonaparte, he was obliged to quit Rome, with the other prelates and cardinals borne out of the states which remained to the sovereign pontiff. At the epoch of the restoration, he was sent by the late Pope (Pius VII.) to congratulate Louis XVIII. on his return, and he was afflicted at Paris with a long illness. In 1815 he was reinstated with the purple. At the moment of his nomination he was cardinal vicar, that is, administrator, as regards spiritual affairs, of the diocese of Rome. He is, it is said, a man of great learning, accustomed to business, and of irreproachable morals.

Ordination.

At a special ordination in St. John's church, Providence, Rhode-Island, on Tuesday the 18th of Nov. the Rt. Rev. Bishop Griswold admitted Mr. George Griswold to the holy order of deacons; and the Rev. Charles Henry Alden to that of priests.

Obituary.

Departed this life, of the prevailing fever, at Marietta, Ohio, on the 23d of Sept. last, the Rev. JOSEPH WILLARD, formerly of Portsmouth, New-Hampshire, and late rector of Trinity church, Newark, New-Jersey. This melancholy bereavement to his family makes the affliction deeper, by the death of his amiable consort only four days before.

For the Christian Journal.

"Our Father, who art in Heaven," &c.

OUR FATHER—such thy gracious name,
Though throned above the starry frame—
Thy holy name be still adored,
Eternal God, and sovereign Lord.
Spread far and wide thy righteous way,
Till utmost earth thy laws obey;
And, as in heaven, before thy throne,
So here, thy will, by all, be done.
This day, Great Source of every good,
Feed us with our convenient food.
As we, to all, their faults forgive,
So, bid us, by thy pardon, live.
Let not our feeble footsteps stray,
Seduced by sin, from thy right way;
But saved from evil work, and word,
Make us thine own, Almighty Lord.
For thine the sceptre is, and throne,
That shall be crush'd, or shaken, never;
The glory, thine, O Lord, alone,
And power, that shall endure for ever.

DELTA.

For the Christian Journal.

Lamentations ii. 10—13, 18, 19.

Lo! where with woe and grief oppress'd,
In sackcloth seated on the ground,
Whilst bitter groanings heave each breast,
And every head with ashes crown'd:
Thy elder's strength, O Zion! fail—
Thy virgins droop with sickening grief,
Thy little children seek relief,
And dying tell their hapless tale.
One round his helpless mother throws
His little arms, and cries for bread—
What anguish then that mother knows!
She sees her infant droop its head,
Watches its heavy closing eye,
Receives its last convulsive sigh.
For woes like these my spirits fail,
My fading eyes with tears o'erflow;
My dreams repeat the mournful tale,
Nor sleep my aching heart can know.
Arise! before the dreadful day
Arise! and cry aloud to GOD:
With burning zeal, with fervour pray,
That he may stay the threaten'd rod,
Oh! let thy tears like rivers flow,
Nor slumber let thine eyelids know.

And pray the LORD with ceaseless prayer,
Thy tender children's lives to spare.

M. A. W.

Whether viewed as a pathetic lamentation for past calamities, or as a mournful prophecy of future miseries, the strict propriety of the language employed by the prophet must be evident to every one acquainted with the Jewish history. The 18th and following verses of this chapter would incline us, by their literal accordance with the miseries which occurred in the siege of Jerusalem by Titus, to consider them as a prediction of that event.

For the Christian Journal.

The Grave is not my Home.

"Through affliction's wide waste I have piteously stray'd,"

From youth up to manhood and age;

The sorrows that cowl me, if wrote in a book,
Would amply fill many a page.

The world's empty promise has often deceived,
And led me a captive, and slave;
But I cannot abandon the truth I've received,
Nor think that my home is the grave.

A stranger I am, with pilgrims surrounded,
And tedious the journey I have;

Yet by my afflictions I am not confounded,
To think that my home is the grave.

I look to the grave as a lodging for strangers,
Where one night's repose they shall have;
But the morning shall break, usher'd in by
sweet sunbeams,

And pilgrims shall then leave the grave.

Through the world—empty world—I look
quite to heaven,

To God, who is mighty to save—

Enlarge thou my views, like those of St. Stephen,
Of a home that's beyond this cold grave.

MARAIL.

For the Christian Journal.

SCRIPTURE HYMNS.

Version of 1 Kings xiv. 11—12.

Lo! as the saint of old
In Horeb's mount abode,
A voice the summons told
To stand before his God:
"Go forth," it said,
"Stand on this mound,
"And learn thou where
"The Lord is found."

Lo! as the Lord then pass'd,
A mighty wind he sent;
The strong destructive blast
The rocks and mountains rent:
Though terror, waste,
And death abound,—
Not in the wind
The Lord is found.

Lo! while the storm assuag'd,
An earthquake's heaving shock
With deep convulsions rag'd,
And shook the rooted rock:
Though hills are sunk,
And rent the ground,—
Not in th' earthquake
The Lord is found.

Lo! ere the earth can close,
A fire in fury came;
Pierce from th' abyss it rose,
And fill'd the air with flame:

Though ruin reigns,
And fear around,—
Not in the fire
The Lord is found.

Lo! when these terrors cease,
A still small voice is near;
It speaks the soul in peace,
It speaks the soul in fear:
The spirit breathes
The secret sound—
And in that voice
The Lord is found

JEDUTHUN.

Version of Galatians vi. 7—9.

Mortal! ne'er thy soul deceive;
God will not be mock'd by thee;
What thou sowest here—believe—
Thou shalt reap eternally.

Those, seduc'd by pleasures vain,
To the flesh and sense who sow—
They increase corruption's stain,
They shall reap corruption's woe.

Those who to the Spirit sow,
Seeking truth and holiness,
Reap his living graces now,
Soon they reap immortal bliss.

Be not weary then in good,
Strength and perseverance keep;
Faint not, but rely on God,—
In due season thou shalt reap.

JEDUTHUN.

Arrival of Bishop Hobart in England.

It gives the Publishers much pleasure to state, that accounts have been received of the arrival of the Right Rev. Bishop HOBART, at Liverpool, on the first of November, and of the improved state of his health.

Calendar Notices for January, 1824.

1. Circumcision.
4. Second Sunday after Christmas.
6. Epiphany.
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Third Sunday after Epiphany. Con-
version of St. Paul.

To correspondents.—R. and J. N. have our thanks for the lively interest which they manifest in the welfare and respectability of the Christian Journal. Without expressing any opinion as to the doctrine inculcated in the article alluded to, the justness of their remarks generally is freely admitted. Long experience however has satisfied us, that it is essential to the existence of this work, that a portion of its pages should be devoted to a species of reading which the student and the scholar might deem peruse, but which is interesting to perhaps a majority of our subscribers; and hence at times articles may appear in our Journal not altogether accordant with the views of many of its best friends. For this cause nevertheless none will forsake it; nor will such insertions deprive us of the favours of those valued correspondents.

The Publishers are gratified in being able to inform their readers, that the future prospects of this work are very flattering; a rich collection of materials being on hand, and an extended correspondence presenting itself in its favour.

END OF THE SEVENTH VOLUME.



